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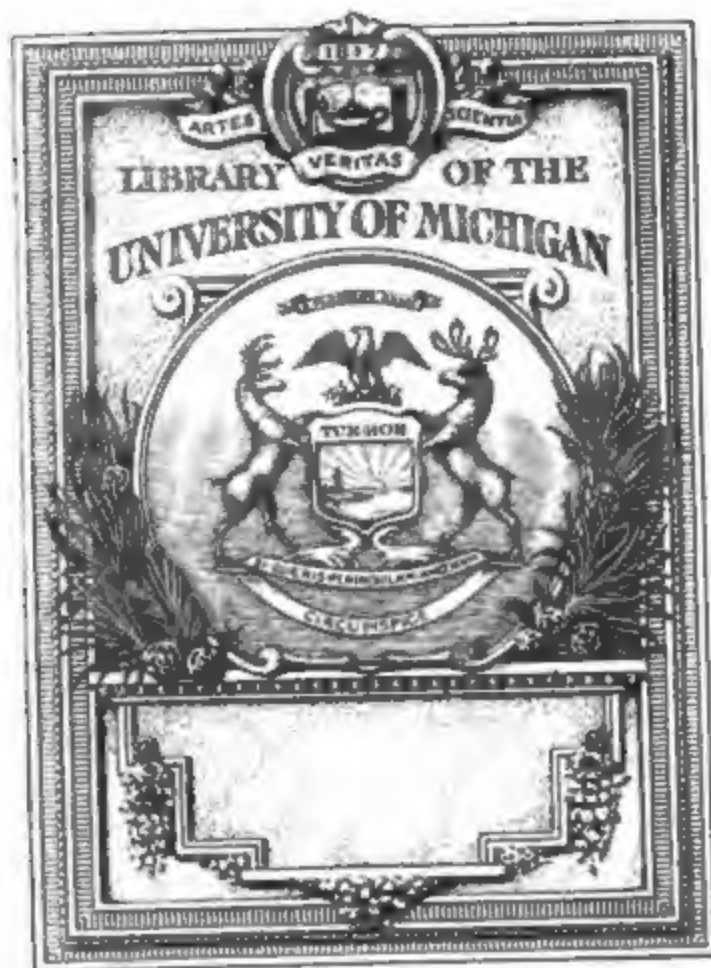
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THE  
**Eclectic Review.**

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**JANUARY—JUNE.**

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**NEW SERIES.**

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Φιλοσοφίαι δι' οὗ τῆς Στωικῆς λόγου, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Ἐπικουρικῆς ἢ  
καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς,  
δικαιοσύνην μετὰ ἐνσιβούς ἐπιστήμης ἐκδιδασκοῦν, τούτο συμπάν το ἘΚΑΕΚΤΙΚΟΝ  
Φιλοσοφίαν φημι.

CLEM. ALEX. *Strom. Lib. 1.*

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**1827.**

H. Bryer, Printer, Bridge-street, Blackfriars, London.

For certainly there is no man who hath but the general notions of corrupted reason alive within him ; who hath not his conscience quite vitiated ; and his mind putrified with noisome lusts ; who is not wrapped up in the mud of thick ignorance and palpable stupidity ; but must of necessity have oftentimes the immediate representations of immortality before his eyes. Let him never so much smother and suppress the truth ; let him with all the art he can, divert his conceits, and entangle his thoughts in secular cares, let him shut his eyelids as close as his nail is to his flesh ; yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles which a mind not wholly overdaubed with worldliness and ignorance, can put between.'.....  
' Where the Lord doth not wholly give a man over to heap up treasures unto the last day, to be eaten up with the canker of his own wealth,—the soul must of necessity, some time or other, happen upon such sad thoughts as these : " What ails my foolish heart thus to eat up itself with care, and to rob mine eyes of their beloved sleep for such things, as to the which, the time will come, when I must bid an everlasting farewell ? Am I not a poor mortal creature, brother to the worms, sister to the dust ? Do I not carry about with me a soul full of corruptions, a skin full of diseases ? Is not my breath in my nostrils, where there is room enough for it to go out, and possibility never to come in again ? Is my flesh of brass, or my bones of iron, that I should think to hold out, and without interruption, to enjoy these earthly things ? Or if they were, yet are not the creatures themselves subject to period and mortality ? Is there not a moth in my richest garments, a worm in my tallest cedars, a canker and rust in my firmest gold, to corrupt and eat it out ? Or if not, will there not come a day, when the whole frame of nature shall be set on fire, and the elements themselves shall melt with heat ? When that universal flame shall devour all the bags, and lands, and offices, and honours, and treasures, and storehouses of worldly men ? When Heaven and Hell shall divide the world : Heaven, into which nothing can be admitted which is capable of moth or rust to corrupt it ; and Hell, into which, if any such things could come, they would undoubtedly in one instant be swallowed up in those violent and unextinguishable flames ? And shall I be so foolish as to put my felicity in that which will fail me, when I shall stand in greatest need ; to heap up treasures into a broken bag ; to work in the fire where all must perish ?" Certainly, the soul of a mere worldly man, who cannot find God or Christ in the things he enjoys, must of necessity be so far from reaping solid or constant comfort from any of these perishable creatures, that it cannot but ache and tremble, but be wholly surprised with dismal passions, with horrid pre-apprehensions of its own woful estate, upon the evidence of the creature's mortality, and the unavoidable flashes and conviction of its own everlastingness.' pp. 31—33.

This tendency to corruption in the creatures originates, 1. In that law of their creation by which they were made subject.



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name, and served thy church, and supplied thy saints; and made the eyes that saw me, to bless me, and the ears that heard me, to bear witness to me; wherewith I might have covered the naked back, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine own Saviour in his distressed members: but my sin hath put in so many thorns of pride, hardness of heart, uncompassionateness, endless cares, security, and resolutions of sin, and the like, as are ready to pierce me through with many sorrows. The calling wherein thou hast placed me, is honest and profitable to men, wherein I might spend my time in glorifying thy name, in obedience to thy will, in attendance on thy blessings: but my sin hath brought so much ignorance and inapprehension upon my understanding, so much weakness upon my body, so much intricateness upon my employments, so much rust and sluggishness upon my faculties, so much earthly-mindedness upon my heart, as that I am not able, without much discomfort, to go on in my calling. All thy creatures are of themselves full of honour and beauty, the beams and glimpses of thine own glory; but our sin hath stained the beauty of thine own handy-work, so that now thy wrath is as well revealed from Heaven, as thy glory; we now see in them the fruits, as well of thy terrors as of thy goodness. And now, Lord, I do, in humbleness of heart, truly abhor myself, and abominate those cursed sins, which have not only defiled mine own nature and person, but have spread deformity and confusion upon all those creatures, in which thine own wisdom and power had planted so great a beauty and so sweet an order.' pp. 77, 78.

In the prevention of this vexation, we are to distinguish between regular and irregular cares. The former are such as aim at right ends by righteous means: the others are superfluous and sinful.

'Labour ever to suit thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greediness be overladen with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled. On the other side, fill it to the brim with feathers, and it will still toss up and down, for want of due ballasting. So is it in the lives of men; some have such greedy desires, that they think that they can run through all sorts of business, and so never leave loading themselves, till their hearts sink, and be swallowed up with worldly sorrow and security in sin. Others set their affections on such trivial things, that though they should have the fill of all their desires, their minds would still be as floating and unsettled as before. Resolve, therefore, to do with thyself as men with their ships: there may a tempest arise, when thou must be constrained to throw out all thy wares into the sea.....Do as wise mariners; have strong and substantial ballasting in the bottom, faith in God's promises, love and fear of his name, a foundation of good works; and then, whatever becomes of thy other loading, thy ship itself shall be safe at last.'

mitres, he found one that accurately fitted his head. Nothing can be clearer than that this oscitancy of conduct looks, to say the least, very much like infirmity of principle. It is extremely easy to assign, as Mr. Chalmers does, all this to 'mildness and moderation of temper,' aiding him, in conjunction with other circumstances, to float easily 'down the revolutionary stream.' But when this plea has been admitted to its fullest extent of apology and extenuation, it will have done very little in the way either of explanation or of defence. Without intending to engage in the various discussions requisite to a complete investigation of this matter, we are unwilling to pass it by altogether; and a brief review of the events of his life will be requisite, to put our readers in possession of the precise circumstances of the case.

Edward Reynolds was born at Southampton, in November, 1599, and received his education at the free-grammar-school of his native town. At the proper age, he was removed to Merton College, Oxon, then under the wardenship of the learned Sir Henry Savile. He soon distinguished himself as a scholar of high promise, and after obtaining a full share of academic honours, was chosen fellow. He took orders, and, in 1622, was appointed preacher in the chapel of Lincoln's Inn. In 1631, he accepted the living of Braunston in Northamptonshire, resigning his London engagement as incompatible with the duties of his country cure. He was quietly discharging the offices of his retired station, when the 'great rebellion' involved him so far in its consequences as to call him into more conspicuous action, and place him in circumstances of higher and more trying responsibility. How he stood the probation, is matter of history. He presbyterianised; he sat in the Assembly of Divines; he assented to 'the solemn League and Covenant;' he was one of the 'Visitors' appointed to put the university of Oxford to its purgation; he accepted the deanery of Christ-church on the ejection of Dr. Fell; and he ultimately became Vice Chancellor on the nomination of Lord Pembroke. Let it be added to this series of unequivocal steps, that, when Cromwell imposed his 'Engagement,' Dr. Reynolds, after refusing the oath, proposed, when too late, to take it, and we shall have a picture to which our respect for the sincere, though infirm piety of the man, forbids us to give its characteristic epithet. For his transition to presbyterianism, it is perhaps not difficult to account; and we believe his conduct to have been the result of a real preference. He was a decided Calvinist, and this doctrine occupied a far more leading station in the creeds of the Presbytery, than in the articles of the Episcopacy. The Arminianism of Laud had diffused

itself largely throughout the hierarchy of which he was the head; and the tendency of this was, to detach and insulate the conscientious holders of the opposite sentiment. Here was quite enough to originate a strong predisposition to embrace an advantageous opportunity of passing over to a party with which he symbolized more cordially than with his old associates. In the 'Church,' he had detected error and lukewarmness; in the 'Kirk,' he found truth and zeal,—to say nothing of wealth and honour; and we can make much allowance for the operation of such a conviction as this on the mind of a man like Reynolds. We have, besides all this, the authority of Baxter for ascribing to him the opinion, that no precise and invariable form of church-government is enjoined in Scripture. Now it appears to us that, when we have taken into account the mild, deferential, and somewhat timid character of this excellent man, these two circumstances, his Calvinism and his latitudinarian sentiments respecting matters of discipline, we have enough to explain the inconsistencies of his conduct up to this point; although we fear that the most charitable extension of these motives and principles can hardly be taken in justification of his ultimate reversion to Episcopacy, especially when coupled with his acceptance of high office in the hierarchy. At the same time, it is but fair to keep in view the peculiar circumstances of the times, and to remember that Baxter himself, though he refused to conform, so far conceded as to negotiate, and that he gave his sanction to the *redintegratio amoris* of Reynolds and Episcopacy.

Be this question disposed of as it may, the piety of Reynolds is unassailable, and the theological value of his works, will in no respect be deteriorated. We feel not a little indebted to the proprietor of the present edition for affording us the means of becoming acquainted with the entire works of an able writer and sound divine, known to us before chiefly by repute, and by a partial inspection of his minor compositions. It would be an interesting exercise, and it might, possibly, throw some light on the character and variations of the Author, were we to enter into a minute and chronological examination of his writings, with a special view to that object. Our available materials, however, fail us here. The memoir is very defective in critical analysis, and would afford us little or no aid. We have felt strangely tempted to take it up *con amore*, and to institute a search among collateral authorities; but we are deterred from so formidable a task, by more urgent demands on our present leisure, and we must take the series of publications as we find it in the volumes before us.

The 'Three Treatises,' on 'the Vanity of the Creature,'

'the Sinfulness of Sin,' 'the Life of Christ,' come first. They are made up from materials—'*composita quadam*'—supplied by the sermons preached by Dr. Reynolds when he held the preachingship of Lincoln's Inn. Although their actual arrangement is that of consecutive and systematic composition, they still retain enough of their original cast, to shew that they were framed with a view to popular impression. They exhibit much excellence of sentiment and beauty of expression; they bring forward conspicuously the great peculiarities of the Gospel; and the discussion of doctrinal and casuistical points is managed, not only with ability, but in a very interesting way. Nor should it be forgotten, that these treatises are the productions of youth, since they were composed between the ages of twenty-three and thirty-two; a season at which, though the mind has usually attained its full vigour, we are not accustomed to expect the evidences of close and accurate thinking, in combination with profound and various learning. In these respects, the compositions in question are altogether remarkable, since, although Reynolds, in this instance, allowed his imagination a freedom of exercise which we do not recollect to have met with in his other works, he has not only maintained throughout, forcible statement and acute discrimination, but has displayed a mastery of learned reading that enabled him to range at will through all the varieties of ancient literature, sacred and profane. His references and citations, judiciously exhibited for the most part in the margin, attest his familiar acquaintance with the historians, the philosophers, and the poets of antiquity, with the fathers of the Church, and with the theologians of later times. Since, however, general criticism, without specific illustration, can but imperfectly body forth the intellectual form and lineaments of such a man as Dr. Reynolds, as exhibited in the entire productions of his literary life; we shall adopt the method of analysis; and, although his 'three treatises' are somewhat discursive, we shall select them for this purpose, as, on the whole, fair and favourable specimens of his talents as a divine, and his powers as a writer. In our abstract, we shall, as far as practicable, preserve the language of the original.

Taking as his motto, Eccles. i. 14, and having laid it down as a general rule, that self-sufficiency and insubordination are at variance with the condition of a creature, and especially so with that of man as a sinner, he adopts the Wise Man's two main conclusions—1st, the Creature's insufficiency; "Vanity of vanities, all is vanity." 2. Man's duty to God, and God's all-sufficiency to man; "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for



“*this is totum hominis,*” the whole duty, the whole end, the whole happiness of man.’ The first of these treatises, on ‘the Vanity of the Creature,’ discusses the former of these points; i. e. the insufficiency of the creature to satiate the desires, and quiet the motions of the soul of man. No good can be adequate to the satisfaction of the soul, unless it possess the qualities or relations of *Proportion* and *Propriety*. Man has not only a sensitive appetite, but a spiritual soul, to which it is subordinate; and hence, even the inferior quality can never be fully satisfied with its object, unless that likewise be subordinate and linked to the object of the superior faculty, which is God. The creature, then, in its relation to the soul of man, is destitute of proportion, until it be sanctified by a higher presence: so long as it is empty of God, it is full of vanity and vexation. But, with proportion, there must also be propriety; and sin hath unlinked that golden chain whereby the creature was joined unto God, and God with the creature came along into the mind of man. This union, therefore, must be recovered, this breach made up; and this reconciliation between God and the creature can only be in and through Christ. So then, the mind of a man is fully and only satisfied with the creature, when it finds God and Christ together in it; God making the creature suitable to our inferior desires, and Christ making both God and the creature ours; God giving proportion, and Christ giving propriety.

‘Let us now consider the insufficiency of the creature to confer, and the unsatisfiability of the flesh to receive, any solid or real satisfaction from any of the works which are done under the sun. Man is naturally a proud creature, of high projects, of unbounded desires, ever framing to himself I know not what imaginary and fantastical felicities, which have no more proportion unto real and true contentment, than a king on a stage to a king on a throne, than the houses which children make of cards unto a prince’s palace. Ever since the fall of Adam, he hath an itch in him to be a God within himself, the fountain of his own goodness, the contriver of his own sufficiency; loth he is to go beyond himself, or what he thinks properly his own, for that in which he resolveth to place his rest. But, alas! after he had toiled out his heart, and wasted his spirits, in the most exact inventions that the creature could minister unto him; Solomon here, the most experienced for inquiry, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many years’ sifting out the finest flour, and torturing nature to extract the most exquisite spirits and purest quintessence which the varieties of the creatures could afford,—at last pronounced of them all, that they are “vanity and vexation of spirit:” like thorns in their gathering, they prick; that is their vexation: and in their burning, they suddenly blaze and waste away; that is their vanity.

Vanity in their duration, frail and perishable things; and vexation in their enjoyment, they nothing but molest and disquiet the heart. "The eye," saith Solomon, "is not satisfied with seeing, nor the ear with hearing." Notwithstanding they be the widest of all the senses, can take in more abundance with less satiety, and serve more immediately for the supplies of the reasonable soul, yet a man's eye-strings may even crack with vehemency of poring—his ears may be filled with all the variety of the most exquisite sounds and harmonies and lectures in the world, and yet still his soul within him be as greedy to see and hear more, as it was at first. Who would have thought that the favour of a prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the stern and universal negotiations of state, the concurrency of all the happiness that wealth, or honour, or intimateness with the prince, or deity with the people, or extremity of luxury, could afford,—would possibly have left any room or nook in the heart of Haman for discontent? And yet do but observe, how the want of one Jew's knee (who dares not give divine worship to any but his Lord) blasts all his other glories, brings a damp upon all his other delights, makes his head hang down and his mirth wither: so little leaven was able to sour all the Queen's banquet and the King's favour. Ahab was a king, in whom therefore we may justly expect a confluence of all the happiness which his dominions could afford: a man that built whole cities, and dwelt in ivory palaces; and yet the want of one poor vineyard of Naboth brings such a heaviness of heart, such a deadness of countenance on so great a person, as seemed, in the judgement of Jezebel, far unbecoming the honour and distance of a prince. Nay, Solomon, a man every way more a king, both in the mind and in the state of a king, than Ahab; a man that did not use the creature with a sensual, but with a critical fruition, "To find out that good which God had given men under the sun," and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, foreign supplies, royal visits, noble confederacies, as that in him was the pattern of a complete prince, beyond all the platforms and ideas of Plato and Xenophon; even he was never able to repose his heart upon any, or all these things together, till he brings in the fear of the Lord for the close of all.'

Thus, when there is to be made up an adequate and suitable happiness for the soul of man, the infinite disproportion and insufficiency of the creature become manifest in its vanity. And this is threefold: 1. In respect of its nature and worth. 2. From its deadness, unprofitableness, inefficacy, only then to be removed when it is sanctified by the word of God and by prayer. 3. In regard of duration and continuance.

'Man is by nature a provident creature, apt to lay up for the time to come. And that disposition should reach beyond the forecast of the fool in the gospel 'for many years,' even for immortality itself.

For certainly there is no man who hath but the general notions of corrupted reason alive within him ; who hath not his conscience quite vitiated ; and his mind putrified with noisome lusts ; who is not wrapped up in the mud of thick ignorance and palpable stupidity ; but must of necessity have oftentimes the immediate representations of immortality before his eyes. Let him never so much smother and suppress the truth ; let him with all the art he can, divert his conceits, and entangle his thoughts in secular cares, let him shut his eyelids as close as his nail is to his flesh ; yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles which a mind not wholly overdaubed with worldliness and ignorance, can put between.'.....

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This tendency to corruption in the creatures originates, 1. In that law of their creation by which they were made subject.

to alterations. 2. From the exasperation of this inherent infirmity by the sin of man, whose evil, he being the lord of all creatures, must needs redound to the misery and mortality of all his retinue. 3. In some special and peculiar curse, God's judicial instrument of mortality. It results, then, from these considerations, that there is egregious folly in those who wed their opinions and affections to earthly things; that they justify the wisdom and providence of God in his proceedings with men; and that the creatures are to be used with the following correctives—1. That we keep the intellectuals untainted—2. That with the eye of faith, we look through and above the creature—3. That we so use it, in subordination to the grace of God, as to make it subserve our aims at immortality.

And if the creatures are thus disproportionate in their essence—"all is *Vanity*," they are not less so in their operation—they are "*Vexation of Spirit*." The things and cares of the earth are compared to 'thorns'—wounding, choking, deceitful, vanishing. In the vexation of the creature, there are to be considered, its degrees, its grounds, and its uses. The first of these points includes the procuring, the multiplying, the using,—exemplified in knowledge, pleasures, and riches,—the reviewing and the disposing of the creatures. The second division exhibits the grounds of this vexation, in God's curse, man's corruption, and the creature's deceitfulness. Thirdly, in respect to the uses of the creature's vexation, the consideration thereof should lead to humiliation and prevention. In connexion with the first of these, Dr. Reynolds introduces the following beautiful example of confession and supplication.

'Lord, thou art a God of peace and beauty; and whatever comes from Thee, must needs originally have peace and beauty in it. The earth was a paradise, when thou didst first bestow it upon me; but my sin hath turned it into a desert, and cursed all the increase thereof with thorns. The honour which thou gavest me, was a glorious attribute, a sparkle of thine own fire, a beam of thine own light, an impress of thine own image, a character of thine own power; but my sin hath put a thorn into mine honour: my greediness, when I look upward to get higher,—and my giddiness, when I look downward for fear of falling,—never leave my heart without anguish and vexation. The pleasure which thou allowest me to enjoy, is full of sweet refreshment; but my sin hath put a thorn into this likewise: my excess and sensuality hath so choked thy word, so stifled all seeds of nobleness in my mind, so, like a canker, overgrown all my precious time, stolen away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The riches which thou gavest me, as they came from thee, are sovereign blessings, wherewith I might abundantly have glorified thy

name, and served thy church, and supplied thy saints, and made the eyes that saw me, to bless me, and the ears that heard me, to bear witness to me; wherewith I might have covered the naked back, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine own Saviour in his distressed members: but my sin hath put in so many thorns of pride, hardness of heart, uncompassionateness, endless cares, security, and resolutions of sin, and the like, as are ready to pierce me through with many sorrows. The calling wherein thou hast placed me, is honest and profitable to men, wherein I might spend my time in glorifying thy name, in obedience to thy will, in attendance on thy blessings: but my sin hath brought so much ignorance and inapprehension upon my understanding, so much weakness upon my body, so much intricateness upon my employments, so much rust and sluggishness upon my faculties, so much earthly-mindedness upon my heart, as that I am not able, without much discomfort, to go on in my calling. All thy creatures are of themselves full of honour and beauty, the beams and glimpses of thine own glory; but our sin hath stained the beauty of thine own handy-work, so that now thy wrath is as well revealed from Heaven, as thy glory; we now see in them the fruits, as well of thy terrors as of thy goodness. And now, Lord, I do, in humbleness of heart, truly abhor myself, and abominate those cursed sins, which have not only defiled mine own nature and person, but have spread deformity and confusion upon all those creatures, in which thine own wisdom and power had planted so great a beauty and so sweet an order.' pp. 77, 78.

In the prevention of this vexation, we are to distinguish between regular and irregular cares. The former are such as aim at right ends by righteous means: the others are superfluous and sinful.

'Labour ever to suit thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greediness be overladen with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled. On the other side, fill it to the brim with feathers, and it will still toss up and down, for want of due ballasting. So is it in the lives of men; some have such greedy desires, that they think that they can run through all sorts of business, and so never leave loading themselves, till their hearts sink, and be swallowed up with worldly sorrow and security in sin. Others set their affections on such trivial things, that though they should have the fill of all their desires, their minds would still be as floating and unsettled as before. Resolve, therefore, to do with thyself as men with their ships: there may a tempest arise, when thou must be constrained to throw out all thy wares into the sea..... Do as wise mariners; have strong and substantial ballasting in the bottom, faith in God's promises, love and fear of his name, a foundation of good works; and then, whatever becomes of thy other loading, thy ship itself shall be safe at last.'



to alterations. 2. From the exasperation of this inherent infirmity by the sin of man, whose evil, he being the lord of all creatures, must needs redound to the misery and mortality of all his retinue. 3. In some special and peculiar curse, God's judicial instrument of mortality. It results, then, from these considerations, that there is egregious folly in those who wed their opinions and affections to earthly things; that they justify the wisdom and providence of God in his proceedings with men; and that the creatures are to be used with the following correctives—1. That we keep the intellectuals untainted—2. That with the eye of faith, we look through and above the creature—3. That we so use it, in subordination to the grace of God, as to make it subserve our aims at immortality.

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Would we disarm the creature of its vexation? 1. Pray for conveniency for that which is suitable to thy mind. 2. Get Christ into thy ship. 3. Cast out thy Jonah, every sleeping and secure sin that brings a tempest upon thy ship. 4. Suffer not the vexation of the creature to take up thy thoughts and inner man. To set the heart on the creature, denotes the consecration to it of our thoughts, affections, and reliance; but this ought not to be, because of the tenderness of the spirit, and because the strength of every man is his spirit. Now when the heart is thus entangled, it is weakened and unable to encounter either temptation or afflictions. Temptations will become irresistible, because of the subtlety of Satan, who adapts his snares to the state of the heart, and who edges his seductions by promises or by threatenings. Afflictions will overpower the spirit enfeebled by the dominion of lust, because lust is dainty, wilful, natural, sensually wise, proud, rooted in self-love, contentious, rebellious; and, lastly, if we could even conceive some afflictions not contrary to lust, yet, afflictions are ever contrary to the provisions of lusts, to the materials and instruments of lusts, such as are health, pleasures, riches, honours. A heart set upon the creature is disabled of all active strength in execution of the will of God: 1. Because a good duty must proceed from an entire cause, from the whole heart; but lust divides the heart. 2. A heart set on lusts, moves to no ends but its own; and self-ends defile an action, though otherwise never so specious. 3. The heart is a fountain and principle, and principles are ever one and uniform: out of the same fountain cannot come bitter water and sweet. Christ and an idol cannot consist. The love of the creature is fatal to devotion. Prayer demands a hungry spirit, a heart convinced of its own emptiness, a desire of intimate communion with God; but the creature draws the heart and all the desires thereof to itself. Meditation requires a sequestration of the thoughts, a mind unmixed with other cares, a sincere and uncorrupted relish of the Word. In Hearing the Word, the heart can never accept God's commands till it be first empty: a man cannot receive the richest gift that is, with a hand that was full before. In the Service of God, there are two main things required; *faith* to begin, and *courage* or *patience* to go through. Lust hinders both these. How can ye believe, since ye seek for glory one from another? When persecution arose because of the Word, the temporary was presently offended.

‘ In one word, a man ought not to set his heart on the creature, because of the nobleness of the heart.....Let not the bramble be

king; let not earthly things bear rule over thine affections: fire will rise out of them, which will consume all thy cedars, emasculate the powers of thy soul. Let grace sit in the throne, and earthly things be subordinate to the wisdom and rule of God's spirit in thine heart: they are excellent servants, but pernicious masters.—Be armed when thou touchest or meddlest with them; armed against the lusts, and against the temptations that arise from them. Get faith, to place thy heart upon better promises. Enter not upon them without prayer unto God, that, since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings, and as instruments of his glory. Make a covenant with thine heart, as Job with his eyes; have a jealousy and suspicion of thine evil heart, lest it be surprised and bewitched with sinful affections.—Touch them gently; do not hug, love, dote upon the creature, nor grasp it with adulterous embraces: the love of money is a root of mischief, and is enmity against God.—Use them for hedges and fences, to relieve the saints, to make friends of unrighteous Mammon, to defend the church of Christ: but by no means have them in thy field, but only *about* it: mingle it not with thy corn, lest it choke and stifle all.—And, lastly, use them as Gideon, for weapons of just revenge against the enemies of God's church, to vindicate his truth and glory; and then, by being wise and faithful in a little, thou shalt at last be made ruler over much, and enter into thy master's joy.'

Such is the spirited peroration of the first treatise; but we must abandon our intention of analysing the remainder with equal minuteness. Occupying as they do, nearly four hundred fairly filled pages, we could not compress them into the smallest compass consistent with just analysis, without an allotment of space both unusual and inconvenient. In the second treatise, on the exceeding sinfulness of sin, Rom. vii. 9., vi. 12, 2 Cor. vii. 1, Rom. vii. 13, supply the texts to so many sections on the Strength of Sin, the Reign of Sin, the Pollution of Sin, the Use of the Law. The definition of the magisterial power of sin is powerfully written.

'It is a lord and master; in which respect it hath these ties upon us: First, a covenant; there is a virtual bargain between lust and a sinner. We make promise of serving and obeying sin; and that returneth unto us the wages of iniquity, and the pleasures of sin. Secondly, love unto it, as unto a bountiful and beneficial lord. Sin exerciseth authority over us, and yet we account it our benefactor. Thirdly, an easy service: the work of sin is natural; the instruments all ready at hand; the helpers and fellow-servants many, to teach, to encourage, to hasten and lead on in the broad way. Fourthly, in sin itself, there is a great strength to enforce men to its service. First, it is edged with malice against the soul, armed with weapons to fight against it, and enmity is a great whetstone to valour. Secondly, it is attended with fleshly wisdom, supported with stratagems and de-

oeit, heartened and set on by the assistance of Satan and the world. Thirdly, it hath a judicature and regiment in the heart; it governs by a law; it sends forth lusts and temptations like so many edicts into the soul; and when we object the law of God against the service that is required, then, as the Persian king, who could not find out a law to warrant the particular which he would have done, found out another, "that he might do what he would;" so sin, when it hath no reason to allege, yet it hath self-will, that is, all laws in one.'

We are occasionally reminded by passages in Reynolds, of the exquisite harmony of South. A sentence or two in the following paragraph, very forcibly recalled to our recollection, not only the style, but the sentiment of one of his noblest compositions.

' Three hateful evils are in sin; aberration from God's image; obnoxiousness to his wrath; and rejection from his presence: stain, guilt, and misery, which is the product or issue of the former. Now as we say, 'Rectum est sui iudex et obliqui,' the law is such a rule, as can measure and set forth all this evil; it is holy, just, and good. Holy, fit to conform us to the image of God; just, fit to arm us against the wrath of God; and good, fit to present us unto the presence and fruition of God. According to this blessed and complete pattern was man created; an universal rectitude in his nature, all parts in tune, all members in joint; light and beauty in his mind, conformity in his will, subordination and subjection in his appetites, serviceableness in his body, peace and happiness in his whole being. But man, being exactly sensible of the excellency of his estate, gave an easy ear to the first temptation, which laid before him a hope and project of improving it: and so believing Satan's lie, and embracing a shadow, he fell from the substance which before he had, and contracted the hellish and horrid image of that tempter which had thus deceived him.' Vol. I. p. 117.

The third of these treatises, is intitled 'the Life of Christ.' In illustrating 1 John v. 12, and Phil. iii. 10, the Author points out Christ as the fountain of life and happiness, and fellowship with him as the medium through which he is derived. "He that hath the Son, hath Life," are words fraught with matter of unspeakable importance.

' They contain the sum of man's desires, *life*; and the sum of God's mercies, *Christ*; and the sum of man's duty, *faith*; Christ, the fountain; life, the derivation; and faith, the conveyance.'

The second volume is occupied with the 'Exposition of the CX<sup>th</sup> Psalm,' that most remarkable prophecy of the royalty and priesthood of Christ. Of this we can only say in general, that it contains much that is valuable and impressive. If it exhibits less of the imaginative than the 'three treatises,' it is no way inferior in important sentiment. Without intending to

depreciate the powers of Dr. Reynolds as a master of argument, we should be inclined to speak of him as excelling in illustrative statement and eloquent instruction, rather than in closeness of reasoning or logical deduction. Now a talent of this kind, accompanied, as it was in the present instance, by a profound acquaintance with Scripture, and a large accession of human learning, regulated by the best intentions and directed to the most important objects, is perhaps better suited to expository elucidation than to systematic discussion; and the Bishop seems, accordingly, to have preferred availing himself of opportunities for engaging in didactic composition, to engaging in abstruse investigations or subtle trains of argumentative inquiry. The following extract is from the comments on the second verse of the psalm.

‘ The power of the Word towards wicked men is seen in affrighting of them; there is a spirit of bondage and a savour of death, as well as a spirit of life and liberty, which goeth along with the Word. Guilt is an inseparable consequent of sin,—and fear, of the manifestation of guilt. If the heart become convinced of this, it will presently faint and tremble, even at the shaking of a leaf, at the wagging of a man’s own conscience: how much more at the voice of the Lord, which shaketh mountains, and maketh the strong foundations of the earth to tremble! If I should see a prisoner at the bar pass sentence upon his judge, and the judge thereupon surprised with trembling, and forced to subscribe and acknowledge the doom, I could not but stand amazed at so inverted a proceeding: yet, in the Scripture we find precedents for it; Micaiah, a prisoner, pronouncing death unto Ahab, a king; Jeremiah, a prisoner, pronouncing captivity unto Zedekiah, a king; Paul, in his chains, preaching of judgment unto Felix in his robes, and making his own judge to tremble. It is not for want of strength in the Word, or because there is stoutness in the hearts of men to stand out against it, that all the wicked of the world do not tremble at it; but merely their ignorance of the power and evidence thereof. The devils are stronger and more stubborn creatures than any man can be; yet, because of their full illumination, and that invincible conviction of their consciences from the power of the Word, they believe and tremble at it. Though men were as hard as rocks, the Word is a hammer which can break them: though as sharp as thorns and briers, the Word is a fire which can devour and torment them: though as strong as kingdoms and nations, the Word is able to root them up, and to pull them down: though as fierce as dragons and lions, the Word is able to trample upon them, and chain them up.’

Vol. II. pp. 137, 8.

‘ The ‘ Meditations on the Holy Sacrament,’ are stated by the Author, in his dedication, to have been his ‘ first theological essay,’ composed by him for his own use, when ‘ a young student in the university.’ He complains of the officiousness



of a friend, as the cause of its reluctant publication ; and yet, if we mistake not, there lurks behind this modest disclaimer, an unconscious complacency, a parental smile, while the worthy-divine contemplates the healthy and promising aspect of his ' little and youthful ' progeny. And he might justly be gratified by its appearance, since, though it betrays somewhat of juvenility, and might have been the better for receiving more than the ' brief and sudden castigations ' given to it by the writer, it is well calculated for usefulness, and its composition is vivacious and attractive. If it be deficient in that range and discrimination which could only have been given by the wisdom and acquisitions of riper years, it contains more of animation and eloquence than are usually the attributes of age. If it has lost somewhat of explanatory and polemic excellence, it has gained on the side of hortative and practical impressiveness. We should, however, have felt satisfaction in reviewing the mature sentiments of the good Bishop on matters either slightly touched, or altogether avoided, in the treatise as it now stands. The important and, although questionable, yet highly interesting view of the Lord's Supper, considered as a Feast upon the Sacrifice, which is advocated with such singular ability by Cudworth, might have been confirmed or disproved. The use of the term ' Sacrament,' might have been vindicated or explained ; or some plausible apology, at least, offered for the use of an equivocal, dangerous, and unnecessary term ;—equivocal, because it identifies the rite in question with something to which it bears no resemblance,—dangerous, because it has facilitated the glosses of Papistry,—unnecessary, because more simple and expressive terms present themselves in the ' Eucharist ' and the ' Ordinance of the Lord's Supper.' But notwithstanding these and other defects, the practical value of these ' Meditations ' is great ; and parts of them are written with much felicity. The following illustration of the thesis, that ' Sacraments ' are earnest and shadows of our expected glory, made unto ' the senses,' is beautifully, though fancifully set forth.

' The promises and Word of grace with the Sacraments, are all but as so many sealed deeds, to make over, unto all successions of the church, —so long as they continue legitimate children, and observe the laws on their part required,—an infallible claim and title unto that good which is not yet revealed,—unto that inheritance which is as yet laid up,—unto that life which is hid with God, and was never yet fully opened or let shine upon the earth. Even in Paradise there was a Sacrament : a tree of life indeed it was, but there was but one. Whereas Adam was to eat of all the fruits in the garden, he was there but to taste sometimes of life ; it was not to be his perpetual and only food. We read of ' a tree

of life,' in the beginning of the Bible, and of 'a tree of life' in the end too; that was in Adam's paradise on earth; this, in St. John's paradise in heaven: but that did bear but the first-fruits of life, the earnest of an after fulness; this bare life in abundance, for it bare twelve manner of fruits, and that every month; which shows both the completeness and eternity of that glory which we expect. And as the tree of paradise was but a Sacrament of life in Heaven, so paradise itself was but a Sacrament of Heaven. Certainly, Adam was placed among the dark and shady leaves of the garden, that he might, in an emblem, acknowledge that he was as yet but in the shadow of life, the substance whereof he was elsewhere to receive. Even when the church was pure, it was not perfect; it had an age of infancy, when it had a state of innocence. Glory was not communicated unto Adam himself, without the veil of a Sacrament; the light of God did not shine on paradise with a spreading and immediate ray: even there it was mixed with shadows, and represented only in a sacramental reflex, not in its own direct and proper brightness. The Israelites in the wilderness had light indeed, but it was in a cloud; and they had the presence of God in the Ark, but it was under several coverings; and they had the light of God shining on the face of Moses, but it was under the veil; and Moses himself did see God, but it was in a cloud: so incapable is the church, while encompassed with a body of sin, to see the lustre of that glory which is expected. . . . . Hereafter our bodies shall be overclothed with a spiritual glory, by a real union unto Christ in his kingdom: mean time, that spiritual glory which we groan after, is here over-clothed with weak and visible elements, by a sacramental union at his table. Then shall sense be exalted, and made a fit subject of glory; here is glory humbled and made a fit object of sense: "Then shall we see as we are seen, face to face; here we see but as in a glass darkly;" in the glass of the creature,—in the glass of the word,—in the glass of the sacraments. And surely, these are in themselves clear and bright glasses, yet we see even in them but darkly in regard of that vapour and steam which exaleth from our corrupt nature, when we use them: and even on these doth our soul look through other dark glasses, the windows of sense. But yet at the best, they are but glasses, whose properties are to present nothing but the pattern, the shadow, the type of those things which are, in their substance, quite behind us, and therefore out of sight. So then in general, the nature of a sacrament is to be the representative of a substance—the sign of a covenant—the seal of a purchase—the figure of a body—the witness of our faith—the earnest of our hope—the presence of things distant—the sight of things absent—the taste of things unconceivable—and the knowledge of things that are past knowledge.'

The short, but pleasing and instructive tract on 'the Fall and Rising of Peter,' will not require from us any criticism beyond this brief notice. It was republished some years since, we do not know with what success.



The 'Annotations on the Book of Ecclesiastes,' do not strike us as among the most interesting of the compositions of Dr. Reynolds; they contain, however, much that is weighty and instructive, and exhibit traces of that lively and graceful fancy which occasionally flings its bright hues over the most sterile of his subjects.

The 'Sermons' of Dr. Reynolds occupy part of the third and fourth volumes and the whole of the fifth in this edition. After the critical comments we have already had occasion to make, and the illustrative examples that we have cited, it seems almost unnecessary for us to give a distinct section to these compositions. They must not, however, be wholly past by. They form too valuable a portion of their pious and eloquent Author's works, to admit of so summary a dismissal. The genius of Reynolds was peculiarly adapted to these exercises. With an active imagination, a ready and discriminative command of words, great stores of knowledge, and a remarkable facility in bringing them in contact with his subject, he could not but succeed in a species of composition, which these qualities are so peculiarly fitted to adorn. The Sermons are not remarkable for compactness of structure, nor do they frequently exhibit forcible and luminous trains of reasoning. But they contain extensive learning happily applied, much beauty of illustration, clear statement, and eloquent appeal; they bear the traces, not to be mistaken, of exalted piety and deep anxiety concerning the souls of men; and if they produce on all readers the same effect that they have on us, they will be placed among the staple productions of their class. Not that we will put ourselves forward as vouchers for all the Bishop's opinions. For his theological sentiments, we believe we might; but his notions of ecclesiastical discipline are much less to our taste. In his sermon on 'the Peace of Jerusalem,' preached in 1657, he denounces as troublers of her tranquillity, those who deny 'the coercive power of the magistrate in matters of religion, that so there may be no hedge to keep the wolves out,' and gives broad hints about the danger of allowing the liberty of prophesying. His assize sermon, 1634, entitled 'The Shields of the Earth,' has a more elaborate exposition of the same doctrine, in which it is supported by the examples of David, Hezekiah, Jehoshaphat, Josiah, and—Constantine! A tolerable leap this, from the Jewish dispensation, quite over the Gospel, to the blessed supremacy of the sanguinary Byzantine! This is followed up by a broad and unqualified ascription to the Church, of 'spiritual jurisdiction, by virtue of the keys,' and to princes, of 'jurisdiction coercive, or the power of the sword, which, under external, secular, and corporal

‘penalties, maketh provision for the defence of truth, worship of God, and purity of religion.’ *Truth!*—Princes then are infallible, or they may chance to patronise falsehood. But these melancholy absurdities contain neither more nor less than the barefaced sophistry by which the most atrocious and bloody usurpations have been defended: The power of the keys, the coercive jurisdiction of princes, directing the secular arm for the preservation of the purity of religion;—what is this but the pretext, and—*quantum valuit*—the vindication of the Inquisition of Spain, and the Saint Barthelemi of France? Reynolds was no Erastian; still less was he a Papist; but most assuredly, these unguarded expressions imply fatal concessions both to Erastianism and to Rome. And he follows up these pithy intimations by an energetic recommendation to the judges of assize, that they should pay special regard to ‘the causes of God;’ and that they should enforce the ‘succour and dignity of his church, the purity and support of his worship, the frequenting of his temple, the punishing of his enemies, the encouraging of his ministers.’

While we are in the humour for censure, we shall advert to an occasional coarseness of language; the fault of the age to a certain extent, but always indicating some want of tact in the writer who stoops to it. The Bishop is, moreover, at times a little fantastic in his phrases; as when, for instance, in a funeral sermon for a friend, he tells us, that the ‘worthy gentleman,’ with ‘one spring of his soul,’ gave a ‘sudden leap from earth to heaven.’ We learn, moreover, that his ‘love was not like a pill that must be wrapped in something else before a man can swallow it;’ and we are further told, that some men’s love is ‘like lemons, cold within, and hot without.’ But all these slips are lost sight of in the predominance of better materials, and we shall devote the remainder of this article to selections of a higher kind.

Among the sermons of Dr. Reynolds, we are disposed, on the whole, to give the preference to those on the fourteenth chapter of Hosea. They are seven in number, and they were preached on as many days of national fasting and humiliation. Passages of great beauty might be easily found to a considerable extent; but we must content ourselves with an example or two from among those that will most conveniently adapt themselves to our limits, as well as serve to illustrate our remarks. There is much force in the following description of the course of sin.

‘Consider it in the curse that belongs to it; “a roll written within and without” with curses. Look outward; and behold a curse in the creature, vanity, emptiness, vexation, disappointments; every

creature armed with a sting, to revenge its Maker's quarrel. Look inward; and behold a curse in the conscience, accusing, witnessing, condemning, haling to the tribunal of vengeance; first, defiling with the allowance, and after, terrifying with the remembrance of sin.—Look upward; and behold a curse in the heavens, the wrath of God revealed from thence upon all unrighteousness. Look downward; and behold a curse in the earth: death ready to put a period to all the pleasures of sin, and, like a trap-door, to let down into hell, where nothing of sin will remain, but the worm and the fire. Look into the Scripture, and see the curse there described; an “everlasting banishment” from the glory of God's presence: an “everlasting destruction” by the glory of his power. The Lord showing the jealousy of his justice, the unsearchableness of his severity, the unconceivableness of his strength, the bottomless guilt and malignity of sin, in the everlasting destruction of ungodly men, and in the everlasting preserving of them to feel that destruction.’

We shall now give an example of the Bishop's talent for metaphysical statement and illustration.

‘There is in man, by nature, a power or faculty which we call free-will, whereunto belongeth such an indifferency and indeterminacy in the manner of working, that whether a man will a thing, or nill it,—choose it, or turn from it,—he doth in neither move contrary to his own natural principles of working. A stone, moving downward, doth move naturally; upward, contrary to its nature,—and so, violently. By which way soever the will moves, it moves according to the condition of its created being,—wherein it was so made, as when it chose one part of a contradiction, it retained an inward and fundamental habitude unto the other; like those gates, which are so made, as that they open both ways. So that as the tongue, which was wont to swear or blaspheme, when it is converted, doth, by the force of the same faculty of speaking, being newly sanctified, utter holy and gracious speeches;—so the will, which, being corrupted, did choose evil and only evil, being sanctified, doth use the same manner of operation in choosing that which is good; the created nature of it remaining still one and the same, being now guided and sanctified by different principles. This we speak only with respect to the natural manner of its working: for if we speak of liberty in a moral or theological sense, so it is certain, that the more the will of man doth observe the right order of its proper objects, and last end, the more free and noble it is; the very highest perfection of free-will standing in an immutable adherency unto God, as the ultimate end of the creature,—and all ability of receding or falling from him being the deficiency, and not the perfection of free-will: and therefore the more the will of man doth cast off and reject God, the more base, servile, and captive it grows. In which sense we affirm against the papists, that by nature, man, since the fall of Adam, hath no free-will or natural power to believe and convert unto God, or to prepare himself thereunto.’

The ‘Treatise of the Passions and Faculties of the Soul of Man, with the several Dignities and Corruptions thereunto

'belonging,' was primarily a juvenile production; but, previously to publication, it received so much revision as to draw from its Author the observation that 'it is almost as chargeable to repair and set right an old house, as to erect a new one.' It is an interesting production, more distinguished by its pleasing composition, than by profound metaphysical acumen.

We have now gone through the works of Bishop Reynolds, mingling with our general criticisms, examples sufficiently extensive and varied to give a satisfactory view of his character and qualities as a writer and thinker; we shall, however, add a few specimens which we transcribed as we passed through the volumes, for the purpose of exhibiting the readiness, and, frequently, the felicity, with which he called up illustrations to aid the effect of his composition. When we have done this, and pointed out the facilities of reference afforded to the readers of this edition, by an index of Scriptures, and copious tables of contents, we shall have closed our critical estimate.

'The philosopher tells us of a sea, wherein by the hollowness of the earth under it, or some whirling and attractive property that sucks the vessel into it, ships used to be cast away in the midst of a calm; even so many men's souls do gently perish in the midst of their own securities and presumptions. As the fish polypus changeth himself into the colour of the rock, and then devours those that come thither for shelter; so do men shape their mispersuasions into a form of Christ and faith in him, and destroy themselves.'

'When I see a river without any sensible noise or motion, I am ready to esteem it a standing pool; but when I look further, and there observe what huge engines it carries about, and what weighty bodies it rolleth before it,—I then believe a strength in it which I did not see. So when I see the word of Christ rouse up the rage and lusts of men, and force them to set up against it strong holds and high imaginations, even the wisdom and strength of the gates of hell to keep it out; I must needs then conclude that it is indeed "*virga virtutis*," a *rod of strength*.' Vol. II. pp. 140—141.

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'The Lord sent an angel to remove the stone from the mouth of the sepulchre; not to supply any want of power in him, who could himself have rolled away the stone with one of his fingers; but, as a judge, when the law is satisfied, sendeth an officer to open the prison-doors to him who hath made that satisfaction; so the Father, to testify that his justice was fully satisfied with the price which his Son had paid, sent an officer of Heaven to open the doors of the grave, and, as it were, to hold away the hanging, while his Lord came forth of his bedchamber.'

'The question is, whether sins of ignorance may be reigning sins? To which I answer, that it is not man's knowledge of a king which

makes him a king, but his own power. Saul was a king, when the witch knew not of it. For, as those multitudes of imperceptible stars in the milky way do all contribute to that general confused light which we there see; so the undiscerned power of unknown sins doth add much to the great kingdom which sin hath in the hearts of men. A letter, written in an unknown language, or in dark and invisible characters, is yet as truly a letter, as that which is most intelligible and distinct; so though men make a shift to fill their consciences with dark and illegible sins,—yet there they are as truly, as if they were written in capital characters.’

‘A man, at a distance, sees abundance of pleasure and happiness in riches, honours, high places, eminent employments, and the like: but when he hath his heart’s desire, and peradventure hath out-climbed the very modesty of his former wishes, hath ventured to break through many a hedge, to make gaps through God’s law and his own conscience, that he might, by shorter passages, hasten to the idol he so much worshipped; he finds at last, that there was more trouble in the fruition, than expectation at the distance; that all this is but like the Egyptian temples, where, through a stately frontispiece and magnificent structure, a man came, with much preparations of reverence and worship, but to the image of an ugly ape, the ridiculous idol of that people. A man comes to the world as to a lottery, with a head full of hopes and projects to get a prize; and returns with a heart full of blanks, utterly deluded in his expectation. The world useth a man as ivy doth an oak; the closer it gets to the heart, the more it clings and twists about the affections, though it seem to promise and flatter much, yet it doth indeed but eat out his real substance, and choke him in the embraces.’

To advert to what we have suggested, at the commencement of this article, respecting the personal conduct of Bishop Reynolds, we are, perhaps, too apt to identify, in our estimate of individuals, vigorous faculty with strength of character. Yet, few things in life are more common, than the occurrence of decided discrepancies in this respect. When strong character co-exists with feeble or common-place intellect, the subject becomes obstinate and intractable. On the contrary, when an accomplished mind is grafted on a feeble character, hesitancy and flexibility will be the result. Under this last head, we are the more inclined, since we have made ourselves more intimately acquainted with his works, to place Reynolds. He was a man of rich and various faculties, adorned with many adventitious qualities of acquisition and research; but he was infirm of purpose, and the activity of his intellectual powers tended to render the feebleness of his character only the more conspicuous.

A portrait and fac-simile of hand-writing accompany this edition, upon which neither trouble nor expense seems to have been spared to render it in all respects an acceptable addition to every theological library.

**Art. II. *Four Years in France* ; or, Narrative of an English Family's Residence there during that Period ; preceded by some Account of the Conversion of the Author to the Catholic Faith. 8vo. pp. 443. London. 1826.**

**WE** must fairly confess ourselves to have been not a little embarrassed by this strange and equivocal volume. We can certainly assign no sufficient reasons for questioning its authenticity, and yet, there are some peculiarities, as well as inconsistencies about it, which carry with them somewhat of a suspicious air. The publication is anonymous, and at the same time is charged with real names and specific details, that must render the suppression of its Author's name quite nugatory. The introduction involves considerations of most momentous import ; and the closing scenes are of a serious, not to say a saddening cast ; and yet, the character of the book is flippant and frothy, abounding with bad puns, flat jests, and ineffective attempts at humorous description. There are, moreover, sundry passages which have very much the appearance of having been got up for effect. We are, however, probably mistaken in this supposition. At all events, not having any other key to the volume than that which the Author has furnished, we shall take it as a genuine narrative, and discuss the work on its own apparent merits.

The Author ' was born on the 21st of October, 1768.' His grandfather had been, and his father actually was, at the time, prebendary of Lincoln. We are moreover informed, that ' they ' both rest behind the high altar of the cathedral *with their wives.*' This statement serves as the text to a paragraph of bald sarcasms on the marriage of the clergy. There is more point in the description of the ' pomp and solemnity ' of the cathedral service—the '*disjecta membra ecclesiae.*' The Author's mother was descended from the celebrated Sir Kenelm Digby ; her family had been catholic until the time of her grandfather ; and circumstances connected with this genealogy, seem to have predisposed her son to a favourable view of Romish tenets and observances. In his seventeenth year, he matriculated at Oxford. During one of the vacations, he found, in a ' neglected ' closet, at home, a copy of the Rheims translation of the New Testament, of which the ' admirable ' preface is charitably recommended by him to the perusal of all Bible Society managers, as tending, ' if not to their advantage, at least to their ' confusion.'

' It will be observed, from the account given of my infancy, that I had been from the first familiarized with popery ; that I had been brought up without any horror of it. This was much : but this was



all. I knew nothing of the doctrines of the catholic church, but what I had learned from the lies in Guthrie's Geographical Grammar, and from the witticisms in the "Tale of a Tub,"—a book, the whole argument of which may be refuted by a few dates added in the margin. My English reading had filled my head with the usual prejudices on these topics. Of popes, I had conceived an idea that they were a succession of ferocious, insolent, and ambitious despots, always foaming with rage, and bellowing forth anathemas.

'I now perceived that there was some ground in Scripture for believing that St. Peter was superior to the other apostles, ("Simon Peter, lovest thou me more than these?") "A greater charge required a greater love," argues one of the Fathers;) and that, by the consent of all antiquity, the bishops of Rome were the successors of St. Peter. Of other doctrines I found rational, and what appeared to me plausible explanations. Transubstantiation was still a stumbling-block.' pp. 16, 17.

It will be seen by this, that the Author was just the subject for conversion to popery. When prejudice is resolved into its elements, it will invariably present, as its main ingredients, ignorance and want of discrimination—two qualities sufficiently conspicuous in this specimen. It really excites some astonishment, that an inquirer so easily satisfied, should have felt any qualms at transubstantiation. Strong faith and the literal sense—the one as the ostensible reason, the other as the impelling motive—were all that could be necessary to prompt or to excuse 'conversion;' and both these thaumaturgic elements were present in the case before us. We are the more surprised at this hesitation, inasmuch as it is quite inconsistent with the facility of credence displayed by the Author on other occasions. If, for instance, an authority be required, he throws the net at hazard, and brings up Gibbon, for the purpose of proving that 'the truth of the Christian religion rests on the authority of the catholic church.' Pity that it had not occurred to him, that the next step is into infidelity. Gibbon made it boldly, on the principle, that *ce n'est que le premier pas qui coute*. He had taken that first step when he removed Christianity from its true foundations of rational evidence, the requisitions of human nature, and the character of the Divine Being, that he might place it on the shifting base of human authority. This matter once disposed of, the rest was easy; 'the world was all before him where to choose;' and, so far at least as the worthless argument in question is concerned, he chose more consistently than this parader of his example.

'There are two methods of defending the reformed church of England; one is, by asserting the right of private judgement; but

this method is inconsistent with the authority of Scripture, and with the truth of the promises of Christ ;—with the authority of Scripture, because it is absurd to allow to any body of men the right or power to say, “ this book is Scripture, and this book is not Scripture,” and to refuse to the same body the right of deciding on its sense in case of dispute. Had this body the privilege of infallibility while deciding on the canon, and were they immediately deprived of it? Infallibility—I dispute not about words: were they providentially preserved from error during this important operation, and ever afterwards abandoned to error? Common sense and the rules of criticism may enable us to decide on the historical credit due to any work laid before us; but *Scripture, the word of God*,—something more is necessary to men who are thus to arbitrate between mankind and their faith; and it is absurd to suppose that this *something more* was taken from them when called on to determine matters of faith, by the help of this same Scripture, united to the tradition of the church. I might make my argument stronger, by remarking on the length of time which elapsed before the canon of Scripture was settled: was the church infallible during all that time, or only at intervals, by fits and starts? I will quote the words of St. Augustin, a Father often cited by the Anglican church: “ Thou believest Scripture; thou doest well: *ego vero Scripturæ non crederem nisi me ecclesiæ catholicæ urgeret auctoritas.*” pp. 21, 22.

We have given this paragraph, partly as a specimen of the strange bewilderment that seems to beset our peremptory polemic whenever he meddles with theology. In the first place, he assumes, that the Church has an admitted right to decide on the Canon, one of the points on which Papists and Protestants are at issue. But, if the Church had this right, the test of the true Church must be its having decided rightly. Now the Church of Rome has come to a false decision; has said, ‘ This and that book are Scripture,’ when there is the clearest proof, that they are lying legends which never formed any part of the sacred Canon. Then, according to the Author’s own shewing, such a Church can have no right to decide on the sense of Scripture. It not only is not infallible, but has grossly erred at the outset. Therefore it is not a true Church. This error alone would be fatal to its pretensions. ‘ The right of private judgement,’ however, has nothing in common with the decisions of ‘ any body of men’ whatsoever; it is primarily an individual right, which, leaving untouched the question of responsibility to God, gives to every man entire freedom in the choice of his religion. In a higher sense, it is something more than a mere immunity, and stands for the awful duty, incumbent on us as rational and immortal creatures, to “ *try the spirits whether they be of God,*” and, moreover, to “ *examine ourselves*” concerning our motives in undertaking, and our dispositions



while carrying on, this grand and indispensable inquiry. So far is this from being inconsistent with Scriptural authority, that we have formal warrant for it in the express command to subject our principles to *trial*, and our right reception of them to *examination*. We are not concerned to vindicate the 'reformed church of England,' nor any other church, reformed or unreformed; we claim, for ourselves and for our fellow men, the right—and the only absurdity is in denying it—of determining for ourselves, apart from all human dictation or interference, the sense and bearing of Scripture. Even as a specimen of that weakest of all kinds of reasoning, the argument *ad hominem*, the Writer's logic halts; but, if it be brought into contact with the genuine argument in defence of religious liberty, its debility can excite no stronger feeling than contempt. With regard to the citation from Augustine, we have no doubt that the Writer meant that we should translate the words, '*ecclesie catholice auctoritas*,' 'the authority of the 'Roman Catholic Church.' We read them, however, differently; and when they are taken as simply importing 'the sanction of the *universal* church,' we have no great objection to the phrase.

It is further affirmed by the present Author, that 'the right of private judgement is inconsistent with the truth of the promises of Christ.' This formidable thesis is sustained by the following ingenious argument. Jesus 'sent his Apostles to teach all nations, promising to be with them—it must be presumed in their teaching—to the consummation of the age.' But, on the principles of Luther and the Reformers, the whole Christian world had lapsed into error, *therefore* the Saviour's promise has not been fulfilled. To casuistry like this, the Reformation itself is a sufficient answer.

In 1791, the Author took his Master's degree, and in the same year, entered into orders. Subsequently, he became a fellow of Magdalen College. While resident in this capacity, being called on to preach before the University, he chose for his text, the words—"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Hence he took occasion to maintain the power of absolution, as inherent in the hierarchy, and recommended its revival in practice. There was a difference of opinion about this effusion. Some, and those 'leading members of the University,' were warm in approbation; others took the unaccountable liberty of denouncing all this as 'flat popery;' and the Author himself tells the following seemly story in illustration.

'I have heard of one clergyman who made the attempt; he

preached to his people of the power belonging to him, as a priest, of absolving them from their sins, and of the benefit which they would derive, if truly penitent, from confession and absolution; concluding by fixing a time, at which he would be at home, to hear all those who should have any communications to make to him with such intention. This discourse caused a mighty hubbub in the parish; people did not know what to make of it; some doubted if their clergyman could seriously mean what he had said: one old woman did not hesitate to declare, "she would be —— if she would tell him all she knew." The confusion ceased in due time; but the people neglected to avail themselves of the offer of their pastor.

pp. 37, 38.

The old woman was in the right, but she might have made her declaration without swearing. Soon after his sermon in recommendation of confession and absolution, the zealous fellow of Magdalen took into his head to preach against Pluralities. This was a different affair, and we learn that 'this discourse was not heard with the same approbation as the former!'

On the death of his mother, in 1797, the Author succeeded to some freehold property, and his fellowship became untenable. Soon after this, he became acquainted with an emigrant priest, with whom he discussed the doctrine of Transubstantiation, and he finished by wondering at his own blindness in remaining so long a gainsayer. On this subject we have the old story. Berenger, in the eleventh century, is affirmed to have been the first to teach the figurative presence. Arnauld's *Perpetuité de la foi* is mentioned as unanswerable, without a hint that it was refuted by Claude. Then comes the customary praise of Bossuet's *Variations*; the average proportion of peremptory absurdity about Purgatory and works of Supererogation; followed up with the delectable discovery, that Chillingworth's book is calculated 'to excite the passions of Protestants, rather than to dispel their ignorance!'"—Chillingworth and the passions!

This is sufficiently absurd, but its ingenious Author contrives to keep gallantly on the wing, and to soar an equal flight in his subsequent speculations. Having thus put an extinguisher on Chillingworth, he boldly patronizes Tiberius, and holds up that truculent despot as a model for sovereigns. Describing the education of his son, he informs us that they

'read together that Machiavel of historians, Tacitus, who, as I endeavoured to persuade Kenelm, has treated the fame of Tiberius with great injustice, by representing him, on every occasion, as a cunning and cruel tyrant; whereas he was always wise, habitually just, and often beneficent. Let any one fairly and impartially analyse the actions

of this sovereign and the comments of the historian, and he will perhaps be inclined to allow that my opinion is not altogether unreasonable.' p. 285.

Respecting the wisdom of Tiberius, it may be enough to remind his panegyrist, that favouritism is a pregnant evidence of folly, and that Sejanus was allowed to accumulate power and influence to the endangering of the imperial authority. But he was 'habitually just!' Our critical occupation has sometimes brought us acquainted with strange vagaries, but so unaccountable a whim as this never before started up before us in palpable form and bearing. If there were one atrocious quality for which, more than any other, that ferocious ruler was infamous, it was habitual injustice; and we cannot believe that the man who thus ventures to maintain the contrary, has even cursorily read the historian to whom he refers. Tacitus accumulates instances of the grossest violations of equity, and unless we are to give up that illustrious annalist as altogether unworthy of credit, there can be no room for a moment's hesitation on this point. To select two or three instances only out of many—'*Pater quoque, illustris eques Romanus, ac frater Prætorius, cum damnatio instaret, se ipsi interfecere, datum erat crimini, quod Theophanem Mitylenæum, proavum eorum, Cn. Magnus inter intimos habuisset: quodque defuncto Theophani cælestes honores Græca adulatio tribuerat. Post quos Sex. Marius, Hispaniarum ditissimus, defertur incestasse filiam, & saxo Turpeio dejicitur. Ac, ne dubium haberetur, magnitudinem pecuniæ malo vertisse aurarias quoque ejus, quanquam publicarentur, sibimet Tiberius seposuit.*' If, by the phrase 'habitually just,' the Author means to intimate that murders committed under colour of law, are legitimate, he is welcome to his opinion, and we admit, in this view, the justice of Tiberius. In this way, the successor of Augustus was a great master, and his application of the *lex majestatis*, is alone sufficient to eternize his fame. 'There was,' says Montesquieu, 'a law of majesty against those who might be guilty of treason against the Roman people. Tiberius availed himself of this law, and applied it not only to the cases for which it had been intended, but to every thing that might subserve his hatred or his suspicions. It was not merely overt acts that came within the construction of this law; but words, signs, and even thoughts: for what is said in the openness of heart which marks the conversation of two friends, can be considered in no other light. No longer, then, was there frankness at the banquet, confidence in relationship, fidelity in households: the dissimulation and gloom that characterized the emperor communicating in all directions, friendship was considered as a snare,

• ingenuousness as imprudence, virtue as an affectation which  
• might recal, in the popular mind, the happiness of by-gone  
• times. There is no tyranny more cruel than that which is  
• exercised under the pretext of law, and under colour of jus-  
• tice; when wretches are, so to speak, drowned on the very  
• plank to which they had clung for safety.'

We have exhibited quite enough of our Author's reasoning, to qualify our readers for the not very difficult task of estimating his calibre as a man of argument. They will probably be of opinion that, as a polemic, he is any thing but formidable; that his weapons, such as they are, fail of injury when wielded by his arm; and that of the two parties between which he was so long enacting the pendulum, that which arrested him in the last of his oscillations, has the least to boast of. His interview with the bishop to whom he applied on the subject of his reconciliation, is somewhat interesting.

• On the 17th of May, 1798, I was present at high mass in St. Patrick's chapel: it was the feast of the Ascension. My emotion betrayed itself in tears, which, in a man of my age, might be regarded as rather a violent symptom; but it called forth no indecorous signs of surprise or curiosity in those near me. I forgot to inquire at the sacristy the address of the bishop, and next morning found myself walking in Hyde Park, alarmed at the step I was about to take, and almost undecided. A friend, who was in my confidence, met me by chance, and, out of regard for my tranquillity, though a Protestant, encouraged me to persevere. We turned into Grosvenor-square, and up Duke-street: old Mr. Keating informed us that the bishop lived at No. 4, Castle-street, Holborn. "We please ourselves by calling it the castle." I parted from my friend and proceeded to the Castle alone. An elderly, rather pompous, duenna-looking woman, opened the door of the house, for such it was, not the gate of a castle: his lordship was engaged, but I was desired to walk into the dining-room, which, no doubt, served as an anti-room for want of any other. While I waited here, a French priest came in, who, evidently alarmed at his approaching interview with the bishop, from whom probably he had "something to ask or something to fear," inquired of me, "Faut-il faire une génuflexion à Monseigneur?" I answered, that I was unacquainted with the ceremonial expected by Monseigneur; but that he, M. l'Abbé, had better do as he would on being presented to his own bishop. He took me for a countryman, but "my speech bewrayed me." He was called for before me; this I thought unjust; but in a few minutes after the bishop came in, and addressed me with, "Qu'est-ce que vous demandez, Monsieur?" Again, thought I, my country is about to be lost to me; but let us hope for a better. I told Dr. Douglass the purport of my visit: he, seeing the affair was one not quickly to be dispatched, requested me to walk up stairs. We seated ourselves on each side of the fire in an old-fashioned wainscotted room with cor-

responding furniture, the floor half covered by a well-worn Turkey carpet. On the walls, yellow with smoke, hung portraits, which, through the soot that incruited them, I hardly discerned to be ecclesiastical worthies; Cardinal Allen, perhaps, founder of the college of Douay; a Campion, or Arrowsmith, or other martyrs of the Reformation. A crucifix was set in a conspicuous place: over the chimney a little engraving of Pius VI., then a prisoner. The bishop was a tall thin man, between sixty and seventy, of a healthy look, with a lively and good-natured countenance: he wore a suit of black, not very fresh, with a little, close, white wig. Martinus Scriblerus was proud of being able to form an abstract idea of a Lord Mayor without his gold chain, or red gown, or any other *accidents*. I had no difficulty in detecting the bishop in the plain man before me; for, being in his own house, he showed without reserve his pectoral cross, and I saw on his finger a ring in which was set an amethyst.

“This is a very important step, sir; no doubt you have given it due consideration.” I gave a succinct account of my studies and motives. “May I ask, have you consulted your family and friends?”—“My parents are not living: I am their only surviving child. For my friends, I know before hand what they would say.”—“Are you aware of all the *civil* consequences? The penal laws are repealed; but you will lose your *état civil*.” I bowed my head. “As you are in orders of the Church of England, your conversion will excite more than ordinary surprise, and (I say it only to warn you,) ill-will against you.”—“I trust not; people are sufficiently indifferent about such matters.”—“Perhaps you will lose some ecclesiastical benefice?”—“I have proceeded no further than deacon’s orders, and therefore have no preferment.”—“But your expectations?”—“I must live without them.”

After a little more probing of this sort, and a short pause,—“There is a business which is very distressing to those who are not used to it, as it is very consoling to those who are; I mean confession: we all go to confession; I, who am bishop,—the pope himself. You know, I presume, that you must begin by that?”—“I come to beg of your lordship to appoint me a priest.” After a little consideration, “Would you wish your priest to be an old man or a young one?”—“My lord, you know your subjects better than I do: I leave the choice to you; his age is to me a matter of indifference.”—“Many people think otherwise: however, if you will be pleased to call here to-morrow at this hour, I will introduce him to you.” I took my leave without a genuflexion, but with a strong sentiment of respect and kindness for this worthy, amiable, old man.

At the appointed time, the convert was introduced to the Rev. Mr. Hodgson, and, after several conferences, was baptized by him *conditionally*, on the very correct assumption that, in the Church of England, the rite is sometimes ‘very carelessly’ administered. Could the due administration have been ascertained, this would have been unnecessary, as the Church of Rome admits the sufficiency of lay baptism. The

mode is by affusion, and 'the rule is, that there be so much water *ut gutta guttam sequatur*. A tolerable illustration of the Author's enlarged and liberal views of religious matters, is supplied by his account of this interview with Mr. Hodgson. The latter gentleman having occasion to put the supposition, 'Had you been a quaker,' our Author is simple enough to confess, that he could not 'repress a slight movement of offended pride at its being supposed possible' he 'could be a quaker!' This catholic feeling is further displayed in the following absurd passage, in which vulgar-minded prejudice and laughable affectation contend for the pre-eminence.

'Not having been used to belong to a tolerated and despised sect, I had felt my bile rise at the word Quaker; and now memory recalled the interesting scene in the *Gerusalemme Liberata*, the helmet, the fountain, Tancred baptizing the dying Clorinda. I kneeled down, and the priest poured water on my head.' p. 66.

'Interesting' indeed, and exquisitely appropriate! The helmet, a china basin,—the fountain, a pump—Tancred, Mr. Hodgson—and 'the dying Clorinda,' Mr. ———!

The Author's residence in France seems to have been distinguished by few circumstances worth chronicling; and we strongly suspect that, but for the sake of the introductory part, and certain passages towards the close, the mere itinerary of the volume would never have been published. Havre, Rouen, Paris, Lyons, Avignon, Aix, Marseilles, Toulon, Nice, will give the outline of the Author's route; and although the particulars connected with it may be tolerably readable, we cannot compliment him on their being either very interesting or instructive. The most remarkable paragraph in his Paris journal, is that in which he avows his antipathy to domes as an architectural ornament. He is singular, and he is welcome to his singularity.

'The gilded dome of the Church of the Invalids, from whatever point it can be seen, is the ornament of Paris, and it is an ornament because it is gilded. A dome is, on the outside, an ugly and heavy object to the view; and therefore gilding, or what is better, architectural ornament, like that left incomplete at Florence, is well employed on a dome. I know I have Cicero against me, who speaks in high praise of the dome of the Capitol. Cicero and the Capitol are great names; but much as I venerate that great orator and philosopher, I hope there is no harm in saying, that I have seen more domes than he had an opportunity of seeing.' p. 127.

We are quite willing to allow, that the fact of having seen 'more domes' than Cicero could have seen, must, of course, make our sagacious critic a much better judge of the article



than the illustrious Roman could pretend to be. We have, however, a shrewd notion, that this man of taste has read Cicero with about as much accuracy as he seems to have studied Tacitus. His reference is, we presume, to that exquisite passage in the treatise *de Oratore*, where the elements of beauty are so clearly, and with such felicity of illustration, traced to the principle of utility. But no mention of domes occurs in that fine specimen of philosophical analysis. '*Capitolii fastigium illud est ceterarum ædium*,' refers to the *pediment*, and not to the cupola. We hope that this abandonment of the high sanction derivable from the authority of these 'great names,' will be set down to our scrupulous regard to truth, inasmuch as we have the misfortune to differ most decidedly from our Author on the subject in question, being of opinion that, so far from being 'ugly and heavy,' the dome has, in an eminent degree, the effect of grandeur and sublimity. We have nothing to say in behalf of gilding: though it may do well enough in the Kremlin, it is mere tawdriness on the *Invalides*; but we would suggest to this Aristarchus, the expediency of examining the effect of St. Paul's, in all the views that can be taken of the metropolis of England, with its majestic dome towering over the dark masses of building that surround its base, like guards around a monarch's throne. If he have an eye for landscape, or a feeling for genuine architectural effect, he will acknowledge the absurdity of his criticisms. There is more justice in his censure of the tasteless system of placing colonnades in stories, tier above tier, though his comment is, as usual, beside the mark. He is speaking of the church of St. Sulpice, and observes that

'the double portico, or rather two porticoes, one above the other, are much to be admired. I cannot be persuaded, however, even by the numerous examples of this practice, that it is not absurd for pillars to support pillars; it seems as if children were playing at architecture, and trying how high they could make their building reach. Yet, there is nothing childish in these porticoes; they are grand and imposing.' p. 127.

Now if an architectural feature be 'grand and imposing,' as well as 'much to be admired,' we would, in all humility, suggest that the real absurdity lies in qualifying them as absurd; and in acquitting them of childishness while they are expressly charged with having the appearance of child's play. Our objection to them, on the contrary, arises from the conviction that the practice is utterly destructive of grandeur and impressiveness; and that, to say nothing of the injuriousness of substituting complication for simplicity, two slender pillars,

one perched upon the other, with the broken and frittered character given by the intervention of capital, entablature, plinth, and base, can never produce the effect of one solid, massive, majestic column, rising at once from its stylobate, and carrying the eye upwards without interruption to its legitimate termination.

It might have been expected that the Writer, with all the prejudices of a Romanist, should, in common consistency, stand forward as a Jacobite; but it could hardly have been anticipated that he should be weak enough to become the eulogist of James as an 'honest man,' and the accuser of his countrymen in the following petulant rebuke.

'We entered the apartment in which our James II. lived and died an exile, chased from his house and home by his son-in-law. History records many deeds more atrocious, but none more disgraceful than this violation of family confidence—of the pledge of good faith given and received. But, what is more disgraceful still, the English nation, besotted by prejudices, sees nothing disgraceful in the transaction.' p. 155.

This brief paragraph betrays a double infirmity of understanding: first, in the sentiment itself; and, secondly, in the strange perversion of faculty which, itself infatuated with prejudice, charges stupidity and disgrace upon a whole nation for vindicating its faith and asserting its liberties. Well may the reviler of William of Nassau, and the English patriots of 1688, avow himself a partizan of the Holy Alliance.

'Our philosophical and protestant historians,' are reproved for 'unmercifully slandering' the worthy Thomas a Becket. The twelfth century, 'an age of Cimmerian darkness according to the Protestants,' was an age of light, according to this Writer, because a St. Benezet devoted his life to begging money enough to construct a bridge over the Rhone! And our sagacious Author deserves not less canonization, for having taught the Avignoneses to relish tea and English cookery, and especially for having succeeded in overcoming their antipathy to a coal fire. The massacre of Nismes is described just in the way we should have anticipated when the statement was to be made by a bigoted papist. But we must pass by all these miscellaneous matters, that we may come at once to an instance of credulity quite as marvellous as any specimen whatever of the easy faith that distinguished the dark ages. The Writer had lost a son, an amiable and accomplished youth, in his twenty-first year, but a few weeks previously to the following occurrence.

'In the night between the 30th and 31st of October, thirty entire



days after the death of Keneelm, his parents retired late to rest;—in fact, at one o'clock of the morning of the 31st. As they were composing themselves to sleep, they heard a noise as of the breaking of a small stick. To me this noise seemed to proceed from the cabinet or dressing-room behind the bed; my wife heard it as from the commode or draws opposite the foot of the bed. We asked each other what the noise might be, and compared what we had heard. Within a minute, my wife, who had raised herself in her bed, asked me, "What light is that?" I saw no light, and asked, "Where?"—"On the drawers, brighter than any candle." She proceeded to describe what she saw: "Now it rises and grows larger. How beautifully bright! brighter than the most brilliant star. What can it mean? it is very strange you don't see it." I thought so too, but, to encourage her, said, "Compose yourself; it can mean no harm." She went on: "It still rises and grows larger: now it turns towards the window—it takes the form of a dove with the wings spread out—it has a bright glory all around it—it looks steadily at me—it speaks to my heart, and tells me that my dear Henry is happy—it fixes a piercing look on me, as if it would make me feel what it means. Now I know he is happy, and shall lament no more for him. There—now it has disappeared." Though I had not seen the light, I could see the face of my wife while she was looking at it, and the tears glittering as if a bright light passed through them while they fell down her cheeks. The French word would be *Ébrillantées*. There still remained a suffused light in the room, particularly on the wall above the drawers, as of the reflection of a nearly extinguished fire. This was observed by both of us. It lasted about five minutes, growing gradually fainter, and at length failing entirely. While looking at this suffused and darkish red light, and reasoning with myself how or why the bright light had not been seen by me, I remarked, on the floor, by the open door of the cabinet, the reflection of a *veilleuse*, or small night-lamp. These lights are made of a single thread of cotton half an inch long, steeped in melted wax, and, when dry, inserted in little flat pieces of cork, which are floated, while the cotton is burning, in a small quantity of oil. This night-lamp was placed in the remotest corner of the dressing-room, which went the whole length of the bed-room. I saw its reflection on the floor only, and only so far as the open door permitted it to be seen. "This," said I, "cannot be the cause of the suffused light; still less can it have been the cause of the bright one." While I was looking, first at the suffused light, then at the reflection of the lamp, the former disappeared; it was plain, therefore, that it had not been caused by the latter.

'In the morning we visited the tomb of our departed son, and returned thanks to God.'

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'To use the words of a learned, rational, and respectable old man, the curé of St. Agricol, to whom I related the matter, "Ce qu'on voit, on voit." True,—what one sees, one sees; but the scripture, with that intimate knowledge of human nature evident in

its every page, speaks of some who "will not be persuaded even though one rose from the dead."

'The term of thirty days has been observed in the catholic church as that at the end of which revelations have sometimes been made of the happiness of departed souls.' pp. 380, 81.

We are restrained by the peculiar circumstances of the case, from that strain of comment which such a tale and such comments as these tend almost irresistibly to provoke. In spite, however, of the sage and decisive aphorism of the 'rational' *curé*, and maugre the singularly appropriate citation from Scripture, we must be permitted, first, to admire the simplicity of the Narrator, and secondly, to express our regret that he has not given us any illustration of the magical period of 'thirty days.'

At Nice, our Author grows nasty, and we must therefore have done with him. The female reader at all events will do well to close the volume at the end of his twenty-second chapter. If this volume be at all designed as a counterpart, or an antidote to Mr. White's account of his Conversion to Protestantism, nothing can be more satisfactory than the contrast between the two cases—the Protestant lapsing into the dotage of Popery, the Romanist redeemed from its bondage and putting away "its childish things."

**Art. III. 1. *Sketches of Portuguese Life, Manners, Costume, and Character.*** Illustrated by twenty coloured Plates. By A. P. D. G. 8vo. 16s. London. 1826.

**2. *Roman Tablets ; containing Facts, Anecdotes, and Observations on the Manners, Customs, Ceremonies, and Government of Rome.*** By M. de Santo Domingo. To which is added, the Author's Defence before the Cour Royale at Paris, upon Solemn Hearing. Translated from the French. Crown 8vo. Price 8s. 6d. London. 1826.

**3. *Denonciation aux Cours Royales, relativement au Système Religieux et Politique signalé dans le Memoire à Consulter : précédée de nouvelles Observations sur Ce Système, & sur les Apologies qu' on a récemment publiées.*** Par M. le Comte Montlosier. 8vo. pp. 336. Paris. 1826.

**T**HESE publications have little in common as regards any feature in their authorship ; and our only reason for placing their titles together at the head of this article, is, that they all tend to illustrate, under different aspects, the moral and political effects of that portentous system of fraud and despotism which, as distinguished, or at least as distinguishable, from the Roman Catholic religion itself, is properly denominated.

Popery; a system which does not deserve to go by the name of a religion, though it employs religion as an instrument, a tool and the mask of its proceedings, but which might be more correctly designated as the grand standing sacerdotal conspiracy against both civil rights and civil government founded upon principles which make the Church that adopts them, alternately the tyrant and the traitor.

The first of these works professes to give a picture of the State of Manners and Morals in Portugal; a country to which at this moment, every eye is directed with anxious interest. An anonymous publication, disfigured by vulgar caricatures plates in the style of Dr. Syntax's Tour, is neither adapted to carry much weight, nor entitled to rank as an authority. Yet if we may depend upon the account which the Author gives of himself and of his motives in publishing his work, it would seem to claim more attention than its appearance invites. It abounds with curious and, we believe, substantially correct information; and we are certainly not the less disposed to attach credit to the work on account of its having drawn down the coarse abuse of the Roman Catholic journals. We regret that the statements do not come in a more authenticated shape, and that the Author was not better advised as to the proper style of publication.

‘ The following sketches were all drawn from life. They lay no claim to merit in composition, beyond that of offering—so far as they go—a faithful delineation of Portuguese manners, customs, and character. The author has been careful only in observing a rigid adherence to facts; and to the respectable and unprejudiced British residents in Portugal, who are acquainted, however superficially, with the habits of the people, he appeals with confidence to corroborate the truth of his pictures.

‘ In apology for the literary defects of the present volume, the author has not a syllable to say:—except that no one can be more sensible of those defects than himself. But he has ventured to believe, that an intimate knowledge of a subject might be considered to redeem numerous imperfections of method and style; and he will be forgiven for having felt, that he at least possessed some superior qualifications for his task, over writers who, after a mere residence of a few months, weeks, or even days at Lisbon, have without hesitation undertaken to describe all the peculiarities of the people and country. To enable the reader to judge of the opportunities thus enjoyed by the author, of long and intimate communication with Portuguese society, he shall take leave to state in a few words the position in which he stood with that nation.

‘ At the age of twenty, and in the year 1793, the author entered the Portuguese civil service, and continued in it up to 1804: when, unable any longer to resist the torrent of intrigue to which every

foreigner in that service is subjected, he quitted for a time both his adopted country and profession. But, in 1809, an advantageous situation being offered to him in the victualling department of the British army then in Portugal, he returned to that kingdom, with advantages possessed by few of his nation:—a good knowledge of the language and the people. It is principally from the later experience of this second residence of many years—which terminated only at a recent period,—that he has attempted to describe the state of society in Portugal. The disgust once provoked in his mind by unjust treatment has long subsided; and he is conscious rather of partiality for, than prejudice against, the Portuguese and their country.’ pp. v.—vii.

To most of the scenes, the Author states, that he was an eye-witness. But he forewarns his readers, that many of those scenes are such as no female writer could describe or even allude to. Referring to the declaration made by Mrs. Baillie, in her lively “*Letters from Portugal*,” that ‘the whole truth’ should not always be told,’ the Writer says:

‘Of the customs of a country like Portugal, no delicate English-woman can be a full and exact reporter; and the author trusts, that the most fastidious reader will not be offended at delineations of manners, which are more gross than the sketches of a female hand, only because they are in the same degree more faithful.’

With this proper idea of female delicacy, the Author of course could not anticipate that his volume would find any readers among his fair countrywomen; and though we must do him the justice to say, that his volume contains nothing that is adapted to corrupt, but only to disgust, we are unable to recommend it to indiscriminate perusal. On another point, we shall let him again explain himself.

‘When the Protestant Christian visits Portugal, he is hourly shocked by witnessing the conversion of all the holiest associations of his faith, into objects of gross and debasing superstition, senseless mumery, and atrocious fraud. Our reverence for sacred things revolts from their exhibition in ludicrous colours—still more in blasphemous distortion: and, unless justified by the object, even the relation of the fact repeats the offence. It is probably from some feeling of this kind, that the fair writer above alluded to has formally interdicted herself from entering into any particulars of the state of religion in Portugal. But the author of the following pages has judged otherwise of the duties of his office. At a period like the present, when the militia of the Papal Church have dangerously renovated their activity, they must be encountered by exposure. The Roman Catholic citizens of these islands merit, perhaps, no reproach for the attempt to remove their civil disabilities; but when the champions of their cause endeavour to make light of the distinctions

of the reformed faith, as an argument for the purity of their own, it is right that the Protestant should be empowered to judge for himself of these differences. Nor can this be done more effectually than by exposing the abominations of the Romish creed, and the conduct of its ministers, in a country where both have unbounded sway. With this view, and satisfied of the sufficiency of his object, the author has entered boldly, broadly, and fully into the subject. He holds himself accountable neither for the gross absurdity nor the blasphemous impiety of the ceremonies which he is called upon to describe : but, sincerely attached to the pure and reformed faith of this happy land, he is anxious utterly to disclaim any design of indecent levity, and earnestly to deprecate the probability of his motives being mistaken.

pp. ix.—xi.

This manly declaration does credit to the Writer's good sense and feeling, and it is this feature in the volume that has induced us to notice his work. We cordially agree with him, that the question relating to the civil rights of our Roman Catholic fellow citizens, has—or at least ought to have—no immediate connexion in our minds with the demerits of the Papal system. But, unhappily, their advocates, both in and out of Parliament, have taken most unwisely half their stand upon a lie. That falsehood must be exposed; the mask, a more fatal weapon sometimes than either torch or sword, must be torn from the unsightly monster; and then let the Romanists of England and Ireland themselves tell us, whether *their* religion be that of Naples, and Lisbon, and Madrid, or not. We do not want Mr. Butler or Mr. Lingard to tell us what Popery is. If all history could be blotted out, it is only crossing the Alps or the Pyrennees to behold it undisguised and paramount. Let them disclaim and denounce, individually, all participation in the system as they may; the fact remains, that such a system exists; and no other comment on its real character is necessary, than the state of those countries, the effect, more than of any thing else, of Popery itself.

With regard to the state of society in Lisbon, the odious filthiness of the streets and of the people, the mendicity, the prevalence of street robbery, the frequent assassinations, and the general relaxation of morals,—the anecdotes and details in the present volume, whether authentic or not, cannot be charged with exaggeration; since the general facts which they are adduced to illustrate, are notorious. There are, indeed, few capitals which would not furnish a black catalogue of similar crimes; and it is not from any collection of horrible anecdotes, however authentic, that we can fairly infer the national character. But what renders them at once credible and horribly characteristic is, that, in the case of the Portu-

guese, the Spaniards, and the Italians, public feeling, the institutions of the country, and the administration of the laws are all on the side of the criminal. It is not that assassins may be hired, so much as that they go unpunished; it is not that murders are frequent, but that such is the feeling among the lower orders, we are told, that

‘ the natural exclamation of a Portuguese, on seeing one man stab another in the street, (or prick him, as they simply term it,) is, “ poor fellow, he has had the misfortune to kill a man.” Every effort is made to screen the assassin from justice; while the dead or wounded man, far from exciting pity or receiving assistance, will be shunned carefully as a dangerous object; it being one of the laws in these cases, to consider as the murderer, and to confine as such, the first person who has been known to touch a dead body.’ p. 261.

The most desperate assassins, however, this Writer asserts, are the Gallegos; ‘ a class of people so much extolled by many of our countrymen who have visited Lisbon, for their great honesty and general good character;’ whereas he says, ‘ if the Portuguese rabble have their vices, they are not likely to improve by the importation of their Gallician neighbours, who are perhaps less squeamish in the commission of enormous crimes than themselves.’ Of the Portuguese peasantry, this Writer speaks in the same favourable terms as Mrs. Baillie.

‘ The *Salsias* are a very fine race of men, active, athletic, and, generally speaking, well made. Their complexion, although dark, is advantageously mixed with a good share of brick-dust colour; their eyes are very fine; their hair falls in ringlets upon their brawny shoulders; their dress is becoming, and their whole appearance highly picturesque and rustic. The charge of indolence and slothfulness has been indiscriminately laid against the whole of the people of Portugal, by persons who have precipitately drawn their conclusions from the samples of the lower orders seen in Lisbon; but any one ought to be aware, that the meagre and bloated inhabitants of a capital can never offer a just criterion whereby to form an accurate idea of the physical or moral peculiarities of any nation. The Portuguese peasantry may justly repel the charge of indolence, for their distinguishing characteristics are, industry, patience under privation, intrepidity, and courage. They only stand in need of a good government calculated to call forth in a greater degree their natural good qualities. I would not advocate as warmly, or in fact at all, some other classes of Portuguese; I mean the priests and the magistrates; for, whatever measure of corruption in every respect this world can contain, is to be found in superfluity in those orders.’ pp. 331, 2.

In fact, the Portuguese peasants are said to be ‘ some of

‘ the best creatures breathing.’ ‘ The men are laborious and brave, and the women are chaste.’ For these qualities, however, they are indebted neither to their laws nor to their religion. In proof that the celibacy of the priests is one principal source of the corruption of morals, the Author declares, that he could cite instances which he witnessed, from one end of Portugal to another, of their profligacy and effrontery. And to them, mainly, he imputes the abuses connected with the administration of public justice. We believe these facts to be notorious and undeniable ; but we must refrain from the citation of anecdotes resting upon anonymous testimony. We entertain no doubt whatever respecting the Writer’s veracity, but have found frequent occasion to regret his want of discrimination and limited information. We had supposed that every Englishman knew the origin of a barber’s pole ; but it was a long time before this Writer could make out its meaning. It is in general use, he tells us, throughout the Peninsula, and he has been ‘ *told*, that it is still to be seen in some *remote* ‘ places in England.’ Algarve, ‘ or, in Moorish, Algarbia,’ he informs us, ‘ signifies fertile country.’ This is a mistake ; Al Gharb signifies the West. There are two Algarves, the European and the African. Again, Camoens is stated to be the only Portuguese poet worthy of the name. The Author should not have ventured an assertion on a subject of which he evidently knows little. The fact is, that Portugal has produced many *Castilian* poets ; but, among those who have cultivated the Portuguese dialect, which differs but little from the Gallician, there are several of no mean name. Some of the instances of brutality which he mentions in the lower orders of Portuguese, might, we regret to say, be paralleled in other nations.

Upon the whole, it is much easier to abuse a people, than to describe them. ‘ Strip a Spaniard of all his virtues, and you make a good Portuguese of him,’ says the Spanish proverb. ‘ I have heard it more truly said,’ remarks Dr. Southey, ‘ Add ‘ hypocrisy to a Spaniard’s vices, and you have the Portuguese ‘ character.’ These sayings just prove, that the two nations cordially hate each other ; but there is this difference. The Spaniards, we are told, despise the Portuguese ; the Portuguese hate the Spaniards. The former, in their national songs, threaten their neighbours with invasion : the latter content themselves with defying their enemies. This proves, however, not that the Portuguese fear more than they are feared, but that the Spaniards are the greater boasters. The French, in like manner, used to talk of invading England, and John Bull, secure behind his wooden walls, was accustomed to sing, Let them come if they dare. It is generally agreed, we



believe, that the Portuguese make the better soldiers ; and under a free government, they would soon become the better men. We confess, however, that we are sceptical as to the existence of any very marked difference between the natives of Spain and of Portugal. The country, the climate, the religion, the institutions, the manners and customs are essentially the same : at least, they do not differ more widely than one province differs in these respects from another in the same country. Thus, the Castilian and the Andalusian, the Catalonian and the Murcian, the Gallician and the Biscayner, are distinguished from each other by peculiarities not less striking than any which can be detected in the Portuguese.

What is Portugal ? As to its history as well as geographical position, it is a mere offset of the Spanish monarchy. In point of geographical extent, it is but little larger than Switzerland, and it is not half so populous as Ireland. Humboldt estimates the population as low as 3,173,000. Lisbon and Oporto are the only two cities in the kingdom which contain a population exceeding 20,000 inhabitants. The former is said to contain 230,000, of which one fifth consists of negroes and mulattoes. Oporto, by far the cleaner and more agreeable town, contained, in 1802, 74,000. Thus, these two cities together comprise a tenth of the whole nation. Elvas, Coimbra, Braga, Setubal, and Evora, contain from 12 to 16,000 each ; Beja has about 9000 inhabitants, and Santarem 8000 : the population of no other place rises so high as 7000. Yet, Portugal has two archbishops, thirteen bishops, two universities, 400 monasteries, and about 150 nunneries ! Into these, as so many stagnant lagoons, the salutary streams of national wealth have been diverted. Like pompous bridges over a deserted channel, these institutions remain as the monuments of past times and the mockery of the present. Taking the population at three millions, we cannot rate the adult male population at more than a fifth, or 600,000 ; and the lowest computation will give 6000 ecclesiastics, secular and regular. We have then every tenth man a priest ; every tenth man living in professed celibacy and licensed idleness, a worse than unproductive member, a baleful excrescence of the social system. Such is Portugal,—a country into which civilization has as yet scarcely penetrated,—without roads, without canals, without manufactures, with little or no inland trade, its only exports raw produce, (wine, salt, and wool,) almost without laws, and quite without Bibles or any thing deserving the name of religion.

Yet, as compared with Spain, if Portugal has never attained to such a height of national grandeur and power, it has never suffered so rapid and extreme a depression. Spain, which, in



the sixteenth century, numbered its twenty millions, is now supposed to contain not eleven millions and a half, being less populous than Prussia. Estimated by the square league, its comparative population is far less than that of Portugal. The priests in Spain are not reckoned to exceed 120,000, which would be about 1 to every 23 male adults. If less numerous in proportion, however, the Spanish ecclesiastics are, we believe, much wealthier than those in the neighbouring country: there was more wealth to absorb, and they have absorbed pretty nearly all. Portugal still retains its commercial, and nominally its political relations to its vast colonies in the western hemisphere. Spain has lost every thing of importance but the Havannah, and has for ever alienated the countries which so long groaned under its oppressive yoke. For Portugal, brighter days, we would fain hope, are yet in reserve, notwithstanding the cloud that has arisen in the horizon. The fallen state and darkened prospects of Spain recal the almost prophetic lines of our own Cowper.

‘ Oh, could their ancient Incas rise again,  
How would they take up Israel’s taunting strain!  
Art thou too fall’n, Iberia! Do we see  
The robber and the murderer weak as we?  
Thou, that hast wasted Earth, and dared despise  
Alike the wrath and mercy of the skies!  
Thy pomp is in the grave, thy glory laid  
Low in the pits thine avarice has made.  
We come with joy from our eternal rest,  
To see th’ oppressor in his turn oppressed.  
Art thou the god, the thunder of whose hand  
Rolled over all our desolated land,  
Shook principalities and kingdoms down,  
And made the mountains tremble at his frown?  
The sword shall light upon thy boasted powers,  
And waste them, as thy sword has wasted ours.  
’Tis thus Omnipotence his law fulfils,  
And Vengeance executes what Justice wills.\*

The second work on our list, has obtained the more extensive notoriety on the Continent,† in consequence of the prosecution which it drew down upon the Author, at the solicitation, as is generally supposed, of the Pope’s nuncio at Paris. The Author pleaded his cause himself, and his defence is the most able and creditable part of his performance. It was received by the public, we are told, with the most flattering marks of approbation; nevertheless the work was suppressed, and its Au-

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\* Charity.

† The work is stated by the Translator to have gone through five editions in a short space of time in Belgium.

thor was fined and imprisoned. The disclosures which it contains, will sufficiently account for the hostility of the Court of Rome to the liberty of the press. M. de Santo Domingo would hardly have escaped even in this country, from the operation of that shadowy, ever shifting, and unmanageable anomaly in our judicature, the law of libel. His work is an avowed attack upon the 'religious Machiavelism' of the Vatican; and it is stated to be the Author's design, to give such a representation of the effeminate and corrupt state of society at Rome, as may suggest the reflection,—'This odious mass of vice and impurity unknown in other countries, is then the real produce of that religion which would exterminate all others, and which pretends to be the only pure and true religion that exists!'

'In pointing out the usurpations of the Vatican, and the ridiculous or revolting abuses of the Court of Rome, so far from having had any aggressive views towards true religion, it has been my intention to hold it up to admiration and respect. The principles I have attacked, are evidently opposed to those of the Divine Redeemer. Ought not the Gospel to be preferred to doctrines that are subversive of it, and the crown of thorns to the triple crown of diamonds?'

With whatever degree of sincerity and intelligent appreciation of the Gospel this avowal be made, it is at least a pleasing circumstance, that, both in his preface and in his defence before the Cour Royale, the Author felt himself called upon, in deference to the state of public feeling, to disclaim every irreligious motive. This homage to the Divine authority of Christianity was probably intended less to propitiate his judges—for with them it would have little weight—than to enlist on his side the popular sentiment; and, viewed in this light, such declarations, in that same Paris, where the Encyclopædists once laboured to overthrow the whole fabric of revealed religion, and triumphed so far as to loosen every tie of moral obligation and every bond of social order,—must be received with satisfaction. We shall give a few extracts from the Defence.

'Eager to acquire that sort of instruction which is to be gained by travelling, I visited the country of Virgil and of Cicero. What did I see in the environs of Rome? A land uncultivated, though exhibiting all the signs of fertility; its inhabitants covered with the rags of indigence, numerous hordes of robbers, ransoming or assassinating both foreigners and natives. Within the walls of the city I sought religion; I found only monks.

'I demanded of the citizens, what were their philanthropic institutions useful to industry and labour; they answered me by enumerating their convents and friars, who devour the substance of the people.

'The more I advanced in my investigations, the more I appeared to sink into the barbarism of those rude ages in which a few individuals preyed on the rest of the human species. I wondered how the people

of Rome, surrounded by the progressive movement of all other nations toward social improvement, were withheld by the curb of superstition, and had not dared to pass the barriers that separated them from civilization.

‘ Being shortly afterward admitted to the intimacy of some men in power, what was my surprise at discovering, from their conversation, the hope of reviving, even in the present day, the usurping pretensions of the Court of Rome; the hope of again moulding kingdoms to their yoke, of outraging the majesty of kings by bulls, excommunications, and interdicts; the hope, in short, of awakening that theocratical ambition which has lain dormant within the walls of the Vatican since the time of Clement XIV !

‘ The extravagance of such projects excited in me a smile of pity: they remained, however, in my memory. Three years are gone by, and each year my surprise has been increased at seeing on all sides the foundations laying of that Babel, the re-edification of which had appeared to me the greatest chimera.’

‘ A religious order was driven from France in 1549, as accomplice in the parricide committed by John Chaâtel; the good Henry IV, in his edict, expressed himself as follows: “ The Jesuits are the enemies of the state and of the crown of France, the corrupters of youth, and the perturbators of public tranquillity.” They were suppressed in 1762, by a decree of the parliament of Paris, in which act the most ample reasons were given. This decree contained all the ignominious condemnations which these monks have received in all the tribunals of the Christian world, and a nomenclature, still more ignominious, of the qualifications with which they have been branded. I shall not unfold this long concatenation of conspiracies, outrages, and crimes, unheard of before their time, of which this order has been judicially convicted: I shall not invoke, as witnesses, the gory shades of so many murdered sovereigns: such a picture would not be necessary for the defence of my cause. My voice would never have troubled these monks in their tombs, if they had consented not to issue from them. This is not a prosopopœia: the spirit that animated this order is risen with it, without suffering any diminution. One of the fundamental principles of the institution is an unreserved submission, an unlimited and exclusive obedience, to the designs and orders of the Court of Rome. It is this vow of absolute devotedness to the holy see, that wounds to the heart the liberties of every country into which this order finds its way; and its duty is, to introduce itself every where. But how do I know that the Jesuits have penetrated into France? Before it was known here as an open and undeniable fact, I had been informed of it at Rome, where the chiefs of the order are more disposed to boast of their successes in France, than to make a mystery of them. These wandering monks, are they Italians, Spaniards, Frenchmen? No, they are Papists: they will undertake to plunge a dagger into the bosom of their mother country, at the least signal from the telegraph of St. Peter’s: their chief may be deemed another *old man of the mountain*. I only repeat in milder terms the decree of the parliament of Paris, which declared, that it expelled them from France as a fanatical

and impious sect, corrupters of the people, regicides, &c., commanded by a foreign chief, and Machiavelists from principle. How many proofs have confirmed the truth of this sentence! As counsellors of kings, they betrayed them, as Daubenton betrayed Philip V.; as subjects, they conducted the inhabitants of Paraguay in battle array against their legitimate sovereigns: and while confessors in Europe to the kings of Spain and Portugal, they made war against them in America.'

'But, say they, your criticisms are addressed to the religion of Rome; and you ought to know, that the Catholic, Apostolic, and Romish religion is the religion of the state: I know it, and I have never forgotten it. You see, gentlemen, I enter frankly upon one of the strongest accusations directed against me.

'What sense is it natural to attach to this title of *Romish*, which is given to the Catholic and Apostolic religion? I understand by this qualification an honorary title, by which homage is rendered to the precedence, or even the pre-eminence of the church of Rome, as the cradle and centre of Christianity, and as having had for its first bishop the first of the apostles: it was in that city that the blood of the martyrs, which has cemented the religion of Jesus Christ, flowed in the greatest abundance: it was then very natural, that, through a sentiment of gratitude, the denomination of Romish, should be added to the Apostolic religion.

'According to my definition, the qualification of Romish is immutable, since it is founded on an historical and hierarchical fact; it would have nothing stable in it, on the contrary, if it were applied successively to all the particulars of the worship practised at Rome; and in no catholic country is this truth more forcibly felt than in France, where the exemptions, upon which are founded the liberties of the Gallican church, were long ago established, and which we are daily defending against the pretensions of the tiara.

'Do you wish for an example of it? At the time of the great occidental schism, when three popes disputed the keys sword in hand, it was not the pope who held the papacy at Rome, that solved theological questions: the decision of oecumenical councils was necessary.

'Thus the religion of Rome, such as I have defined it, while a number of its practices are in opposition to the doctrines of the apostles, may be assailed without offering the smallest disrespect to the Catholic, Apostolic, and Romish religion.

'I have not made the slightest attack on the religion of the state, which is not entitled the religion of Rome, but the Catholic, Apostolic, and Romish religion: it must have this triple attribute, this triple character. I request, gentlemen, you will also observe, that in my book I have never once articulated the word *Romish religion*. From motives of delicacy I have respected one of the inalienable epithets of the religion of the state.

'But, even if I had censured the Romish religion, in reproaching it with being merely Romish, and not sufficiently Apostolic, I should no more have wounded the religion of the state, than I should

injure the constitutional royalty by reasoning against absolute royalty.'

'If I be asked what I find deserving of blame in the religion of Rome, I answer, that nothing can be more explicit on this subject than my book. I answer, that it has not been my intention to interfere in the least either with dogmas or doctrines. A traveller observes facts. Cast your eyes, gentlemen, over the preface of the *Roman Tablets*, which is, I may say, a summary of the whole work. It must appear evident to you, that it has been my design to censure only the practical abuses of the religion of Rome. And what abuses! Torture inflicted upon those who do not observe the fast during Lent; forced and venal conversions, renewed every year at fixed periods, when a few Jews, for a sum of money, submit to be baptised, and to receive the communion, as a spectacle for the people; spiritual absolutions and indulgences lavished upon robbers, who consent to suspend the career of their assassinations; shameful abuses of the sacraments—abuses which render hypocrisy and robbery a sort of industry and commercial speculation. But why have I imputed all these disorders and vices to the religion instead of the government of Rome? I have allotted to each its respective part. But spiritual measures, such as sacraments and indulgences, which belong exclusively to practical worship, cannot be attributed to the political government. It is evidently the exercise of the papal authority, distinct from the sovereign power.'

'But it appears, that I have afflicted the faithful, in presenting to them a scandalous picture of the state of the sanctuary at Rome. A painting still more frightful than mine has been made by Saint Cyprian, in his book entitled, *The Fallen*.

'“Every priest,” says he, “runs after riches and honours with an insatiable fury; the bishops are without religion, the women without modesty; knavery predominates; they swear and forswear themselves; the Christians are divided by animosities; the bishops abandon their pulpits to run to fairs, that they may enrich themselves by traffic; in short, we give satisfaction only to ourselves, and dissatisfaction to all the world.”

'The Gospel says; “The time will come when we shall see the abomination of desolation stand in the holy place,” &c. What I have said, accords then with the prophecies.

'But I have made a jest of the miracles that are every day performing at Rome. True, I have, because I look upon them as false miracles.

'The Gospel says, that the prodigies operated by Jesus Christ and his apostles were sufficient for the establishment of the religion. I have then sufficient authority for not admitting any new ones. Besides, I think, that even for the interest of religion, too much ridicule cannot be thrown on what might make truth ridiculous. They who pretend, that attacking the abuses of religion is attacking religion itself, are in reality those who do it the greatest injury. Has any one ever been offended at the following historical jest?

*De par le roi, défense à Dieu  
D'opérer miracle en ce lieu.*

My jests are more innocent even than this.

‘ But in the chapters on the Jesuits, I have also ridiculed the miracles and saints of their fabrication. Why have not these chapters been criminated? I submit this observation to the wisdom of the court.

‘ How can I have attacked the religion of the state, and religious morality, in reproaching the court of Rome with having no object in its religious ceremonies but that of exhibiting religious spectacles to the multitude, as it would amuse them with worldly pageantry? The desire I have expressed of seeing religion honoured with august ceremonies, which occupy the heart rather than the eyes, is a proof of my respect for it.

‘ But why should we exaggerate our scruples? Thanks to the paternal sceptre of the Bourbons, we are enjoying profound peace; every branch of industry and public prosperity is in the most flattering condition. Let us beware of troubling this calm by theological quarrels: while the sword of political broils reposes quietly in its scabbard, let us not endeavour to draw that of religion.’

pp. 246—61.

In the course of the Defence, M. de Santo Domingo declares, that, in his jealousy of Catholic missions, he is countenanced by the opinion of the most monarchical men in France; ‘ among whom,’ he says, ‘ I shall cite the Count de Montlosier, a man estimable for his virtue, piety, and attachment to the legitimate dynasty.’ ‘ Are you desirous of establishing religion and morality?’ is his language; ‘ dismiss your Jesuits and your friars.’ The ‘ *Memoire à consulter*’ has not yet fallen into our hands; but, in the Postscript to the present work by Count Montlosier, that worthy royalist thus explicitly states his fears with regard to the Jesuits, in reply to the reproaches cast upon his former publication by M. de Bonald.

‘ M. de Bonald pretends that my production resembles an indictment more than a *Memoire à consulter*. He is in the right. The present work, which is a formal accusation, proves that the preceding one to which it is a sequel, was prepared with the same intention. M. de Bonald wishes, that I had discussed his political and religious opinions: he would have allowed me to combat them. There is a large proportion of his political and religious opinions which I could not controvert, because, in them, I agree with him. From the first moment of my return to France, I have had the happiness of finding myself in accordance with him on the great questions of divorce, of marriage, of the institution of nobility, of the excellence and pre-eminence of the Catholic Religion, as well as of a monarchical government. In this reference, I have long wished for an opportunity to unite with him. When at length I perceived that he was one of

the *coterie* of the priests,—it has not been wholly unprofitable to him,—that he adopted and advocated their system of usurpation; when I perceived that he was almost as much a Roman as a Frenchman; that almost all his monarchy resided in the pope, almost all his Gospel consisted in the ritual; when I perceived that, with many others, he was sitting upon the egg which we have since seen hatched; I was led to regard him still as, no doubt, the friend of religion and monarchy, but, since it must be said, the most hostile, the most dangerous, the most fatal of friends.

‘M. de Bonald accuses me of having included him in an actual conspiracy against the monarchy, against society, against the throne. His accusation is just. To this he opposes only the remark, that “Conspiracies are not mere theories, but criminal intentions put in execution.” My reply is, that I have imputed neither to him nor to the other conspirators, criminal designs: I have, on the contrary, spoken of their excellent intentions.....On the subject of the Jesuits, M. de Bonald cites in their favour, the philosophers of the last century. I have no exception to make against their depositions in my cause. The testimony of such men in favour of the Jesuits, forms part of my evidence against them.

‘M. de Bonald complains, that a certain party is more afraid of seeing the Jesuits return to France, than it would be of seeing the Cossacks again in the midst of Paris. *I belong to this party.* If a hundred thousand Cossacks were encamped in the plain of Grenelle or in that of Sablons, we should know how to accost or to attack them. But a moral pestilence, which insinuates itself like a poison in the veins of the body politic, and which, to escape detection, assumes every attraction and every shape;—men skilful in covering themselves with the mantle of kings, while watching for the opportunity either to subjugate or to assassinate them; how are such men to be dealt with? How shall we attack a militia at once religious and political, and, which in virtue of this double title, knows how to entrench itself behind the altar and the throne?’

The whole of this volume is highly deserving of attention: but, as it is our intention to take another opportunity of advert-  
ing to the state of religion and of religious parties in France, we shall waive any further notice of its contents for the present, and return to the Roman Tablets.

As the object of M. de Santo Domingo is more particularly to depict the state of morals in the Papal capital, it may be expected, that many of the details must be of a very revolting description. The Author disclaims any intention to offend the most scrupulous delicacy; but the very disclaimer will serve as a warning. A true picture of Rome or of Naples in the nineteenth century, must be as unfit for the perusal of female modesty or ingenuous youth, as the not less faithful but polluting pictures of the sixteenth century in the works of Boccaccio. It is not with any view to recommend the work,



that we avail ourselves of the information it contains. We can neither extend our approbation to all the Author's sentiments,\* nor give an unreserved and implicit belief to all his statements and anecdotes. Of the substantial correctness of his representations, we have, however, no reason to be sceptical; and it is with these only, not with either his motives or his opinions, that we have to do. The following paragraphs describe the general character of the modern Roman circles.

'The Romans call their evening societies *conversazione*. No term was ever more misapplied. The art of conversation, that delicate fruit of civilization, is totally unknown at Rome as well as at Naples. In the *conversazione*, that which is least spoken of, that which they occupy themselves the least about, and which is ranked among the last details of life and social insignificance, is religion.'

'When they ask a stranger whether he have seen the principal objects of curiosity in the city, such as the statues, monuments, &c., the pope is always comprised in the enumeration: *Avete veduto il campo Vaccino, il Museo, il Papa?* (Have you seen the Campo Vaccino, the Museum, the Pope?) They rank the holy father among the antiquities and the masterpieces of the fine arts, because they all contribute in drawing foreigners to Rome, the only people who cause a little money to circulate, and give some activity to the spiritless industry of the inhabitants: for this reason they lamented the rape of the pope, as they did the rape of the Apollo di Belvedere and the Laocoon; and they saw him re-enter the gates of the city, with the same transports of joy with which they greeted the return of the Laocoon and Apollo.

'The whole of the pontifical court,—all the priests who aspire to the prelacy,—all the prelates who are candidates for the red hat,—those who season their flattery with the double unction of the throne and the altar, did not fail to assure his holy majesty, that the joy of his subjects was occasioned by a pure love for his person. Perhaps Pius VII gave credit to all this, because he found it much easier to believe in the love of his subjects than to merit it.

'If they speak of the pope in this laconic style, in assimilating him to the objects which support commerce, what can they say of the cardinals? Nothing during their lifetime: they occupy themselves with them only at their death, in running to see the pageantry of their funeral, which is celebrated with an extravagant pomp and all the pride of nothingness; for at Rome, all is outward show; every

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\* It is but too evident, indeed, from a few ill-concealed sarcasms, to what school of *Christians* the Author belongs. At page 9, he speaks of the Jews refusing to become *theophagi*, i. e. refusing to believe in transubstantiation, as not less justly exposing them to maltreatment, than 'Christians' are made liable to an eternity of sufferings because our first parents were disobedient.



thing is done to amuse the eyes and ears. They will tell a traveller, he cannot leave Rome without seeing the carnival and the *fiacches* of the Passion Week, as though they considered them both as masquerades. It appears, in fact, that the object of the ultramontane religion, by the diversion which it affords, is to turn the soul aside from pious meditation, and attach it to the earth. Among all that immense population which assembles in the interior and exterior of the church of Saint Peter, there is not one sentiment of gratitude directed towards the Creator of the universe: all eyes are fixed upon the pope, and their thoughts do not rise higher than his triple crown.

‘If you be desirous of knowing to what degree of insignificance the intellect of man may be reduced, you should see Rome when religion displays all its solemnities.’ pp. 12, 13.

Among the most remarkable of these is that which is celebrated on Maunday Thursday, which is thus described.

‘In a short time, a martial music announced the approach of his holiness. He made his appearance mounted on a throne borne on men’s shoulders, at the grand balcony of the front of the church. The music immediately ceased. The soldiers and populace knelt in the most profound silence. The sovereign pontiff then rose, and blessed *the city and the universe* three times.

‘This benediction, which passes the narrow limits of ordinary benedictions; the pontiff bending under the weight of three crowns and three quarters of a century, and suspended as it were between heaven and earth; those fountains spouting out their water with a uniform noise, in the midst of a still more uniform silence; that Egyptian obelisk opposing its hieroglyphical characters to the mysteries of the Catholic religion; all served to excite my astonishment, and rouse my sensibility. But if the pope had been young instead of being old, the illusion would have been destroyed. A moment after the benediction, the pope retired; the crowd pressed towards the Clementina chapel, to be present at washing the apostles’ feet. They who performed this part were dressed in a cassock of coarse white flannel, with a cap of the same materials; they were placed on a bench elevated on a sort of stage. I knew the pastor of the church belonging to the Lucchese, who represented the apostle St. Peter. He is an excellent man, of great rectitude of conduct, and incapable of denying his friends. He made me a sign to approach him. The crowd, perceiving that St. Peter the apostle wished to speak to me, made way immediately.

‘On a sudden, every eye was directed towards the pope, who entered by a secret door, and placed himself upon his throne. Behind him was a very rich piece of tapestry representing two lions, supporting the pontifical arms with their paws. The painter has made a mistake, said I to myself; lambs would have been more suitable to a religion which is all meekness. Lions are emblematical of despotism and violence; the popish religion knows no other despotism than that of persuasion: the lion spreads murder and carnage around

him to satisfy his appetite, but the Romish church, as every one knows, has always had a horror for shedding blood. I was still endeavouring to find out the allegorical sense of this tapestry, when the holy father, dressed in a simple white tunic, advanced toward the apostles, threw a little water on their right foot, wiped it, and kissed it. What is meant by this pretence of adding to the act of humility performed by Jesus, who was content with washing the two feet of his disciples, without kissing them? Overdoing a part is not good acting.

• The holy ablution was scarcely finished, when I was carried away by the throng toward the Paulina chapel, where the last supper is celebrated. I was squeezed as though I had been in a vice. In looking around me, I observed that the torrent which bore me along was composed principally of English men and women. The latter were of a livid paleness in consequence of the extreme pressure: they could not have supported it, if the sentiment of curiosity had not given them strength. The immoderate fondness which these English heretics have for the ceremonies of a religion that damns them without an appeal, is very extraordinary. At length, amid the groans of the British fair, who were squeezed nearly flat by the crowd, I contrived to get close to the table, where the apostles, without allowing themselves to be disconcerted, by the spectators, ate and drank vigorously. The holy father, aided by his chamberlain, presented wine and some of the dishes to his guests. He was in continual exercise, although he did not partake of the banquet. But Jesus Christ, the evening before his death, ate and drank with his disciples. Thus, in the ceremony of washing the feet, and in this, the vicar at one time exceeds, and at another does not fully conform to the example given him by his Divine Master.

• When the apostles were satiated, they retired, carrying with them the remains of the repast, the napkin which had wiped their feet, their dress of white flannel, and two medals to commemorate the event, one of silver, the other of gold. Formerly they were allowed to put the silver goblet into their pocket, but the pope thought it was too great an imitation of Lucullus, of profane memory: these goblets, therefore, are now left on the table, to the great displeasure of the apostles. The good pastor of the Lucchese church sighed heavily in speaking to me about the goblet.

• If, to use the expression of Henry IV. of France, my eyes had thirsted to see a king, they might have satiated themselves upon the late king of Naples during the last supper. I was opposite to him nearly an hour. He was nearly six feet in height: his large oblong head appeared to have settled itself, from its great weight, in between his shoulders: a large quantity of gray hair, quite straight, hung dangling about his peaked forehead and over his face, which ..... But why should I finish this portrait? Is it possible for a king to be ugly?

• Devotion became his physiognomy very well. He was mumbling some prayers between his teeth. What they were I know not; but without question the happiness of his people was the object of them. It was said, that he remained at Rome to perform various devotional exercises, but more particularly to be absolved by the pope from his

late oaths of fidelity to the constitution—oaths which he had taken on the Gospel.’

‘ I was really disposed to admire every thing that concerns the religion of Rome; nevertheless I was compelled to acknowledge, that the Sestina Chapel offered a very profane spectacle on Good Friday;—a multitude of eunuchs singing an effeminate and sensual music, in presence of the great picture of Michael Angelo, representing *the Day of Judgement*, and the eternal torments reserved for a single thought: the nature of those which this singing so eloquently expressed: a crowd of Roman, English, and French ladies, elegantly dressed, their bosoms throbbing with delight at this enchanting harmony, while from time to time they cast a pensive glance at these animated instruments; black, white, and piebald monks conversing together, playing with their girdles, their eyes betokening wantonness, and their thoughts certainly not occupied with the great mystery of the redemption. I left the Sestina chapel, far from edified by the ceremony; sighing at the recollection of this scandalous exhibition, I went to the Palatine mount, and, among the ruins of the palace of the Cæsars, meditated on the perpetuity of the Popish religion.’

‘ It is in vain, that the holy father surrounds himself with a grand ceremonial pomp, which formerly fascinated the eye and confounded the understanding; his subjects now pay no attention to it, except to calculate what all this pageantry costs them. In vain this pontiff envelops himself with a mantle glittering with gold and precious stones: the imagination strips him of it. I have been surprised at the lukewarmness, and almost indifference, shown by the greater part of the Romans of the present day for the solemnities of the church. I lodged at the house of two old female devotees, who have no other society than a dozen of monks: notwithstanding this, they were not present at the ceremonies of the Passion Week. They told me they had seen enough of ceremonies. The *trans-tiberine* populace and foreigners alone compose the crowd who run to see the religious functions as to a worldly spectacle. I acknowledge, that the popish worship could not exist without ceremonies to captivate the sight; but the eye, after having seen every thing, will be satiated, and become disdainful. I have known a goatherd, dressed in skins from head to foot, exclaim, at the sight of the famous illuminated cross suspended in St. Peter’s. *It is not equal to the setting sun!* and fancied I heard the sentence of annihilation of all this artificial display called holy pomp. The sacrifices of Rome will very soon be obliged to melt all their plate, if the people continue to make similar comparisons, and jest instead of adoring. Yesterday, the pope having given his benediction *urbi et orbis* from the balcony of St. Peter’s, some papers containing indulgencies were thrown down among the people. The rabble, who formerly struggled with each other to procure these indulgencies, cried out with indifference, *It would be better to give us tickets for bread from the baker!* Can any one doubt of an imminent revolution in the Papal States, when, in the centre even of this territory, eyes darkened by superstition and prejudice are seen raising themselves toward the light of truth? It is in vain, that the government redoubles its

efforts to teach its vassals ignorance and passive obedience; they begin to find it ridiculous, that a man should command their reason to smother itself; they have observed that animals of prey alone are partisans of darkness.'

'How can it be accounted for, that, in the city which is not the most tolerant in the world; where certificates of communion are exacted from the inhabitants, there exists the most unlimited tolerance for foreigners, even with respect to all the ceremonies that take place in the open air? It is not at Rome, that the law will attack those who do not ornament their windows on the festival of Corpus Christi; it is not at Rome, that a cross-bearer will oblige you to take off your hat in passing him: they suppose you have your reasons for not uncovering your head, or, what is more probable, they do not pay attention to it. You may be surrounded with processions of all sorts, in the midst of a swarm of monks of all colours; without being obliged to notice them. The noisy retinue of the pope always gives notice of his passage through the streets of Rome; but the consecrated wafer, which contains the real presence, often passes incognito. Alas! do not their motives for this conduct proceed from a calculation of gain? Convinced of the advantage of having foreigners among them, they affect not to see their indifference toward the religious usages of the country, because their concourse supplies the absence of industry.'

The Rev. Mr. Lingard has lately put forth a pamphlet, in which he endeavours to exculpate the French monarch from having authorized the massacre of St. Bartholomew. Will the Court of Rome thank him for this? In the Sistine chapel, there are three large pictures in commemoration of the principal scenes of that horrible drama.

'The first picture represents Coligny, wounded by the arquebuse of the assassin Moreval, and carried into his house: on it is written, *Gaspar Colignius amirallius accepto vulnere domum refertur. Greg. XIII., Pont. Max. 1572.* In the second picture, the admiral is massacred in his palace, with Teligny his son-in-law, and some others; on it are these words: *Caedes Colignii et sociorum ejus.* In the third, the king of France is informed of the murder of Coligny, and testifies his satisfaction at it; *Rex Colignii necem probat.* A groupe of assassins are seen carrying the unfortunate Coligny in triumph; their ferocious looks appear to reproach death with having released the admiral too soon from his torments. At a little distance, other hired assassins are seen, with a cross in one hand and a poniard in the other, rushing on women and children, who are begging for mercy in vain; further on, in the back ground, a number of assassins are discovered mounting on a heap of dead bodies, to scale the houses of those they want to murder.—When the court of Rome shall be summoned before the tribunal of justice and humanity, as author, or at least as accomplice of this enormous crime, these pictures will appear as terrible accusing witnesses. They will say, 'We have

served as an ornament for a chapel of the Vatican for two hundred and fifty years; we have seen twenty-six popes succeed each other, who have all been to glut their sight with the murders which we represent: they have made us, as they have a number of other images, the object of their worship.' What will the partisans of popery answer to this? That the popes, who have succeeded Gregory XIII., have allowed these pictures to exist merely out of deference for their departed brother? This is not a sufficient excuse, for the sovereign pontiffs have made no scruple of revoking, breaking and annulling the decrees of their predecessors. Has not Pius VI. re-established the Jesuits in all their prerogatives, abolished by a solemn bull of Clement XIV.? Will they pretend that Pius VII. is ignorant of the existence of these pictures? This cannot be; for he is continually passing through the room where they are placed, and they are of the largest dimensions; besides, this pontiff is prefect of the *holy* Inquisition, the innumerable eyes of which are ever on the watch.—Yes; the mere existence of these paintings is an indelible proof of the sanction, every day renewed by the court of Rome, of the conduct of those detestable cannibals, authors of that horrible carnage on the night of Saint Bartholomew. This is not all: the pope caused medals to be struck with his effigy; on the reverse, an exterminating angel, armed with a crucifix and a sword, is destroying all before him; it has this motto: *Ugonottorum Strages* (Slaughter of the Hugonots).—But at length this proud Babel, which has so long dominated over the palaces of kings, begins to totter; its foundations are shaken, and it must soon fall; it is not the confusion of languages, but the language of reason, which will consummate its ruin. The papal knot, more complex than the Gordian, will be cut by the constitutional sword. Representative government, which has become an imperious necessity for civilized nations, has as irreconcilable an antipathy to the dominion of the tiara as Hercules to Antæus: the one must suffocate the other.' pp. 208—10.

The vices of the papal government as exemplified both in the criminal and the fiscal administration,—the pusillanimous or interested policy pursued towards the brigands who overrun this 'land of indulgencies,'—the *cavalletto* and the use of torture,—the system of monopoly pursued in respect to the necessaries of life,—all these are harmonious features of this monstrous yet imbecile despotism which has converted the Campagna into a desert, and the Church into a puppet-show.

'Almost all the bakers' shops belong to dignitaries of the Church: they who appear as masters of them, are merely the deputies of these *reverendissimi*. If any of the laity attempt to exercise this species of industry, they are liable to a thousand vexations, penalties, &c.; and they generally abandon it hopeless of success.....It is not with baking only that the cardinals soil their purple robes; they have also their share in the grocers' shops, and generally in all the necessaries of life which find a daily and lucrative

rule. It is thus that they occupy themselves for the public good. To the monopoly of grain, the Government adds the monopoly of oil: this is striking at the heart of agriculture. The unfortunate husbandman is compelled to dispose of the produce of his labour on terms dictated by the Government; and he is often obliged to buy the same article at a very high rate, which he has been obliged to sell at a very low price.'

The morals of the modern Romans, the *cicisbeo* system, the deepening shades of licentiousness which distinguish the Parisian, the Roman, and the Neapolitan women,—these are subjects into which we cannot enter. The following statement, however, if we may depend upon its accuracy, is too expressively characteristic of the state of society to be withheld.

'The glow of shame is never seen on the cheek of the Neapolitan woman: the Roman woman can still blush. The latter associates religion with her intrigues as a consoler, the former as an accomplice. The Neapolitan woman, to preserve herself from all the dangers of an illicit connexion, places herself with confidence under the protection of the Holy Virgin; she exclaims, *La Madonna mi ajuti* (May the holy Virgin aid me); the Roman woman says, *La Madonna mi perdoni* (May the holy Virgin pardon me).

"You will see me at the church of *Gesu-Maria*," said a young Roman dame to a Frenchman; "after mass we will take a walk." He went to the rendezvous at the hour appointed. When the mass was ended, he approached the lady cautiously; she made him a sign not to disturb her. "Allow me to observe, madam, that the office is finished." "I know it very well," answered she, "but I always hear two masses."

'Can those' (asks this Writer) 'who have vowed never to become fathers, have any paternal sentiments for their species?' Can those, we might also ask, who have vowed never to enter into the conjugal relation, feel as men ought to feel on the point of female purity and domestic morality? Such a man has no longer any immediate interest in the maintenance of a high-toned morality. The institutions of society are all against him, because he has renounced them all. Every man, on becoming a husband and a father, may be considered as giving bond, under heavy penalties, to respect the honour and the interests of others. The celibacy of the Romish clergy withdraws them from the operation of any moral restraint arising from the reciprocal interests of men in society, and the obligations of both the domestic and the social compact. And what is the consequence? In proportion to the numbers and ascendancy of a *Cybeleian* priesthood, woman is found dishonoured and degraded, the relation of husband ceases to confer security, and the name of parent almost ceases to be honourable.



**Art. IV. *A Paraphrase of St. Paul's First Epistle to the Corinthians* with Explanatory Notes. By the Rev. J. G. Tolley. 8vo. pp 348. London, 1826.**

**A**S religious controversies among Christians originate in the different views which are taken by them of the design and meaning of the Sacred Scriptures, and as the contentions which have thus been raised are among the evils which all Christians deplore, the termination of every kind of religious controversy as the result of a generally received uniform interpretation of the Scriptures, must appear 'a consummation devoutly to be wished.' The existing state of religious profession, however, and the character of the exegetical works which are circulated by the several classes of Christian theologians, would seem to indicate, that the time is still distant when the oppositions and differences of religious professors, who acknowledge the Bible as the standard of their opinions, will be extinguished by the illuminations of truth producing in all of them the same apprehensions of the same objects. In temper and in manner, something has been already gained, as testimony in favour of our improvement in the spirit essential to the successful prosecution of religious discussion; but our diversities in sentiment are not diminished.

A living infallible interpreter of Sacred Scripture would afford unspeakably great advantages to persons seriously engaged in the pursuit of truth. To be guided aright in the most important of all inquiries, to have the causes of error so far removed from us as not to induce by their influence incorrect and inadequate perceptions and devious conclusions into our understandings, would be a safeguard to our principles for which our debt of gratitude would be large. The promise of such protection is, indeed, held out by the advocates of the Church of Rome, and to her authority our submission is claimed, as guarding the ancient uniformity of belief, and dictating the explications which are to be received of the sense of Revelation. But, for this authority, the claims which she asserts are altogether nugatory and visionary. Her character and acts afford no presumption in favour of her appointment to so high an office. Her secularity and her crimes denounce her usurpation. Her wisdom is neither pure nor peaceable, is not either gentle or full of mercy and good fruits, and is not therefore heavenly. Her craft, and frauds, and cruelties, are incompatible with the qualities which are inseparable from the custody and propagation of the truth. It is not the key of knowledge that admits into her territories, over which ignorance and superstition spread their overshadowing wings, and



where tyranny bears down the mind in debasing captivity. The state into which we wish the controversies of religion to subside, is widely different from the state into which the authority of the Church of Rome would impel those jarring elements, and cannot possibly be produced by the coercive methods which she employs. The reduction of these disorders into harmony must be effected by the evidence and the force of truth, making manifest the errors from which they proceed, and introducing into the understandings of the erring, the light of knowledge. In joining himself to those who keep the unity of the faith in the bond of peace, every man must perceive the way by which he is to advance to that fellowship; he cannot surrender himself to ignorant guides, or to a conductor who refuses to give satisfactory proof of his competence for the office. Now, this is precisely the character of the Church of Rome. Her pretensions are high, even to extravagance. But she produces no vouchers by which her pretensions might be established, and her vaunts justified. Her living infallible interpreter of Scripture is a fiction. Her traditions, declared by the partisans combined to support her usurpations, and practising intrigue and fraud in her service, to be of equal authority with the word of God contained in the Holy Scriptures, are only the opinions of men. Her methods of instructing mankind in Christian verities, possess no advantage which should raise her to eminence; and she is unable to furnish them with the means of discriminating truth from error. In these respects, the slightest investigation of her claims is sufficient to shew her entire destitution of the supports necessary to establish their validity, and will enable us to detect and expose her assumptions as being among the grossest absurdities and the most monstrous impositions which have ever been practised on the credulity of the world.

The only mode of ascertaining truth is the examination of its evidences; and its influence and effects are to be expected, only as it shall be received on the conviction of the mind to which its proofs are addressed. Prejudices can be successfully opposed only by the means of knowledge, and erroneous interpretations of Scripture must be displaced by the circulation of those which are correct. Existing diversities of religious sentiment cannot be remedied by the interposition of authority in alliance with ignorance; but they may be moderated and abated by the labours of wise and good men directed to the consideration of the causes in which they originate, and to the investigation of the records to which the parties professedly appeal. In this service, the Author of the present work has engaged. He writes for the purpose of promoting

agreement among Christians on the great doctrines of the Gospel; and, regarding the manner in which they have generally been exhibited as defective, and as less spiritual and abstract than is requisite to induce a correct acquaintance with them, he proposes to take new views of some of the subjects comprised in the Epistle which he has selected for illustration. With the spirit which pervades his discussions, we have been uniformly pleased; it is calm and Christian: but to some of his positions and arguments we have not been able to give our assent. The former appear to us to be deviations from the simplicity which belongs to the Apostolic doctrines; and the Author's reasonings in support of them are too recondite to allow us to hope that he has discovered the principle by which the agreements of the Scriptures are to be demonstrated. There are readers among those for whose use his work is intended, to whom we should fear his statements will in some instances seem less perspicuous than is necessary for the reception of their import, and to whom some of his arguments will appear forced and inconclusive. He has, however, calculated on the slow and partial reception of his modes of instruction, as well from the disinclination of readers in general to such methods, as from the novelty with which some of his interpretations are invested. A peculiarity of his Exposition consists in an endeavour to point out the spiritual view which should be taken of the scriptural doctrines.

It is from a suggestion in the second chapter of this Epistle (v. 13), that the notion of so viewing them has been derived. It is true, indeed, that this notion is founded on a different rendering of the passage from what is given in our version. But there are various opinions about its true meaning. The translation here given has not been adopted without the fullest consideration of both the passage itself and the connexion, and I have explained my reasons for it in the notes. I may, however, here remark, that assuredly this is the appropriate way of viewing the doctrines, and the only one in which their real meaning can be discerned; moreover, that it is that in which they must ultimately be considered. But doubtless, it is not to be expected that the generality of persons will be at once induced to enter into these abstract and spiritual views of religion. All that can be reasonably hoped, is, that this mode of exposition should be silently and gradually received, and so work its own way on the mind. But I am inclined to think, that it is only as Christians accustom themselves to this mode of reflection that they will ever come to an agreement on the great doctrines of the Gospel. The ordinary representations of them, under sensible images, and notions derived from the present life, have necessarily in them so much of uncertainty and imperfection that, while so considered, they will always be open to doubt and cavil. Indeed, the leading object

throughout this Epistle seems to be, to draw the reader to this spiritual mode of reflection in as easy and familiar a way as the nature of the subject will admit of; for this is the point of view in which its topics are chiefly considered.' p. ix.

The Exposition before us has, in many particulars, been conducted on the peculiar apprehensions of the Author respecting the commission and circumstances of the Apostle Paul, to whom he represents the doctrine of salvation by faith in a crucified Redeemer as having been confided for delivery in an original and singular manner, and from whom the other Apostles received the full knowledge of it; and he describes him as failing, in consequence of his appointment to the Apostleship being altogether unconnected with that of the Twelve, to receive from them such countenance and support as would give personal consequence to his ministry. For these views, Mr. Tolley refers us to some of his former publications, which have escaped our notice, and on the statements and reasonings of which, therefore, we are not prepared to pronounce an opinion. But to us it seems a most unwarrantable hypothesis, to consider any deficiency in respect to Christian knowledge as existing in the other Apostles, which was to be supplied by communications from the last appointed of the extraordinary ministers of Christ. To us it appears that the promise of the Redeemer assured to the Apostles the full measure of all Christian truth; and in the fulfilment of that promise, which respected the perfection of their qualifications as religious instructors, they must have been furnished with the most clear and entire knowledge of the principles which gave the gospel to which their ministry was dedicated, its distinction, as exhibiting the doctrine of salvation through faith in a crucified Saviour. The conversion and Apostolic mission of St. Paul, however necessary they might be in other respects, could not be indispensable towards the completion of the endowments of the other Apostles. For those events they never appear to have waited, as if previously to their occurrence they could be exercising only a partially enlightened and inefficient ministry. No intimation is conveyed in the New Testament of his being appointed their instructor: their ministry would seem to be in every respect independent of his call and designation. That the Apostle did not always receive the deference which was due to his high character and office, the contents of his epistles sufficiently attest; but the neglect and opposition which they detail, or which may be included in any of their references, do not appear to be chargeable to the account of the other Apostles, all, or most of whom, were the objects of similar hostility, and were partakers of the same kind of

**treatment.** In what manner Mr. Tolley has attempted to establish the positions in question in his former publications, we have not the opportunity of learning; but unless his reasonings be of less questionable character than the following specimen in the work before us, they cannot be of much force.

‘ 1 Corinth. iv. 9. “ Us, the last apostles,”—that is, Paul and his company. He was literally the last apostle. But I think there is an allusion to his having been appointed subsequently to the twelve, and then only by a private communication to himself and Ananias, without any notice to the heads of the church, or explanation to them of the reason of this unlooked for increase of their number (Acts ix. 1—30). This circumstance, in the mode of his appointment, was a great obstacle to the proper influence of his authority, as will be evident to those who attentively consider his history. In fact, it set upon him, in the public opinion, a mark of inferiority to the twelve, which was increased by the want of that cordial support from them, which their not immediately perceiving the true nature of his doctrine, prevented them from giving him (see my sermon, “ St. Paul’s Thorn in the Flesh explained”). And, therefore, what he says in this verse, and in some other passages, in this and other Epistles, in derogation of his apostleship, is with reference to those things.’

Note. p. 184.

The Greek construction is clearly against this explanation of the passage, and requires the rendering of the Public Version, ‘ God hath set forth us the apostles last.’—*τους αποστολους ισχατους*, is the reading, not *τους αποστολους τους ισχατους*, which would be necessary to justify the version approved by Mr. Tolley. We have not in detail the history of the other apostles, but there is no reason for doubting that their circumstances and sufferings were similar to those of St. Paul. The predictive address of their Lord had intimated to them the sufferings which were in reserve for them—‘ Ye shall be hated of all men;’ and we cannot therefore suppose that the Apostle Paul would describe himself as forming in this respect an example singular and unprecedented.

The subjoined extract, comprising the text of a part of the Epistle in the translation of the Public Version, with Mr. Tolley’s Paraphrase, contains the passage to which he refers in his preface, and which we have already quoted, from which his mode of interpreting Scripture is professedly derived.

## ‘ CHAPTER II.

‘ 1. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

‘ 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

‘ 3. And I was with you in weakness, and in fear, and in much trembling.

‘ 4. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.

‘ 5. That your faith should not stand in the wisdom of men, but in the power of God.

‘ 6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

‘ 7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

‘ 8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

‘ 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

‘ 10. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

‘ 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

‘ 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

‘ 13. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

‘ 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

‘ 15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

‘ 16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### PARAPHRASE.

1. ‘ And accordingly, brethren, when I came to you in the discharge of my apostolical commission, I came not declaring to you the testimony which Christ sent me to give respecting the dealings of God with mankind, with the supposed excellence of arguing in support of my preaching on the principles of human reasoning, or of delivering a system planned according to human
2. wisdom. For I did not think that even among you who are distinguished for intellectual acquirements, there was need of knowing any thing as a principle for regulating the conduct, except that Jesus is the Messiah, and that he was as such crucified.
3. And, accordingly, I addressed you on these considerations,

- which in a worldly sense are weak, with a scrupulous regard to my instructions, and much anxiety lest I should fail in a due adherence to them ; and as also the enforcement of my doctrine was not by urging the topics which human wisdom employs for persuasion, but by an exhibition of the power of the Holy Spirit in its support. Which things were so appointed in order that your religious dependence might be placed, not on human wisdom, but on the power of Almighty God.
6. ' But nevertheless we publish a system of wisdom in the judgment of those who are perfect as to the disposition of their minds, and thereby qualified to appreciate it : yet not a system of wisdom derived from our present state of existence, nor from those who, for a time, had the lead in religious knowledge through the dispensation adapted to our present existence ; but, in opposition to those notions, we publish a system of wisdom, emanating from God, undiscoverable by human reason, and partially revealed by types and prophecies, which system, it is thence evident, God had, previously to his temporary dispensations, determined to introduce into the world, for the purpose of promoting us to a state of glory ; which system, however, none of those who have the lead in religious knowledge through the dispensation adapted to our present existence have understood, though it was thus revealed in that dispensation ; for had they understood it, they would not have crucified the dispenser of this glory. But neither is it discoverable by natural reason, nor intelligible to the worldly minded, as appears from what is said by Isaiah in Chap. lxiv. v. 4. of his prophecy, where, in allusion to the Christian dispensation, it is written, " the things which human eye hath never seen, and human ear hath never heard of, and which it hath never entered into the human mind to conceive, these are the things which God hath prepared to be revealed to them that love him." To us his apostles, however, God hath revealed these things through the agency of his Spirit, who is fully able to reveal them, for the Spirit of God can trace all his counsels, even those which have been kept most secret from mankind. And to be convinced that it is only by the Spirit of God that they could be revealed to us, judge from analogy with human affairs, for what human being is conscious of a man's designs except his own mind within him ? In like manner, also, no being is conscious of the designs of God, except the Spirit of God.
12. But, then, conformably to this medium of communication, we have received, not a worldly disposition of mind, but a spiritual one derived from God, as the means for enabling us to understand the revelations which have been graciously bestowed upon us by God.
13. And which we publish in terms taught us, not by human wisdom, but by the Holy Spirit, combining with them under his direction spiritual knowledge for the spiritually-minded. ( And we thus act, because he who considers things with a view to this life only, which is the natural condition of every man, is not disposed to receive the knowledge which proceeds peculiarly from the Spirit of God, for to him it seems foolishness, neither can he apprehend it,



since to be rightly apprehended it must be spiritually considered in reference to a spiritual state of existence; and therefore, to him, and so to men in general, spiritual knowledge could not be  
 15. openly addressed; but he, who by divine influence is become spiritually-minded, considers all the truths of the gospel, thus delivered under these modes of speech, in their appropriate spiritual point of view, and is, therefore, able to apprehend them rightly; and at the same time, his results do not require to be considered  
 16. by any one in any other point of view.) And by the Holy Spirit only could we be taught how to publish them; for what man has ever known by human wisdom the design of God in the gospel dispensation, and shall therefore instruct him in the mode in which the divine revelations respecting it are to be published, and without which knowledge they could not be rightly published? but we thus have through the Holy Spirit a knowledge of the design imparted to us from Christ, and are, therefore, enabled under the guidance of the Holy Spirit to publish them rightly.'

Mr. Tolley's paraphrase of the passage which comprises the Apostolic formula respecting the Lord's supper, Chap. xi. 23, &c., may be quoted as a fair example of the principle on which his interpretations are constructed; and will very strikingly shew the manner in which he presents to the Christian reader of the Scriptures, the knowledge which he supposes to be intended by the sacred writers, and the perception of which in their writings he reckons of the greatest importance in respect to a general agreement in the profession of Christian doctrine.

' I told you that the Lord Jesus on the night in which he was betrayed (by permitting which God declared his mission to be  
 24. ended) took bread: and having given thanks to the Father for the support which he had received throughout his earthly life, he broke the bread into parts, and distributing them to his apostles, said to them, Take, eat; this bread, thus broken into parts, is an emblem of the religious and moral qualities united in me under a bodily constitution, but divided on your account, and separately distributed among you as Christians. Eat bread with this typical reference from time to time, so as to be a personal memorial of  
 25. me in my bodily constitution. The cup also, he in like manner gave them separately, after they had together eaten the bread, saying to them, This cup thus filled with wine, is an emblem of the new covenant respecting the souls of mankind, which I have established with God by means of the shedding of my blood. Drink wine with this typical reference from time to time in such a manner, that as often as you do it, you may make it a personal  
 26. memorial of me as the mediator of that covenant. I cannot therefore praise the spirit in which you perform the rite; for it is clear from the above account, that as often as you eat bread and drink wine according to this institution, you, professedly, publish



from time to time, till our Lord come again, the fact of his death, with a view to counteracting the effect of not having him resident on earth to exhibit to us his personal character as a model for our imitation, and the effect of the assertion of those who, instead of regarding his death as the result of a covenant between God and him, by which his character is rendered available to human salvation, represent him to have died as a malefactor. So that whoever shall profess to eat bread, or drink wine, according to this institution, and do it in a manner unsuitable to the furtherance of those purposes, will be guilty of destroying the efficacy of the religious and moral qualities united in our Lord under a bodily constitution, but distributed among all his disciples, and of the shedding of his blood; and will accordingly be liable to the consequences of such conduct.'

These views of the symbols and design of the Eucharist appear to us to be too subtle and refined. It seems evident, both from the accounts of the original institution of the rite, and from the Apostle's recital, that the reference of the Lord's Supper is to the death of Christ, of which it is appointed to be the commemoration till time shall close. It was not intended, we believe, to exhibit to us the personal character of our Lord for our imitation. The death of Christ is a subject of consideration entirely distinct from the exhibition of the sublime virtues which adorned his character, and to which, in other connections, the primary regard of every Christian is due; and in the celebration of the Eucharist, it is the only distinct and special object of reference;—'Ye do shew the Lord's death.' In his notes, Mr. Tolley reasons at considerable length to support the views given in the paraphrase, of the import of the Apostle's formula respecting the ordinance. He objects against the common interpretation, that it supposes two actions appointed for one and the same purpose, since both the bread and the wine must equally, and wholly, refer to the body of our Lord and the circumstance of the crucifixion; and that the participle 'broken,' is not a suitable expression, literally interpreted, applied to the human body of our Lord, in reference to whom it is said, that 'a bone of him should not be broken.' To explain the word 'broken,' as meaning 'put to death,' is, he thinks, harsh.

'But if,' he proceeds to say, 'as proposed in the former note, we interpret the word body, in the sense of the religious and moral qualities of our Lord, the meaning is, that the united assemblage of them as existing in him was divided or broken into parts, in order to their being transferred to his disciples. And this must needs be the case. By him the character was sustained entire. By no other human being could it be, in our present imperfect state, otherwise than in part. The Christian society, that is, all believers in Christ, by

having these qualities distributed among them, would thus, collectively, possess the human character of our Lord, and, spiritually, form together his body.' p. 290.

We are not quite certain that our readers will receive this explication as a very intelligible one. We are not apprised of any passage of the New Testament, in which the spiritual and moral qualities of our Lord are represented as being his body. In those examples in which the society of Christians is described as a body, it is in reference to Christ as being the head; this is, however, a very different allusion from that which is implied in Mr. Tolley's representation. We see no impropriety in the application of the expression 'broken,' as figuratively denoting extreme suffering, to the body of Christ; and the parallel passage in Luke, 'my body which is given for you,' would seem to exclude the sense 'divided,' or distributed among you, for which the Author contends. In the Passover festival, the eating of the paschal lamb, and the sprinkling of its blood, were two distinct actions, referring to the same object, and were both included in the appointment of the rite. The death of Christ is represented by the Apostle as 'our Passover.' The common interpretation of the terms in the formula of the Eucharist, is certainly the most obvious; and, though this may not be a reason with Mr. Tolley for admitting it, we cannot but conclude that it is more in agreement with the occasion of their original use, and with the design of the institution, than is the very abstract explication which he has given in the work before us.

On the words, 'The new covenant respecting the souls of mankind,' in his paraphrase, Mr. Tolley remarks in his note: 'That the redemption effected by our Lord is that of the soul, distinct from the body, is a truth that will not be questioned.' Now, so far is this from being unquestionable, that the deliverance of the body from the power of sin, and from the dominion of death, is uniformly represented as being included in the redemption effected by our Lord. The words of Christ, 'I will raise him up at the last day,' and many other passages of similar import in the New Testament, are too explicit in reference to the benefits derived from Christ's death and mediation, to admit of the restriction implied in the preceding quotation.

**Art. V. *Christian Characteristics* ; or, an Attempt to delineate the most prominent Features of the Christian Character. By T. Lewis, Minister of Union Chapel, Islington. Second Edition. 12mo. pp. 279. London. 1826.**

**T**HE first edition of the '*Christian Characteristics*,' escaped our attention. We are glad to find that it has received so much of the public patronage as to encourage the Author to send forth a second impression, and have no hesitation to add our recommendation of its merits to the suffrages which it has already received. It is a good practical book, evangelical in its sentiments, and in the spirit which pervades it. It is written without pretensions to higher qualities than those which are necessary to the communication of religious instruction intended for the advantage of common readers, to whom it will be very acceptable for the serious and earnest manner in which its several topics are discussed and enforced, and to whom it cannot fail of being highly useful. The delineation of the Christian character is comprised in a series of illustrative essays, founded on the classification of the Apostle Peter—Faith, Fortitude, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity; preceded by three chapters, Introductory, On the Christian Character essential to Human Happiness, On the Formation of the Christian Character; and followed by a concluding chapter on the Advancement of the Christian Character. We shall copy an extract or two from the pages of Mr. Lewis, for the purpose of shewing to our readers the judicious mode in which he treats the subjects of his remarks.

' There is the *business* of life, or the employment to which the Christian's application is necessary for himself and his house. He has to "provide things honest in the sight of all men." Diligence in his lawful calling for such a purpose is his duty. It is commanded in the word of God—"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." It is positively enjoined. The Apostle, alluding to some who had neglected this duty, says, "We command and exhort by the Lord Jesus Christ, that with quietness they work, and eat their own bread." But there is danger of carrying this diligence to excess. Business may be plied with too intense an application of mental and physical powers. It then usurps the place of the "one thing needful." The man in this case suffers his mind to be racked with immoderate solicitude about his worldly pursuits. Not content with giving them only a proper share of his time and attention, nor duly trusting the kind providence of God, he engulphs himself in the perplexities and bustle of a fleeting existence. He distresses himself with those carping cares about to-morrow which our Lord

forbids. Covetousness and earthly mindedness take possession of his heart. An honest competence satisfies him not. He *will* be rich, and to this favourite object, not religion only, but peace and principle, health and honour, are all sacrificed.—And what further follows? He verifies the Apostolic conclusion, “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.” Against any propensity to a sin of this ruinous description, the Christian has need of temperance. Nor will his reasoning faculties alone be sufficient in this case. Many strong arguments against the folly and danger of loving and serving the world to excess may, indeed, be easily brought,—and as easily silenced, too, by the dominant power of a sinful nature. The grace of God is essential to victory here. The temperance which the Christian is required to exercise, is expressly styled a fruit of the Holy Spirit. When thus aided, he resists temptation with success; for then his resistance has a special reference to God. He has respect to his authority, and shuns what He has forbidden; he is actuated by supreme love to God, and pursues a higher object; readily conforming to the Apostle’s injunction, “Let your conversation be without covetousness; and be content with such things as ye have.”

2ndly. There are the *amusements* of life, or *recreations* to refresh nature from the fatigues of more serious business. Excess here is a very general transgression. The grace of temperance is requisite, to limit such employments within the strict bounds of innocence and usefulness. That the health both of mind and body demands occasional relaxation, we deny not; nor does religion forbid it. It condemns such exercises as, under the name of amusements, fatigue and waste, rather than refresh, the powers of nature. It prohibits that expenditure of time or property, by which our well-doing in society is injured, and our own moral improvement retarded. It frowns on every gratification of improper desires; and will not allow that to be an innocent recreation which is hurtful to our neighbour, or wantonly cruel to any animal existence. The religion of the Christian is humane and benevolent, in all its aspects. It permits him his recreations; but forbids him to learn them of the world. The fashionable practice and loose morality of such a school are fatal to Christian piety. This holy religion purifies the taste; and then we find our amusements in exercises which, while they unbend, improve the mind, and in employments which gratify the sympathetic and benevolent affections. But in a world where the amusements are so many exhibitions of coarseness, frivolity, or dissipation, the Christian is in danger of being borne away by the strong current of example, into some excess. He is in danger of forgetting the real worth and importance of his days and hours to his immortal interests, and sacrificing them to this world’s supremacy. Restraining grace is needful to preserve him here. The wisdom that cometh from above can alone teach him to discriminate between the mirth which ends in heaviness, and the enjoyments of an approving conscience, and shew him how to relax without folly, and to be merry without sin.’ pp. 127—30.

‘ 3. The Charity of the Gospel prompts the Christian to *every active service, or office of kindness in his power, for the secular good of his neighbour*. Acting under its influence he will not confine himself to alms-deeds. As he has opportunity, he is ready to do good, in every possible way, unto all men. It may be easy for him to bestow pecuniary relief; but he stops not there. His Charity is not of that calculating kind that takes up the cheaper and less laborious modes of benevolence. It sets him upon acts of self-denial and personal exertion. Wherever he sees he can render a desirable good, he applies himself to effect it, nor does the question of its cost delay him. In many cases his Charity permits him not to stay for solicitation. It sends him on errands of mercy;—to discover the retreats of unobtrusive, uncomplaining poverty and distress;—to find where the hungry, the naked, and the sick are languishing;—to enter the squalid hovels of human beings suffering all the varieties of wretchedness;—to look into those scenes of sadness, that would else have remained hid from the eye of Pity; to elicit and examine those tales that would not else have met a favourable ear; and to adjust to each case the kind and portion of relief which it seems to demand. This, so far as his own means extend, he does, with timely speed; and what is needful to the helpless and destitute, beyond his own resources, he labours to procure, by pleading their cause, in other quarters, sparing no exertion, till, from public institutions, or private benevolence, his object is obtained. Besides the immediate supply which the exigency requires, whether food, clothing, medicine, or household furniture, he freely affords to the objects of his charity the instruction, advice, or professional assistance, most likely to promote their subsequent and permanent welfare. In these services, he rouses to industry the indolent or dejected;—puts tools into the hands of needy workmen;—procures employment for them whom no man hath hired;—finds redress for the oppressed; and sends the children of the poor to schools and to honest trades.’ pp. 239—40.

There is a note at p. 238, relating to the withholding of contributions for the relief of the poor of the church at the Lord’s table;—of which we can only say, that it is an important one, and that the Author has done well to insert it.

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Art. VI. 1. *Specimens of Sacred and Serious Poetry, from Chaucer to the Present Day*. With Biographical Notices and Critical Remarks. By John Johnstone. 18mo. pp. 560. Price 5s. 6d. Edinburgh. 1827.

2. *Sacred Specimens selected from the Early English Poets, with prefatory Verses*. By the Rev. John Mitford. 12mo. pp. xcvi. 238. Price 8s. 6d. London. 1827.

WE know not whether we may take to ourselves any credit as having evoked or elicited either of these volumes; but so it is, that, in this all-productive age, no sooner is a desidera-

tum suggested or a want expressed, than half a dozen competitors start up to supply the deficiency. The observation we threw out, in noticing some selections of sacred poetry, was to this effect; that a selection of our finest devotional poetry, beginning with the *early poets*, and comprising the productions of neglected authors, would really be valuable. The volumes before us, though not in all respects answering to our ideas or wishes, are distinguished by the meritorious attention which has been paid by their respective Editors to the works of our elder bards.

Mr. Johnstone prefaces his very elegant little volume with remarking that

‘ There never were so many readers of compilations and extracts as now : and yet, but for certain accidental lights streaming in upon the pages of the ordinary caterers for the general taste, it would scarcely be guessed that poetry or the art of printing was above a half century old, in a country which has for ages possessed the richest and the most copious and varied literature in the world. There is no better nor surer means of elevating the taste and bracing the minds of a people beginning to be enervated by a feeble and diffuse literature, than to multiply cheap editions of the best parts of the works of those who were the true and manly fathers of the national mind. Nor, in this point of view, can a greater blessing be conferred on a people, than by clearing away the rubbish from those golden mines which they have long unconsciously possessed, and which they must prize the moment they are thrown open.’

The present volume, comprehending *Specimens of Sacred and Serious Poetry*, is intended to be the first of a Series; but the Editor’s plan does not seem to be quite matured, and he will find it somewhat difficult to adhere to the arrangement he proposes. Amatory and Patriotic Poetry, we venture to submit, cannot class otherwise than as ‘ *Lyrical*.’ Of the present selection we may say in general, that it contains much, that is little known from our elder poets, and more that cannot be repeated too often from many of our modern ones. Among the latter, the works of Grahame are laid under large contributions. The whole of the Sabbath is given, followed by his Sabbath Walks and some of the best executed of his Biblical Pictures and Miscellaneous Poems. There is also prefixed, a very interesting memoir of that excellent man, the

‘ Bard of sinless life and holiest song.’

To these succeeds “ *The Grave*” by Blair, one of the most popular performances, and deservedly so, in the language. With the exception of the *Night Thoughts*, no poetical work of a religious description has, perhaps, gone through a greater number of editions. Most of these, however, are very incorrect, and

Mr. Johnstone deserves well of his readers for having presented to them a correct edition of this admirable poem. Having paid this homage to the Muse of Scotland, by giving entire these popular productions of her two leading sacred poets, Mr. Johnstone addresses himself to the task of selecting materials for the remainder of his volume from the works of the British Poets at large, from Chaucer down to the present day. With regard to either the principle or the character of his selection, we deem it unnecessary to enter into minute criticism. He has evidently bestowed a praiseworthy diligence on the compilation, and there is every appearance of a wish to be impartial. Among the early poets from whose works specimens are given, will be found the names of Lord Vaux, Southwell, Sylvester, the Fletchers, Drayton, Donne, Jonson, Wotton, Quarles, Herbert, Sandys, King, Davis, Drummond, Crashaw, Walton, Herrick, and Vaughan. As a sample of this portion of the work, we give the following lines by Ben Jonson, which are remarkable for the spirit of deep and self-abasing devotion by which they are characterized.

‘ TO HEAVEN.

‘ Good and Great God ! can I not think of thee,  
 But it must straight my melancholy be ?  
 Is it interpreted in me disease,  
 That, laden with my sins, I seek for ease ?  
 O be thou witness, that the reins dost know,  
 And hearts of all, if I be sad for show ;  
 And judge me after, if I dare pretend  
 To ought but grace, or aim at other end.  
 As thou art all, so be thou all to me,  
 First, midst, and last, converted One and Three,  
 My faith, my hope, my love ; and in this state,  
 My judge, my witness, and my advocate.  
 Where have I been this while exil’d from thee ?  
 And whither rapt, now thou but stoop’st to me ?  
 Dwell, dwell here still : O, being ev’ry where,  
 How can I doubt to find thee ever here !  
 I know my state, both full of shame and scorn,  
 Conceiv’d in sin, and unto labour born,  
 Standing with fear, and must with horror fall ;  
 And destin’d unto judgement after all.  
 I feel my griefs too, and there scarce is ground  
 Upon my flesh to inflict another wound.  
 Yet dare I not complain, or wish for death  
 With holy Paul, lest it be thought the breath  
 Of discontent ; or that these prayers be,  
 For weariness of life, not love of thee.’ p. 247.

We are afraid, however, that these specimens of our early



poetry will not prove the most attractive portion of the volume. The extreme quaintness and false taste of many of the poems, will prevent them from pleasing that class for whom the selection appears to be adapted; and we should have thought that larger selections from our greater poets would have been preferable to a somewhat incongruous variety. The biographical notices will be found a pleasing and acceptable feature in the volume. The last division of the selection, consisting of *Specimens from Living Authors*, is, as might be anticipated, the least satisfactory. Several of the pieces inserted are of inferior merit, having little or no claim to distinction; while many of the most exquisite poems of contemporary writers are passed over. Among deceased poets, the Author of "*Essays in Rhyme*" ought not to have been forgotten. The omission of Charles Wesley's name is an unpardonable oversight; nor ought some others to have been neglected. Still, the volume altogether contains so much to commend and so little to find fault with, is so well intended and neatly executed, and is withal so cheap, considering the quantity of matter it comprises, that we cordially recommend it as a very pleasing Christmas present. We must make room for the following striking sonnet by Mr. Moir.

‘ THE COVENANTERS.

‘ Let us not mock the olden time : behold !  
Grey mossy stones, in each sequester'd dell,  
Mark where the champions of the Covenant fell,  
For rights of faith unconquerably bold !  
Let us not mock them ; at his evening hearth,  
While burn all hearts, the upright peasant tells,  
For martyr'd saints what wondrous miracles  
Were wrought, when blood-hounds track'd them through the  
earth.  
Let us not mock them : they, perhaps, might err  
In word or practice ; but deny them not  
Unwavering constancy, which dared prefer  
Imprisonment and death to mental thrall.  
Yea, from their cruel and unmurmuring lot,  
Wisdom may glean a lesson for us all.’

p. 510.

Mr. Mitford's volume is of a very different description, less popular in its character, but claiming from us, in some respects, a more minute notice. It consists entirely of selections from our *Early Poets*, many of them of the highest interest. ‘ That it might have been more complete and correct,’ the Editor says, ‘ he is fully aware.

‘ Yet some indulgence may be extended to the execution of the work, when it is considered how scarce and difficult of access are many of the productions, and even the entire works of some of the

**Early English Poets.** The number of poets from whose works extracts are here given, is inferior, by about a third part, to that which the Catalogue of Mr. Ellis presents; but it must be recollected, that the present Editor was confined entirely to the selection of poems connected with sacred subjects and religious feeling, while the former ranged uncontrolled over the whole field of English Poetry. At the same time, the names of some Poets will be found in this volume, that are omitted by Mr. Ellis, and from whose writings no previous specimens have been presented to the public.'

But the question arises, Is the principle of selection a sound one, which leads an Editor to regard less the specific and intrinsic merit of the several compositions, than the number of authors whose names he may bring into his catalogue? If the object be to illustrate the history of English poetry, by exhibiting specimens of the changes in language, or by shewing the progress of taste, we admit, that the rarity of the work, as well as the very quaintness of the style, may be a sufficient recommendation of the poem extracted, and that the more extensive the range taken in selecting, the better. But, in compiling a volume of sacred poetry, we know of no other considerations that ought to determine the choice, than the striking cast of the sentiment, or the real beauty of the expression. Nor do we think that it would be difficult to fill a volume with specimens of this kind, which, though less interesting to the bibliographer or antiquary, would be extremely more gratifying to the lovers of devotional poetry.

We have been too much interested, however, by the contents of Mr. Mitford's volume, to murmur at his not having executed his task in all respects quite to our taste. Many of the less pleasing specimens are highly curious, and the volume will form a very acceptable addition to our library. As our first specimen of these Specimens, we cannot do better than give the following striking and pathetic stanzas by the Author of the *Silex Scintillans*.

‘ They are all gone into the world of light !  
And I alone sit ling’ring here :  
Their very memory is fair and bright,  
And my sad thoughts doth clear.

‘ It glows and glitters in my cloudy breast,  
Like stars upon some gloomy grove,  
Or those faint beams in which this hill is drest  
After the sun’s remove.

‘ I see them walking in an air of glory,  
Whose light doth trample on my days :  
My days, which are at best but dull and hoary,  
Mere glimmerings and decays.

- ‘ O holy hope ! and high humility !  
High as the heavens above !  
These are your walks, and you have shewed them to me,  
To kindle my cold love.
- ‘ Dear, beauteous death ! the jewel of the just,  
Shining no where but in the dark ;  
What mysteries do lie beyond thy dust,  
Could man outlook that mark !
- ‘ He that hath found some fledg’d bird’s nest, may know  
At first sight if the bird be flown ;  
But what fair vale or grove he sings in now,  
That to him is unknown.
- ‘ And yet, as angels in some brighter dreams,  
Call to the soul when man doth sleep,  
So, some strange thoughts transcend our wonted themes,  
And into glory peep.
- ‘ If a star were confined into a tomb,  
Her captive flames must needs burn there ;  
But when the hand that locked her up, gives room,  
She’d shine thro’ all the sphere.
- ‘ O Father of eternal life and all  
Created glories under thee !  
Resume thy spirit from this world of thrall  
Into true liberty.
- ‘ Either disperse these mists, which blot and fill  
My perspective as they pass,  
Or else remove me hence unto that hill  
Where I shall need no glass.’

One specimen is given from ‘ Poems by John Milton.’ We were at first ready to imagine that Mr. Mitford had lighted upon the works of some minor poet of that name, not to be found in Ellis, and whom we had never before heard of. It will hardly be credited that, as a specimen of the devotional poetry of the Author of *Paradise Lost*, we are here presented with one of ‘ the psalms done into metre, wherein all but what ‘ is in a different character are the very words of the text ‘ translated from the original.’ This is the notice which prefaces the nine psalms from which Mr. Mitford has taken the one inserted in his volume, the lxxxii<sup>d</sup>; and it sufficiently accounts for the servility, baldness, and inelegance of the version. But Milton’s own explanation of his design is suppressed, and we are left wholly to conjecture as to Mr. Mitford’s motive for passing over the exquisite ode on the Nativity and the Sonnets, to say nothing of the sublime devotional passages in the larger poems, to give this doggrel as a

characteristic specimen of the Works of Milton! We must say, that either the judgement or the good faith of an Editor of *Specimens* is by such proceeding brought into question.

Milton's versions of the Psalms are confessedly a failure: they are, to use his own expression, 'done into verse,' and they are not well done. We are led to believe that his reverence for the sacred text prompted him to adhere as closely as possible to a literal rendering; but he mistook the principle upon which all metrical versions must be attempted in order to success, and he was hampered with his rhymes. Perhaps he mistook also, as others have done, the pleasure of composition for successful execution; that pleasure being derived, in this instance, from the study of the originals, the beauties of which he might imagine that he had transfused into his version, because it recalled them to his own mind, and thus reflected to his own eye a light and beauty which it could impart to no other. However this may have been, it must be acknowledged, that, even in comparison with George Sandys, his contemporary, he has failed as a metrical translator of the Psalms. The following specimen of Sandys's versions is very far superior to any that we recollect to have met with in any other author of the same date.

‘ PSALM XIX.

‘ God's glory the vast heavens proclaim;  
The firmament his mighty Name.  
Day unto day, and night to night,  
The wonders of his works recite.  
To these nor speech nor words belong,  
Yet understood without a tongue.  
The globe of earth they compass round,  
Through all the world disperse their sound.  
There is the Sun's pavilion set,  
Who from his rosy cabinet,  
Like a fresh bridegroom shews his face,  
And as a giant runs his race.  
He riseth in the dawning east,  
And glides obliquely to the west;  
The world with his bright rays replete,  
All creatures cherished by his heat.  
‘ God's laws are perfect, and restore  
The soul to life, even dead before.  
His testimonies, firmly true,  
With wisdom simple men endue.  
The Lord's commandments are upright,  
And feast the soul with sweet delight:  
His precepts are all purity,  
Such as illuminate the eye.

The fear of God, soiled with no stain,  
Shall everlastingly remain.  
Jehovah's judgements are divine;  
With judgement he doth justice join;  
Which men should more than gold desire,  
Than heaps of gold refined by fire;  
More sweet than honey from the hive,  
Or cells where bees their treasures stive.  
Thy servant is informed from thence:  
They their observers recompense.  
Who knows what his offences be?  
From secret sins, O cleanse thou me!  
And from presumptuous crimes restrain,  
Nor let them in thy servant reign.  
So shall I live in innocence,  
Not spotted with that great offence.  
My fortress, my deliverer!  
O let the prayer my lips prefer  
And thoughts which from my lips arise,  
Be acceptable in thine eyes!

Sandys was a good classic scholar as well as an excellent traveller and pious man; and he has richly studded his *Travels* with citations from the Greek and Roman poets, subjoining his own translation in rhyme. Some of these deserve transcription. For instance: the following translation of part of one of Horace's odes (book i. ode 37), will bear a comparison at least with Francis's version, both as to spirit and fidelity. The poet is speaking of Cleopatra.

'Who, seeking nobly how to die,  
Not, like a woman, timorously  
Avoids the sword; nor, with swift oars,  
Sought Nile's abstruse and untraced shores:  
That with a clear brow durst behold  
Her downcast state; and, uncontrolled  
By horror, offer her firm breast  
To touch of asps and death's arrest.  
More brave in her deliberate end,  
Great soul, disdaining to descend  
To thralldom, and a vassal go  
To grace the triumph of her foe.'

Ovid's description of Arion is given with not less ease and spirit by the learned Traveller.

——'Not life (quoth he) crave I;  
But leave to touch my harp before I die.  
They give consent and laugh at his delay.  
A crown that might become the king of day,  
He puts on, and a fair robe rarely wrought  
With Tyrian purple. The strings speak his thought:

He (like a dying swan shot through by some  
 Hard heart) sings, his own Epicedium.  
 And then, clothed as he was, he leaps into  
 The more safe sea, whose blue brine upward flew.  
 When (past belief) a dolphin sets him on  
 His crooked back; a burden erst unknown.  
 There set, he harps and sings; with that price pays  
 For portage; and rude seas calms with his lays.'

To these specimens of Sandys's skill as a translator, we cannot forbear to add his rendering of a sacred epigram stated to be inscribed in the principal Church at Cologne.

*' Tres Reges, Regi Regum, tria dona ferebant ;  
 Myrrham homini, uncto aurum, thura dedere Deo.  
 Tu tria facultatum dones pia munera Christo,  
 Muneribus gratus si cupis esse tuis.  
 Pro myrrha lachrymas, auro cor porrige purum,  
 Pro thure, ex humili pectore funde preces.'*

' Three kings, the King of kings three gifts did bring ;  
 Myrrh, incense, gold ; as to Man, God, a King.  
 Three holy gifts be likewise given by thee  
 To Christ, even such as acceptable be.  
 For myrrha, tears ; for frankincense, impart  
 Submissive prayers ; for pure gold, a pure heart.'

But when Sandys gets to Jerusalem, and is describing the Holy Sepulchre, the subject draws from him the impassioned exclamation : ' It is a frozen zeal that will not be warmed with  
 ' the sight thereof. And oh, that I could retain the effects that  
 ' it wrought, with an unfainting perseverance ! Who then did  
 ' dedicate this hymn to my Redeemer.

*' Saviour of mankind, Man, Emanuel:  
 Who sinless died for sin, who vanquished Hell :  
 The First-fruits of the Grave ; whose life did give  
 Light to our darkness ; in whose death we live :  
 O strengthen thou my faith, correct my will,  
 That mine may thine obey ! Protect me still ;  
 So that the latter death may not devour  
 My soul sealed with thy seal. So, in the hour  
 When thou whose body sanctified this tomb,  
 Unjustly judged, a glorious Judge shalt come,  
 To judge the world with justice ; by that sign  
 I may be known and entertained for Thine.'*

As Mr. Mitford has given no original poem by Sandys, this hymn will not be unacceptable to those of our readers who do not happen to possess his Travels. It certainly merits a place in any collection of English Devotional poetry.

Among other learned writers who have with different success attempted versions of the Psalms, ranks the celebrated Dr. Donne. Mr. Mitford has inserted his version of Psalm cxxxvii, one of the most beautiful and delicate of those sacred compositions, and at the same time one of the most difficult to a lyrical translator. The last verse, more especially, is scarcely susceptible of a rendering at once faithful and poetical. Dr. Donne's begins thus :

' By Euphrates' flowry side  
We did bide,  
From dear Judah far absented,  
Tearing the air with our cries,  
And our eyes  
With their streams his stream augmented.

' When poor Sion's doleful state,  
Desolate,  
Sacked, burned, and inthrall'd,  
And the temple spoiled, which we  
Ne'er should see,  
To our mirthless minds we called :

' Our mute harps, untuned, unstrung,  
Up we hung,  
On green willows near beside us,  
Where, we sitting all forlorn,  
Thus, in scorn  
Our proud spoilers can deride us.

' " Come, sad captives, leave your moans,  
And your groans  
Under Sion's ruins bury ;  
Tune your harps, and sing us lays  
In the praise  
Of your God, and let's be merry."

' Can, ah, can we leave our moans,  
And our groans  
Under Sion's ruins bury ?  
Can we in this land sing lays  
In the praise  
Of our God, and here be merry ?

' No ; dear Sion, if I yet  
Do forget  
Thine affliction miserable,  
Let my nimble joints become  
Stiff and numb,  
To touch warbling harp unable.

' Let my tongue lose singing skill :  
Let it still



**Early English Poets.** The number of poets from whose works extracts are here given, is inferior, by about a third part, to that which the Catalogue of Mr. Ellis presents; but it must be recollected, that the present Editor was confined entirely to the selection of poems connected with sacred subjects and religious feeling, while the former ranged uncontrolled over the whole field of English Poetry. At the same time, the names of some Poets will be found in this volume, that are omitted by Mr. Ellis, and from whose writings no previous specimens have been presented to the public.'

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' They are all gone into the world of light !  
And I alone sit ling'ring here :  
Their very memory is fair and bright,  
And my sad thoughts doth clear.

' It glows and glitters in my cloudy breast,  
Like stars upon some gloomy grove,  
Or those faint beams in which this hill is drest  
After the sun's remove.

' I see them walking in an air of glory,  
Whose light doth trample on my days :  
My days, which are at best but dull and hoary,  
Mere glimmerings and decays.

‘No, dearest Sion, if we can  
So far forget thy melancholy state,  
Aa, now thou mourn’st, to sing one cheerful strain,  
This ill be added to our ebb of Fate :  
Let neither harp nor voice e’er try  
One hallelujah more, but ever silent lie.’

Bishop Mant has not been more successful in his version of this beautiful psalm, beginning :

‘ By Babel’s streams we sat and wept ;  
Our thoughts, O Zion, dwelt on thee ;  
Meanwhile our harps in silence slept  
Aloft on many a willow tree.’

This might have been written, certainly, by a very early poet, Dr. Watts, in his juvenile days, attempted the same difficult task, but he appears to have been so little pleased with his performance that he rejected it from his *Lyric Poems*; and in his *Psalms and Hymns*, the cxxxvii<sup>th</sup> Psalm is passed over. It will be found in his “*Reliquiæ Juveniles*,” and begins thus :

‘ When by the flowing brooks we sat,  
The brooks of Babylon the proud,  
We thought on Zion’s mournful state,  
And wept her woes, and wailed aloud.’

This is better, we admit, than W. W.’s performance in that which is emphatically called the Old Version, by ‘ Sternhold, Hopkins, and others.’

‘ When we did sit in Babylon  
the rivers round about,  
Then in remembrance of Sion  
the tears for grief burst out.  
We hang’d our harps and instruments  
the willow trees upon ;  
For in that place men for their use  
had planted many a one.’

Compare these sacred travesties with the simple and inimitable beauty of the original :

“ By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.

“ As for our harps, we hanged them up, upon the trees that are therein.

“ For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

“ How shall we sing the Lord’s song in a strange land ?”

By what strange fatality is it, that, in attempting to throw

these *unimproveable* expressions (if we may be allowed the word) into a lyrical shape,—as if they as much refused the aid of rhyme as the harp of Judah refused to give forth its harmony at the bidding of the proud Chaldeans,—every one has hitherto failed to preserve the beauty or genuine character of the original? Rhyme is a sad tyrant when, instead of being the mere handmaid of the Muse, she passes herself off for Poetry, and, like other usurpers, begins her reign with the murder of her lawful sovereign. There is something ominous in the very words ‘done into verse:’ the phrase might lead us to expect that the psalms would be—done for. Yet, it is surely not impossible to subordinate rhyme so far that it shall no more interfere with simplicity or beauty of expression, or mar the dignity of sacred compositions, than the laws and modulations of harmony. Why should a psalm be deprived of its character by being set to verse, any more than by being set to music?

As a paraphrase of this psalm, the following very pleasing stanzas of Anne Countess of Winchelsea (1713) have considerable merit.

‘ Proud Babylon ! thou saw’st us weep ;  
Euphrates, as he passed along,  
Saw, on his banks, the sacred throng  
A heavy, solemn mourning keep :  
Sad captives to thy sons and thee,  
When nothing but our tears were free.

‘ A song of Sion they require,  
And from the neighb’ring trees to take  
Each man his dumb, neglected lyre,  
And cheerful sounds on them awake ;  
But cheerful sounds, the strings refuse,  
Nor will their master’s griefs abuse.

‘ How can we, Lord, thy praise proclaim,  
Here, in a strange, unhallowed land !  
Lest we provoke them to blaspheme  
A Name, they do not understand ;  
And with rent garments, that deplore,  
Above what’e’er we felt before.

‘ But thou, Jerusalem, so dear !  
If thy lov’d image e’er depart,  
Or I forget thy sufferings here ;  
Let my right hand forget her art ;  
My tongue her vocal gift resign,  
And sacred verse no more be mine !’

This digression has led us away from our immediate subject.

Yet, as we have been led to mention Norris as a poet, and as his volume is, we believe, but little known, we shall gratify our readers with some fairer specimens of his poetical talents from his original compositions.

‘ On seeing a great Person lying in state.

‘ Well, now I needs must own  
That I hate greatness more and more;  
’Tis now a just abhorrence grown,  
What was antipathy before.  
With other ills I could dispense,  
And acquiesce in Providence;  
But let not Heaven my patience try  
With this one plague, lest I repine and die.

‘ I knew, indeed, before,  
That ’twas the great man’s wretched fate,  
While with the living, to endure  
The vain impertinence of state:  
But sure, thought I, in death he’ll be  
From that and other troubles free:  
Whate’er his life, he then will lie  
As free, as undisturbed, as calm as I.

‘ But ’twas a gross mistake;  
Honour, that too officious ill,  
Won’t even his breathless corpse forsake,  
But haunts and waits about him still.  
Strange persecution, when the grave  
Can’t the distressed martyr save!  
What remedy can there avail,  
Where death the great Catholicon does fail?

‘ Thanks to my stars, that I  
Am with so low a fortune blest,  
That whate’er blessings Fate deny,  
I’m sure of privacy and rest.  
’Tis well, thus long I am content,  
And rest as in my element.  
Then, Fate, if you’ll appear my friend,  
Force me not ’gainst my nature to ascend.

‘ No, I would still be low,  
Or else I would be very high,  
Beyond the state which mortals know,  
A kind of semi-deity.  
So, of the regions of the air,  
The high’st and lowest quiet are;  
But ’tis this middle height I fear,  
For storms and thunders are engendered there.’

This might have been written by Cowley in his happiest mood. The following is in a still higher style of poetry.

‘ What a strange moment will that be,  
My soul, how full of curiosity,  
When wing’d and ready for thy eternal flight,  
On th’ utmost edges of thy tottering clay  
Hovering, and wishing longer stay,  
Thou shalt advance, and have eternity in sight !  
When just about to try that unknown sea,  
What a strange moment will that be !

‘ But yet, how much more strange that state,  
When, loosen’d from th’ embrace of this close mate,  
Thou shalt at once be plung’d in liberty,  
And move as swift and active as a ray  
Shot from the lucid spring of day !  
Thou who just now wast clogg’d with dull mortality,  
How wilt thou bear the mighty change, how know  
Whether thou’rt then the same or no ?

‘ Then to strange mansions of the air,  
And stranger company must thou repair !  
What a new scene of things will then appear !  
This world thou by degrees wast taught to know,  
Which lessen’d thy surprise below ;  
But knowledge all at once will overflow thee there.  
That world, as the first man did this, thou’lt see,  
Ripe grown, in full maturity.

‘ There with bright splendours must thou dwell,  
And be what only those pure forms can tell.  
There must thou live awhile, gaze, and admire,  
Till the great Angel’s trump this fabrick shake,  
And all the slumbring dead awake,  
Then to thy old forgotten state must thou retire.  
This union then will seem as strange, or more,  
Than thy new liberty before.

‘ Now for the greatest change prepare,  
To see the only Great, the only Fair.  
Vail now thy feeble eyes, gaze and be blest ;  
Here all thy turns and revolutions cease,  
Here’s all serenity and peace :  
Thou’rt to the center come, the native seat of rest.  
There’s now no further change, nor need there be,  
When one shall be variety.

Among some other writers whose works might have supplied Mr. Mitford with appropriate specimens, Bishop Ken ought not to have been forgotten. Andrew Marvel, the author of some of the hymns ascribed to Addison, whom Watts has imitated, and Mallet stolen from, has been treated with singularly unjust neg-

lect. Mr. Johnstone has, indeed, inserted two short poems of his, but they do him not less injustice, than Mr. Mitford's silent omission of his name. There is a volume of sacred poems by an old writer named Mason, which contains many that are marked by the quaint beauty and simplicity of our elder bards.

Many of our older collections of Sacred Music will be found worthy of examination, for the fugitive pieces which have been preserved in them. We have already referred to a psalm of Milton's, which came into our hands by this means. In a book of Psalmody without a date, but which must have been published about the middle of the last century, we have found the following stanzas, which have, if we mistake not, an air of antique simplicity, and, at the same time, of devotional elevation, which entitle them to preservation. The air to which the words are set, has found a place in Rippon's Selection of Tunes, under the name of Tottenham Court: of its merit as a composition, we give no opinion, but the effect on our own mind, whether from association or from the genuine pathos of the air, is at once touching and solemn. That effect, however, would probably be lost in the vulgarizing performance of a modern choir. The Poem is said to be commonly entitled the Pilgrim's Hymn.

‘ Never weather beaten sail more willing bent to shore,  
Never tired Pilgrims' limbs affected slumber more,  
Than my weary spirit longs to fly out of my troubled breast :  
O come quickly, sweetest Lord, and take my soul to rest !

‘ Ever blooming are the joys of Heaven's high Paradise ;  
Old age deafs not there our ears, nor vapours dim our eyes ;  
Glory there the sun outshines, whose beams the blessed only see :  
O come quickly, glorious Lord, and raise my spirit to Thee !

‘ O what love and concord's there, and what sweet harmony,  
In Heaven above, where happy souls adore thy Majesty !  
O how the Heavenly choirs all sing, to Him that sits enthron'd above !  
What admiring, and aspiring, still desiring !  
O how I long to see this feast of Love !’

In justice to Mr. Mitford, however, we must not dismiss his volume, without presenting another specimen or two of its contents. The following stanzas, by George Wither, are highly interesting.

‘ Great Almighty, God of Heaven !  
Honour, praise, and glory be  
Now, and still hereafter given,  
For thy blessings deigned to me ;  
Who hast granted and prepared,  
More than can be well declared.

- ' By thy mercy thou didst raise me  
 From below the pits of clay ;  
 Thou hast taught my lips to praise thee,  
 Where thy love confess I may ;  
 And those blessed hopes dost leave me,  
 Whereof no man can bereave me.
- ' By thy grace, those passions, troubles,  
 And those wants that me oppress,  
 Have appeared as water-bubbles,  
 Or as dreams, and things in jest :  
 For thy leisure still attending,  
 I with pleasure saw their ending.
- ' Those afflictions and those terrors  
 Which to others grim appear,  
 Did but shew me where my errors  
 And my imperfections were :  
 But distrustful could not make me  
 Of thy love, nor fright nor shake me.
- ' When, in public to defame me,  
 A design was brought to pass,  
 On their heads that meant to shame me,  
 Their own malice turned was ;  
 And that day most grace was shewn me,  
 Which they thought should have undone me.
- ' Therefore, as thy blessed Psalmist,  
 When he saw his wars had end,  
 And his days were at the calmest,  
 Psalms and hymns of praises penn'd ;  
 So my rest, by thee enjoyed,  
 To thy praise I have employed.
- ' Yea, remembering what I vowed,  
 When enclosed from all but thee,  
 I thy presence was allowed,  
 While the world neglected me :  
 This, my Muse hath took upon her,  
 That she might advance thine honour.
- ' Lord, accept my poor endeavour,  
 And assist thy servant so  
 In good studies to persevere  
 That more fruitful he may grow ;  
 And become thereby the meeker,  
 Not his own vain-glory-seeker.
- ' Oh, preserve me from committing  
 Aught that's heinously amiss ;  
 From all speeches him unfitting  
 That hath been employed on this :  
 Yea, as much as may be deigned,  
 Keep my very thoughts unstained.



‘ And when I, with Israel’s Singer,  
To these songs of faith shall learn  
Thy ten-stringed law to finger,  
And that music to discern ;  
Lift me to that angel quire,  
Whereunto thy saints aspire !’

As our last extract, we cannot do better than take the striking specimen which is given from Habington’s *Castara*.

‘ Tell me, O great all-knowing God !  
What period  
Hast thou unto my days assigned ?  
Like some old leafless tree, shall I  
Wither away ?—or violently  
Fall by the axe, by lightning, or the wind ?

‘ Here, where I first drew vital breath,  
Shall I meet death ?  
And find in the same vault a room,  
Where my forefathers’ ashes sleep ?  
Or shall I die, where ’bone shall weep  
My timeless fate, and my cold earth entomb ?

‘ Shall I ’gainst the swift Parthians fight,  
And in their flight,  
Receive my death, or shall I see  
That envied peace, in which we are  
Triumphant, yet disturb’d by war,  
And perish by th’ invading enemy ?

‘ Astrologers, who calculate  
Uncertain fate,  
Affirm my scheme doth not presage  
Any abridgement of my days ;  
And the physician gravely says,  
I may enjoy a reverend length of age.

‘ But they are jugglers, and by slight  
Of art, the sight  
Of faith delude ; and in their school,  
They only practice how to make  
A mystery of each mistake,  
And teach strange words credulity to fool.

‘ For Thou who first didst motion give,  
Whereby things live,  
And time hath been, to conceal  
Future events did’st think it fit,  
To check ambition of our wit,  
And keep in awe the curious search of zeal.

‘ Therefore, so I prepared still be,  
My God, for thee,

O' th' sudden on my spirits may  
 Some killing apoplexy seize,  
 Or let me by a dull disease,  
 Or weaken'd by a feeble age decay.  
 ' And so I in thy favour die,  
     No memory  
 For me a well-wrought tomb prepare:  
 For if my soul be 'mong the blest,  
     Though my poor ashes want a chest,  
 I shall forgive the trespass of my heir.'

Mr. Mitford's 'proem' to these specimens is highly elegant and erudite; too erudite, we fear, we might say recondite, to please very generally, and too long for a poem of a purely lyrical character. It should have been broken into parts or 'fyttes,' and an argument would have enabled the reader more easily to catch his design. It exhibits, however, so much genuine poetic taste and feeling, and abounds with so many picturesque passages, that it cannot fail to please in parts, and will, as a whole, amply repay perusal. It would be unjust to close this article without adding to our specimens one more, taken from this part of Mr. Mitford's volume.

' Ye aged towers of Solyma !  
 Thou ancient seat of sovereign sway !  
 Rich diadem of Judah's throne,  
 Holding thy desert realm alone !  
 Say, why yon noontide shadow falls  
 Like night upon thy ebon walls ;  
 A veil of darkness o'er thee drawn,  
 A sable shroud that hides the dawn.  
 Why fades thy regal diadem,  
 Thou heavenly-thron'd Hierusalem ?  
 Why droops thy pale disceptred hand,  
 Great Queen of Jewry's ancient land ?  
 Where is the promised crown, decreed  
 To Israel's faith, to Abraham's seed ;  
 And why of hope, of help forlorn  
 Has sank the strength of Judah's horn ?

' Is the sun with shrouded head  
 From the deserted Zodiac fled ;  
 And his old Ecliptic leaves,  
 For which the world in darkness grieves ?  
 Are the aged stars on high  
 Dimm'd in the pure ethereal sky,  
 That night, with now unwonted sway,  
 Hath seized the empty throne of day,  
 And in her dull and murky shade,  
 His bright meridian glories fade ?

Why, with grief and anger strook,  
Their fiery wings have th' angels shook,  
And the dread anatomy  
In his fleshless tomb no more can lie ?  
Alas ! those bleeding brows behold,  
That the twisted thorns enfold.  
Ah ! mark those hands in iron bound,  
The limbs convulsed, the purple wound ;  
That darkening eye, that form divine  
To death its fainting soul resign.  
Gored by the spear, that sacred side  
Has streamed with life's expiring tide.  
And is that bare and branchless tree  
Fit throne, thou Lord of might, for thee !  
Ah ! who shall now from foul despair  
The bruised, the broken soul repair ?  
Who rise, our shepherd-prince away,  
Defenceless Israel's staff and stay ;  
Shield from the boar thy sacred vine,  
And save this scattered flock of thine ?

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*Art. VII. The Second Annual Report of the Society for the Relief of Distressed Widows, applying within the First Month of their Widowhood. Instituted October, 1823, and under the Patronage of H. M. G. M. the King. 8vo. pp. 44. London. 1826.*

**A**LTHOUGH the Report of a local Institution scarcely falls within the proper range of our critical notice, the interesting nature of the statements contained in these pages, as well as the excellent object and plan of the Society, will amply justify our pointing it out to the attention of our readers. The principle of the Institution, indeed, deserves to be adopted and acted upon wherever the population is sufficiently numerous to present more cases of the kind than can be effectually relieved by individuals. A hope is expressed by the Secretary of this Institution, that the perusal of the Report may lead to the formation of similar societies in all our large towns, or, if not to separate societies, to an extension of the plan and object of the benevolent associations which already exist for the relief of the Sick Poor. Among the numerous cases which fall within the province of those admirable Institutions, none are more interesting than that of the poor labourer, or mechanic, stretched upon the bed of sickness, surrounded by his wife and children, whom he can no longer maintain by the wages of his industry. The aid of a few shillings a week under such circumstances, and the soothing influence of spontaneous kindness and benevolent attention at such a season, may do much to alleviate the sufferings and to diminish the sorrows of the dis-

tressed family. But, 'during these visits,' remarks the writer of the observations prefixed to this Report,—

'It not unfrequently happens that the poor man dies, leaving his wife in the greatest poverty; and to add to her sorrows, the Benevolent Society established solely for the Sick Poor, cannot continue to her any further aid: indeed, were the funds not so restricted, the numerous claims made on them, render it impossible to do much for any individual case. The widow, seeing no longer those friends who visited her late husband, whose advice and assistance she more than ever requires, ventures to solicit the Benevolent Institution, to help her with a few shillings towards the expense of the burial of her husband. It is almost unnecessary to repeat, that her request cannot be complied with, nor can any further assistance be afforded her: her only resource is immediately to apply to the parish. Were we to follow this poor woman to the house, or rather to the room of mourning, a scene would be exhibited of a most afflictive description; as perhaps three or four days have elapsed without any step having been taken towards the funeral, owing to a fruitless endeavour to have it performed at her own expense.

'As the Suggester had often witnessed similar cases of distress, he was desirous that this Society should meet the widow at the beginning of her sorrows, and by its friendly advice and assistance, endeavour to prevent her experiencing these additional anxieties and distresses. For, though it is not intended prodigally to bestow on the dead that which is so much required for the living, yet, under particular circumstance, a small sum would be applied in aid of the funeral; but, in all cases, the nature and extent of the relief to be given, would be at the discretion of the Committee. By this seasonable assistance, many a deserving woman would be spared that bitterness of affliction, which is commonly the portion of the friendless widow in such seasons of calamity; and would be induced rather to struggle with her family, than to cast them and herself upon the parish.

'What language can adequately describe the anguish that is experienced by the poor woman, on being told, and perhaps abruptly, that her husband, whom she parted with in perfect health in the morning, is no more, or has been taken bleeding and senseless to an hospital, where it may be he only survives a few days of suffering?—In a moment, a family is thus deprived of its accustomed support. True it is, that calamities like these, often awaken the sympathy of generous individuals; yet, in very few instances, is the relief afforded of that nature to yield any permanent advantage.'

Such is the general design of the Society. With regard to its truly benevolent and unexceptionable character, there can be but one opinion; and accordingly, no sooner was the idea suggested, than it met with the warmest support; and the yet infant Institution has obtained an extent of patronage which its first projectors never ventured to anticipate. His Majesty, on being made acquainted with the object of the charity, from the

impulse of these humane feelings which form so marked a feature in his personal character, immediately consented to become its patron, accompanying the intimation with a donation of £25. Very recently, H. R. H. the Duke of York has transmitted a donation to the Committee, and has given them permission to add his name to the now illustrious list of patrons. These are facts which we have the more pleasure in making known, because the Institution itself has been indebted to no extrinsic recommendations, no party object, or popular attraction, nor even to any active canvass in its favour, for the distinguishing notice which it has received. Its beginnings were humble and almost secret. In the first year, the amount of the subscriptions and donations received was only £132; the cases in which relief was given, amounted to 36. The second year, the subscriptions and donations were £320, and the cases 84. A statement recently circulated by the Committee, and strongly appealing to the benevolence of the public, gives the total number relieved, within little more than three years, at upwards of 320. During the month preceding, the number of cases in which relief had been granted, was 35,—‘only one short of the entire number relieved’ during the first fifteen months of the Society’s existence.’ The consequence of this increase in the applications, was, that the funds were completely exhausted; and the Committee state that, unless seconded by the prompt and generous sympathy of the public, they would be compelled ‘to turn away from’ scenes of affliction and sorrow, where their influence might ‘be exerted with the greatest possible advantage.’

It could hardly have been supposed, that even in London, the class of truly deserving objects to whom this charity is restricted, would have been so numerous as to furnish calls on the Society, amounting of late, on the average, to 20 in a month. When it is recollected, that the application must be made within the first month of the widowhood, and that the good character and marriage of the applicant are in every case ascertained by strict inquiry, it will appear not less surprising than affecting, that the increasing support which the Society has obtained, should have been wholly inadequate to meet the still extending demand upon their benevolent attention.

The mode in which relief has been afforded, forms a distinguishing and highly laudable feature of the Institution. The Report states, that

‘A very large proportion of the Widows whose names stand upon the Society’s books, have been surrounded, on the death of their husbands, by a group of unprovided and, in some instances, afflicted children. Many poor creatures have been recommended to your

have come less into personal contact, as the result of many changes that have taken place in the habits of the former, and in the employment, residence, and condition of the latter. The numerical increase of the population, and that chiefly in crowded towns, has also materially affected the relation of the lower orders to the middling and higher classes, rendering them at once more formidable and more depressed, removing them farther from the possibility of effectual aid, and from sympathy. Our numberless religious and benevolent associations have, to a degree which it would be difficult to estimate, operated in diminution and counteraction of the immense evil resulting from this state of things. By bringing all classes into frequent and amicable contact, by conciliating, and, in some cases, elevating the character of the poor, they have tended unspeakable to allay that jealousy and political discontent which have repeatedly threatened the nation with internal convulsion.

Among these various societies, those of a strictly local and private nature, which have for their object the visiting and relief of the sick poor at their own habitations, rank very high in usefulness and political importance. When properly conducted, they unite the advantage of extended co-operation to the genuine character of private benevolence. With the visiting of the sick ought also to be connected a provision for cases in which the loan of a box of linen, &c. to lying-in women, may be of essential service at small cost. And surely the case of the widow and the fatherless in their affliction, ought not to be forgotten, or abandoned to the cold mercy of the overseer and churchwarden.

In such cases, we are aware that the Benefit Society not unfrequently comes in aid of the widow; and we have no wish to depreciate the utility or importance of such associations. The principle is an admirable one, which at once holds out a motive to the poor man to save, teaching him to provide by his own exertions against contingencies, and saves him many an hour of corroding anxiety by knowing that he has such a fund to rely upon in case of sickness, with a trifle for his widow should he not survive. Such institutions require, however, to be well regulated. It is a great evil, that the meetings of such societies are generally held at the public-house. The necessary *proviso*, that the party receiving relief shall be unable to do any work, is sometimes made the occasion of vexatious hardship and injustice, condemning the invalid or convalescent to imprisonment and total indolence through fear of forfeiting his allowance. And again, unless such societies are constantly renovated by younger persons, they are liable to

child in a press bedstead—thereby occasioning its death, brought on a nervous fever, from which he never recovered. His widow, aged 28, was left entirely unprovided for, in delicate health, and occasionally subject to very severe fits, with five children under eight years of age, and with the additionally distressing prospect of soon giving birth to another fatherless babe. The Visitors, after having devoted much consideration as to the best method of assisting this truly distressed individual, provided her with a mangle, made on a construction capable of being easily turned,—and they had soon the satisfaction of knowing that she was supplied with constant work. In the time of her confinement, pecuniary aid was granted, together with the Society's box of child-bed linen; and it was a circumstance of peculiar interest to the Visitors, to see the aged father and mother of this very deserving young widow alternately employed at the mangle during her illness.

'The widow, as soon as she had recovered her strength, resumed her employment, and the Committee have the satisfaction to know that their assistance has greatly contributed, under the blessing of Divine Providence, to support in comparative comfort, the widow and her numerous family.' pp. 21, 22.

These statements stand in need of no comment from us. We cannot dismiss the subject, however, without adding a few observations.

The first remark which the details and disclosures of this Report suggest, is, the total insufficiency and unsuitableness of parochial relief to meet the most urgent and most deserving cases of suffering and hardship among the lower classes. Among other modern objections against the Poor Laws, this has sometimes been urged with more plausibility than justice; that they tend to supersede and intercept the bounty of the rich, and to stifle the feelings of benevolence and compassion toward the poor. The vast increase of pauperism arising from the misapplication and mal-administration of the law, may, to a certain extent, have operated in this manner. But surely, the great and opulent in this country are not less charitable and beneficent now, than they were in the sixteenth century, when the Poor Laws were first instituted with a view to repress the alarming increase of a desperate mendicity. That a great change has taken place in the relative position and feeling of the higher and lower classes towards each other, is, we fear, but too true; but this is attributable to very different causes. Owing to the alterations in the farming system, a great portion of husbandry labour has been superseded, so that the population in some parts of the agricultural countries has declined; and the relation between master and servant has been weakened by the increased distance interposed between the proprietary and the labouring classes. The rich and the poor



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bankruptcy and dissolution precisely when they should begin to repay the older subscribers, because no new members will join a club composed of sexagenarians who have grown old together, and are likely to come upon the society with a simultaneous demand.

In the case of the widow, however, such associations do not at all afford the aid that is most required. The £10. is a present relief; it enables her to give a decent burial to her husband; but it is soon gone, and she is left as destitute as ever of the means of providing for herself and her family. Money is frequently of little use to the poor—they do not know how to lay it out; they require to be taught how to convert the momentary relief to permanent advantage, and to be put in the way of earning their bread. They want, sometimes, but a helping hand, a few kind words, and a little counsel, to save them from merging, through mere perplexity and despondency, into pauperism. The facts detailed in this Report are, in this point of view, most instructive. How many families might, by such timely and judicious kindness, have been rescued from being broken up,—how many thousands of individuals might have been saved from sinking in point of character,—how large a load of pauperism would have been obviated by the interposition of effectual aid at such a crisis, it is impossible to calculate. Even on selfish grounds, to take the lowest view, such societies recommend themselves as the most economical as well as most effectual charity. There have been instances in which even parish vestries have found their advantage in advancing small loans to poor parishioners, to prevent their breaking down altogether in fortune and in character, and so becoming permanently a charge and burden to the parish. But parish officers and vestrymen are not often disposed to calculate thus correctly, or to feel thus liberally. They legislate only for the moment, and, to save a penny, will often waste a pound.

It is only by a judicious extension of the exertions of private benevolence, that the evils of pauperism can be mitigated, and the pressure of the parochial burdens be diminished. The poor require help, and that does not always mean money. Let him who would devolve his obligations to pity the poor and succour the needy, on the parish officer and the magistrate, remember that a day is coming when they cannot answer for him. It is in visiting the widow and the fatherless that, we are told, pure and undefiled religion is best exemplified;—that religion whose two most distinguishing features—there put for the essence of Christianity itself,—are mercy and purity. To the one, our

Saviour has annexed and limited the promise of mercy ; while the other is enforced by that solemn sanction, that only " the pure in heart shall see God."

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**Art. VIII. *Friendship's Offering.* A Literary Album. Edited by Thomas K. Hervey. 18mo. pp. 348. (11 plates). London. 1827.**

**A**FTER the notice of the Literary Souvenir and the Forget-me-not in our last Number was committed to the press, the present publication, which is of the same description and pretensions, was put into our hands. The Contributors are pretty nearly the same as those whose names have already been given, to wit: L. E. L., Mrs. Hemans, James Montgomery, Bernard Barton, the Rev. T. Dale, H. Neele, T. Hood, the Rev. G. Croly, Miss Roberts, Horace Smith, J. Bowring, J. Galt, Miss Mitford, D. L. Richardson, the Rev. R. Polwhele, W. Jerdan, John Clare, the Right Hon. Lord Porchester, T. K. Hervey, &c. As specimens of the Contents, we give the following.

‘ **FADING FLOWERS.** By **Mrs. HEMANS.**

‘ O pale and drooping flowers!  
Ye that so brightly meet the morning's eye!  
Is there no sorrow in your native bowers  
That thus ye die?

‘ Are there not folded wings  
On the green boughs?—a silence and a gloom  
Amidst the leaves and all the breathing things  
That loved your bloom?

‘ No! the rejoicing bee  
There woos the violets, as at early dawn;  
And o'er the elastic sod, in tameless glee,  
Still bounds the fawn.

‘ And the rich bank ye crown'd,  
By the wood's fount, yet hears a thousand songs  
Float through the branches, trembling far around  
With happy throngs.

‘ Wherefore, to us alone,  
Of all that walk the warm and laughing earth,  
Bring ye sad thoughts of Hope and Beauty gone,  
And vanished Mirth?

‘ Why must your fading bells,  
With the faint sweetness of your parting breath,  
Remind us but of sorrowful farewells,  
Decay and Death?

‘ Surely, it is to teach  
Our hearts, by converse with their changeful lot,  
That, ‘midst the glories which the blight can reach,  
Our Home is not.’

We need not underwrite these beautiful stanzas with any encomium, but may remark, that they please us the more for reminding us of the manner of our elder poets. This is the case with the next specimen that we shall take, which is a more palpable imitation of the quaintness of the old school.

‘ FLOWERS. By T. HOOD, Esq.

‘ I will not have the mad Clytie,  
Whose head is turned by the sun :  
The tulip is a courtly quean,  
Whom, therefore, I will shun ;  
The cowslip is a country wench ;  
The violet is a nun ;  
But I will woo the dainty rose,  
The queen of every one.

‘ The pea is but a wanton witch  
In too much haste to wed,  
And clasps her rings on every hand :  
The wolf’s-bane I should dread :  
Nor will I dreary rosemarye  
That always mourns the dead ;  
But I will woo the dainty rose  
With her cheeks of tender red.

‘ The lily is all in white like a saint,  
And so is no mate for me ;  
And the daisy’s cheek is tipp’d with a blush,  
She is of such low degree :  
Jasmine is sweet and has many loves,  
And the broom’s betrothed to the bee ;  
But I will plight with the dainty rose,  
For fairest of all is she !’

The following very pleasing verses are by the Editor.

‘ A CONTRAST. By T. K. HEAVY, Esq.

‘ I sit in my lonely mood ;—  
No smiling eyes are near ;—  
And there is not a sound in my solitude,  
Save the voice in my dreaming ear.

‘ The friends whom I loved, in light,  
Are seen through a twilight dim ;  
Like fairies beheld in a moonlight night,  
Or heard in a far-off hymn !

*Friendship's Offering.*

- ' The hopes of my youth are away,  
My home and its early dreams :  
I am far from the land where I used to play,  
A child, by its thousand streams !
- ' Yet now, in my lonely hour,  
What visions of bliss are mine !  
For my spirit is ruled by a spell of power ;  
And the spell and the power are thine !
- ' I have mixed in the courtly throng,  
And smiled with the smiling crowd,  
When the laugh was light, and the revel long,  
And the mirth was high and loud.
- ' I have watch'd the lightning-flash  
Of beauty's playful eye,  
As it gleam'd beneath the long, dark lash,  
Like a star in a moonless sky.
- ' I have been where gentle tones  
Grew gentler for my sake,  
And seen soft smiles—those lovely ones  
Which make young bosoms ache.
- ' Yet, in those brightest hours,  
What lonely thoughts were mine !  
For the heart has but *one* spring of flowers,  
And my heart and its flowers were thine !'

We have deemed it but fair to notice this rival publication,  
but shall refrain from criticism.

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## ART. IX. SELECT LITERARY INFORMATION.

Mr. Bowring has in the press, a volume on the Literature and Poetry of Poland, which will speedily be published.

In the press, *Instructive Poems for young Cottagers*, by Mary R. Stockdale.

Early in February will be published, in 12mo., *An Argument for the Bible, drawn from the Character and Harmony of its Subjects*. By the Rev. David M'Nicoll.

Shortly will be published, *The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists in Wales*.

Shortly will be published, a volume of *Essays on Literary Subjects*. By T. Hathaway of Bishop's Stortford.

Speedily will be published, in 4to., *Ezekiel's Temple: being an attempt to delineate the Structure of the Holy Edifice, its Courts, Chambers, Gates, &c. &c., as described in the last nine chapters of the book of Ezekiel. Illustrated with plates*. By Joseph Isreels.

Nearly ready for publication, *Memoirs of the Life and Character of Mr. Robert Spence (late Bookseller of York): with some information respecting the introduction of Methodism into York and the neighbourhood, &c. &c.* By Richard Burdakin.

The Rev. Mr. Fry, Rector of Desford, has nearly ready for publication, *A New Translation and Exposition of the very ancient Book of Job, with Notes*. In one vol. 8vo.

*An Account of Public Charities, digested from the Reports of the Commissioners on Charitable Foundations; with notes and comments*. By the Editor of "The Cabinet Lawyer." Will be published January 1, and continued in monthly parts, until completed, in about 10 parts.

On the 1st of January will be published, *An Inquiry into the Expediency of introducing a Theological Faculty into the System of the University of London*. By the Rev. F. A. Cox, LL.D. Honorary Secretary to Council.

Mr. W. Jevons, Jun. has in the press, *Systematic Morality; or, a Treatise on the Theory and Practice of Human*

*Duty, on the grounds of Natural Religion*. In 2 vols. 8vo.

Shortly will be published, *The Union Collection of Hymns and Spiritual Songs, additional to the Psalms and Hymns of Dr. Watts; adapted to the use of the Church and the social circle, the family, and the closet*. In this Collection, it is intended to bring into one view the beauties of the best composers. Evangelical sentiment, combined with the charms of poetry, and ardour of devotional feeling, with becoming dignity of expression, have been considered the chief requisites. Hymns of a controversial nature on baptism, will not be introduced.

Early in February will be published, *Emma de Lisau; a Narrative of the striking vicissitudes and peculiar trials of her eventful life*. By the Author of *Sophia de Lissau; the Faithful Servant, or History of Elizabeth Allen, &c.* Part I. price 3s.

Preparing for the press, *Memoirs of the late Rev. W. Grimshaw, A.B. Minister of Howarth, in the West Riding of the county of York; compiled from his diary, and other original documents, never before published*. To which will be added, a volume of his works, from original M.S.S. consisting of "Experiences;" "The Nature, State, and Conduct of a Christian;" "The Important Duty of Instructing, Administering, and Reclaiming Sinners from the Evil of their Ways;" "The Believer's Golden Chain," &c. &c. By James Everett.

Also, by the same Author, *Wesleyan Methodism in Manchester and its vicinity, comprehending Cheshire, Lancashire, and part of Derbyshire and Yorkshire*.

The Rev. B. Jeanes, of Charmouth, has nearly ready for the press, *A General Pronouncing Vocabulary of Proper Names (of persons and places), comprehending all those found in the Holy Scriptures, the Greek and Roman Classics, and every one of note in every department of modern literature; the whole exhibited, for convenience of reference, in one alphabetical arrangement, in which each word will be divided and accented, and the sound of every syllable distinctly shown exactly as it*

ought to be pronounced, according to the most approved principles and general usage. In 1 vol. 8vo. Price to subscribers, 9s. to non-subscribers, 10s. 6d. In this work the Author has been assisted by some of the first scholars of the age, whose names are a sufficient guarantee to the public for its correctness.

The Author of "London in the Olden Time" is engaged on a second Volume, comprising Tales illustrative of the manners, habits, and superstitions of its inhabitants, from the 12th to the 16th century; in which the state of minstrelsy, the form and proceedings of taking sanctuary, the ancient institutions for archery, and the superstitions relating to talismans and astrology will be

exhibited, together with sketches of Sir Johan Froissart, Geoffrey Chaucer Dame Juliana Berner, and others. The work will appear early in the spring.

On the 1st of February will be published, No. I. of a series of Views in the West Indies; engraved from drawings taken recently in the Islands, with letter-press explanations made from actual observations. The intention of this work is to convey a faithful outline of the existing state of Slavery in the British Islands; the costume of the Negroes; the process of Sugar-making, &c.; and to describe the character of the scenery in the several colonies. Each Number to contain four coloured views to imitate drawings.

## ART. X. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

The Natural and Agricultural History of Peat Moss, or Turf Bog; to which are annexed, Corroborative Writings, Correspondence, and Observations on the qualities of Peat or Fen Earth, &c. By Andrew Steele. 8vo. 10s. 6d.

### FINE ARTS.

Picturesque Views of the English Cities, from drawings by G. F. Robson. Edited by J. Britton, F.S.A. &c. No. I. Containing Eight Engravings. Medium 4to. 11. 1s.; imperial 4to. 2l.; imperial 4to. proofs and etchings, 4l. 4s.

### HISTORY.

Memoirs of Zehir-Ed-Din Muhammed Baber, Emperor of Hindustan. Written by himself, in the Jaghai Turki; and translated partly by the late John Leyden, Esq. M.D., and partly by William Erskine, Esq. With Notes and a Geographical and Historical Introduction; with a map of the countries between the Oxus and Iaxartes, and a Memoir regarding its construction, by C. Waddington, Esq. of the East India Company's Engineers. 4to. 2l. 12s. 6d.

### MEDICINE.

Introductory Lecture on Anatomy, delivered at the New Medical School, Aldersgate-street, Oct. 2, 1826. By F. Tyrell. 8vo. 3s. 6d. sewed.

Observations on the Causes, Symptoms, and Treatment of Derangement of the Mind. Founded on an extensive Moral and Medical Practice in the Treatment of Lunatics. By P. S. Knight, M.D. 8vo. 7s. 6d.

### THEOLOGY.

Morning and Evening Prayers for one Month, with other occasional Forms for the use of families. By the Rev. James Richardson, M.A. one of the Vicars of York Minster. 18mo. 3s.

Also, by the same Author, Daily and Occasional Prayers for the use of young persons. 1s. 6d. neatly bound. A cheap edition for distribution, 6d. sewed.

Sabbath Meditations, in Prose and Verse. Vol. II. for the Year 1827. By the Rev. John East, M.A. 18mo. 3s. 6d.

An Historical Review of Papal and Conciliar Infallibility. By the Rev. W. Keary, Rector of Nunnington, Yorkshire. 12mo. 5s.

Parochial Sermons. By the Rev. C. Bradley, Vicar of Glasbury, Brecon. 8vo. 10s. 6d.

The Sunday School Catechist. By the Widow of a Clergyman. 18mo. 1s. 6d.

Sermons and Plans of Sermons, selected from the M.S.S. of the late Rev. Joshua Benson. Vol. VI. with Preface and Indexes to the whole Work. 8vo. 6s.



# THE ECLECTIC REVIEW,

FOR FEBRUARY, 1827.

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- Art. I. 1.** *A Treatise on Diet, with a View to establish, on practical Grounds, a System of Rules, for the Prevention and Cure of the Diseases incident to a disordered State of the Digestive Functions.* By J. A. Paris, M.D. F.R.S. Fellow of the Royal College of Physicians, &c. &c. 8vo. London. 1826.
- 2.** *A Treatise on Indigestion and its Consequences, called Nervous and Bilious Complaints; with Observations on the Organic Diseases in which they sometimes terminate.* By A. P. W. Philip, M.D. F.R.S. &c. &c. 8vo. London.
- 3.** *An Essay on Morbid Sensibility of the Stomach and Bowels as the proximate Cause and characteristic Condition of Indigestion, Nervous Irritability, Mental Despondency, Hypochondriasis, &c. &c.; to which are prefixed, Observations on the Diseases and Regimen of Invalids on their Return from hot and unhealthy Climates.* By James Johnson, M.D. of the Royal College of Physicians, &c. 8vo. London.
- 4.** *Lectures on Digestion and Diet.* By Charles Turner Thackrah, Member of the Royal College of Surgeons of London; of the Société de Médecine pratique de Paris, &c. 8vo. London.
- 5.** *A View of the Structure, Functions, and Disorders of the Stomach and Alimentary Organs of the Human Body, with Physiological Observations and Remarks upon the Qualities and Effects of Food and fermented Liquors.* By Thomas Hare, F.L.S. &c. Fellow of the Royal College of Surgeons in London. 8vo. London. 1825.
- 6.** *A Familiar Treatise on Disorders of the Stomach and Bowels, Bilious and Nervous Affections: with an Attempt to correct many prevailing Errors in Diet, Exercise, &c. Being an Exposition of the most approved Means for the Improvement and Preservation of Health.* By George Shipman, Member of the Royal College of Surgeons in London. 8vo. London. 1825.
- 7.** *A Letter on the Medical Employment of White Mustard Seed.* By a Member of the London College of Surgeons. 8vo. London. 1826.

**I**T is somewhat humiliating to the dignity, and mortifying to the pretensions of the medical art, to find often, that its

highest stretch of acquirement in reference to practical value, does not extend beyond the dicta of unassisted reason, or indeed the nice instinct of common sense.

A formidable array of title-pages we have here presented to our readers. The authors of the several volumes are all men of considerable respectability, some of them of no small professional renown, and the subjects of which they treat are of high and general interest. What then, it may be asked, is the sum and substance of the information they convey? Do they not commence and terminate by manifesting what was sufficiently manifest before, viz., that sins against the stomach are sins against the whole frame; and, that if you go to undue lengths, either in the quantity or quality of your food, you will be visited with more or less of immediate suffering, and encounter considerable risk of radical and lasting mischief.

In spite, however, of the common-place with which treatises on diet and digestion must necessarily in part be made up, they will, if properly executed, be found replete with interesting matter. It may also be urged in justification of this class of works, that dietetic, like religious precepts, how obvious and important soever, require to be repeatedly enforced and practically applied. A particular mode too of putting even the most common truths, may occasionally be productive of beneficial sequence. There are no persons, for instance, unconscious of the impropriety of lengthening out their daily meal to the extent of producing even the slightest uncomfortable sensation in their stomach. But we verily believe, (shall we condescend to say, that we speak now from our own feelings and experience?) that this impropriety will be more forcibly than ever impressed on the mind, after perusing the striking observations in which Dr. James Johnson expatiates on this one particular.

At any rate, the physiology of that organization through the medium of which matter exterior to our bodies becomes converted into an actual integral portion of their substance, cannot fail of affording to the contemplative and inquisitive, materials of interesting research. It is principally under this feeling that we engage in the disquisition connected with the general subject of the volumes before us; and we are not without hopes of being able to furnish a paper which shall be both instructive in its philosophical bearing, and useful in its practical application.

It may not be uninteresting, in the first place, to exhibit briefly the general anatomy of the digestive apparatus, and to explain the *rationale* of the digestive process; extending in both cases the signification of the term digestion, to the whole

of the changes which the *ingesta* undergoes. It will then be our business slightly to advert to the connexion which obtains between the digestive and other functions of the animal economy;—to treat of the questions respecting the kind and quantity of food and drink which are best adapted to the demands of man;—to inquire into the principles and sources by and through which the digestive process becomes interrupted;—to dwell a little upon the remote and indirect, as well as immediate consequences of such derangement; and finally, to speak on the best methods of prevention and cure, as comprehended under the heads of Diet, Regimen, and Domestic Medicinals.

‘When food is taken into the mouth,’ says Mr. Hare, ‘it has simply to undergo mechanical division from the teeth, assisted by the tongue and furrowed surface of the palate, and (to) receive an admixture of saliva, which is a chemical medium of fitting it for assimilation with those fluids which are supplied to the stomach from other sources. The motions of the jaws and tongue tend to promote the secretion of saliva by the stimulus which their muscular apparatus communicates to the respective glands. The teeth furnish the first *mechanical* step towards the digestion of our food; the saliva furnishes the first *chemical* step.’ (Hare.)

‘After due mastication and the free effusion of saliva, the tongue places on its back the pulpy mass, and contracting on its base, projects the load into the pharynx—the principal cavity of the throat, or, as it may be considered in the present discussion, an expansion of the common alimentary tube. At the time that the tongue propels the mass of food, the muscles elevate and enlarge the pharynx, as the mouth of a corn-sack is held for the reception of grain.

‘There are four openings into the pharynx;—the first, that which communicates with the mouth; the second, that which communicates with the nostrils; the third, that of the glottis which opens on it from the air-tube; and the fourth, the œsophagus or gullet, *the continuation of the alimentary canal to the stomach*. It is apparent that, in deglutition, the food must be wholly excluded from the first three, and enter only the gullet. Accordingly, we find, when the tongue casts it from the mouth, the passage to the nostrils is closed by a fleshy curtain which, hanging from the palate, is carried backwards and upwards by the action of appropriate muscles and the pressure of the descending food; while the entrance to the air-tube (the windpipe) is covered by a curious little lid, which the tongue forces at the same time on the glottis. These structures are peculiarly beautiful and well deserving attention.’ (Thackrah.)

It is said, that the celebrated Dr. Hunter never lectured on the anatomy and physiology of that structure, the above brief but good description of which we have borrowed from two of the writers whose works are before us, without discovering

more than common ardour in his style of expression, arising from his admiration of that wonderful adaptation of parts and principles which is so exceedingly conspicuous in this portion of the animal structure and economy.

The gullet, passing down between the *vertebra* of the back posteriorly and the wind-pipe anteriorly, terminates in the stomach, at its left extremity. This organ, the stomach, is a membranous pouch, which lies across the upper and left part of the abdomen, immediately under the diaphragm, and between the spleen, which is on its left side, and the liver on the right. It is not, properly speaking, at the left extremity of the stomach that the opening is made into it from the gullet; for there is a considerable curvature from the orifice, by which the food that passes into the stomach, is partly prevented from returning; while, at the opposite extremity,—that by which the organ is connected with the intestines,—we find a thickening or doubling of its coat, which so projects from the orifice towards the intestine, that a sort of valve is formed, also preventing regurgitation; and a ring of fibres is also found here, which constitutes a sort of *sphincter* to the stomach, yielding and contracting according to the demands of the organ under different circumstances.

We shall not enter further into an anatomical description of the intestines, than by stating, that along a great portion of their internal surface, numberless small vessels arise by open mouths that are destined to convey the nutritious part of the food into the blood-vessels. These vessels, which are called *lacteals* from the milky appearance of their contents, pass, in their way on to the blood vessels, through a large number of glands, called the mesenteric glands, and which are often the seat and source of much disease, especially in the infantile period of life. Having traversed these glands, the lacteal vessels become fewer and larger, so as to form a set of trunks that ultimately unite into the Thoracic duct, which opens directly into one of the large veins of the body (the subclavian), and thus pours the chyle at once into the mass of circulating blood.

This is not the whole of the digestive or assimilating organization; but we must here suspend our description, in order to point out the alteration which the aliment undergoes while yet in the stomach, which alteration constitutes the main portion of the digestive process.

Upon the internal surface of the stomach, a fine membrane is every where expanded, which secretes the fluid called the gastric juice, respecting both the quantity and quality of which, much discrepancy of statement has obtained. This has

partly arisen from the extreme difficulty attendant upon the collecting of the liquid unconnected with other secretions that are poured out from the same membrane which supplies the liquid in question.

‘It is moreover by no means improbable,’ remarks Dr. Paris, ‘that this liquid may vary in different stomachs, or even in the same stomach under different circumstances. Majendie observes, that the contact of different sorts of food upon the mucous membrane, may possibly influence its composition. It is at least certain, that the gastric juice varies in different animals; for example, that of man is incapable of acting (readily) on bones, while that of the dog digests these substances perfectly. From the best authorities on this subject, the true gastric juice would seem to be a glairy fluid not very diffusible in water, and possessing the power of coagulating certain fluids in a very eminent degree. Dr. Fordyce states, that six or seven grains of the inner coat of the stomach infused in water, gave a liquor which coagulated more than a hundred ounces of milk. Some authors have regarded it as colourless and without taste or smell, while others have described it as being acidulous. Dr. Young, of Edinburgh, is stated to have found, that an infusion of the inner coat of the stomach, which had been previously washed with water, and afterwards with a dilute solution of carbonate of potass, still retained the power of coagulating milk very readily. We see, therefore, how unfounded that opinion is, which attributes to the potation of water, the mischief of diluting the gastric fluid, and thus of weakening the digestive process. The coagulating and efficient principle, whatever it may be, is evidently not diffusible in that liquid. After one fit of vomiting, should another take place after a short interval, the matter brought up will be little more than water with a slight saline impregnation and some mucus; it will not be found to possess any power of coagulating; which, Dr. Fordyce observes, evidently shows, that even water, flowing from the exhalents, and which we should therefore expect would throw off the whole of any substance from the surface of the stomach, is incapable of detaching the gastric juice.’

The gastric juice, Dr. Paris adds, ‘is remarkable for three qualities—a coagulating, an antiputrescent, and a solvent power.’ The well-known experiments of Spallanzani, of Reaumur, and of Stevens, are sufficiently satisfactory as to the last of these qualities; and the coagulating principle is rendered evident, as well by what has already been advanced, as by the fact, that milk coagulates instantly upon being exposed to the action of the gastric fluid, even out of the body. But the experiments of Thackrah have thrown some doubts on the accuracy of Fordyce’s inference with respect to the power of this fluid in correcting putrefaction. Upon the whole, the change operated upon aliment by the digestive juice, is more

analogous to solution, than to any other principle influencing inanimate matter ; yet, it is a solution of a specific kind, accompanied with a peculiar kind of action ; and all attempts at establishing an analogy between the action of chemical agents upon dead matter and the functions of the stomach, have proved completely abortive. ‘ Some physiologists,’ said John Hunter, while addressing his pupils, ‘ will have it, that the stomach is a mill ; others, that it is a fermenting-vat ; others, again, that it is a stew-pan. But in my view of the matter, it is neither a mill, a fermenting-vat, nor a stew-pan, but a *stomach*, gentlemen, a *stomach*.’\*

When large masses of aliment are received into the stomach, and only part of it at a time can be exposed to the internal surface of the organ, so as to come under the influence of the gastric secretion, it seems difficult to conceive upon what principle, or in what manner, the several portions of the food are successively made to come into contact with it, and so to be acted upon as that the whole shall be duly changed into chyme.

Dr. Wilson Philip has made several observations on the stomachs of rabbits which had been killed at different periods after having taken food ; and he remarks, that

‘ the first thing which strikes the eye on examining the stomach of those animals which have lately eaten, is, that the new is never mixed with the old food. The former is always found in the centre, surrounded on all sides with the old food ; except that, on the upper part, between the new food and the smaller curvature of the stomach, there is sometimes little or no old food.’

And he goes on to state—

‘ that, in proportion as the food is digested, it is moved along the great curvature, where the change in it is rendered more perfect, to the pyloric portion. Thus, the layer of food lying next the surface of the stomach is first digested, and, in proportion as this undergoes the proper change, and is moved on by the muscular action of the stomach, that next in turn succeeds to undergo the same change.’

Mr. Thackrah, however, maintains that, the gastric secretion being called forth in proportion to the quantity of the aliment taken, the centre of the mass of food becomes at length per-

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\* John Hunter here alludes to the futile attempts of former physiologists to refer digestion to attrition, fermentation, and heat. It was one of the great peculiarities of this great man, that he investigated the principles and phenomena of life upon their own grounds, without attempting any forced analogies with other departments of nature.

vaded in a direct way, without the necessity of those curiously successive movements which the experiments of Dr. Philip led him to infer, always have place. Even Mr. Thackrah, indeed, admits, that the portion of aliment which is in immediate contact with the stomach, will be most dissolved, and that, in order to move this onwards towards the right extremity of the organ, and thus to make way for that which is less affected, the fibres of the muscular coat are thrown into successive action, and the peristaltic or vermicular motion is produced; a motion which takes place through the whole length of the alimentary canal, and by virtue of which the gradual propulsion of the aliment is produced.

The right extremity of the stomach, or that by which the organ joins the intestines, is called by anatomists the Pylorus; and says Mr. Thackrah, with a liveliness of manner bordering, perhaps, on bad taste:

‘The office of this door-keeper is not a sinecure. He must examine the qualifications of every applicant, and allow those only that are in a suitable state to pass his portal. Accordingly, the muscular ring contracting, drives back all undigested matter, and compels it to perform again the round of the stomach. It appears, however, that the pylorus, like other officers, may, by repeated solicitation, be induced to transgress his orders; for clasp-knives, halfpence, and, I believe also, pence and crowns, have been sent through the aperture. It is related that Vaillant, when pursued by corsairs, swallowed twenty valuable gold medals, which at length passed the canal; and that he even sold one of them by anticipation, before it had made its appearance. Several substances also, difficult of solution, but harmless either from their nature or their size, are permitted to pass; sometimes indeed are early thrown into the intestines, in order, as it would seem, that the stomach might employ its energies on food more soluble or nutritious.’

The aliment thus prepared by the gastric juice and saliva, (for it ought to be recollected, that a part of the process of assimilation is performed by the saliva itself,) is termed *chyme*; ‘a term,’ remarks Mr. Hare, ‘vague and indefinite, since ‘chyme (like its etymology *χυμος*) means juice of any kind, and ‘alimentary pulp is something more than juice.’ The propriety of its name is, however, of small importance; but it becomes a question of great interest, whether this ‘homogeneous paste’ be always the same, from whatever materials it may have been formed, or whether it varies with the variation of the food. M. Majendie has lately examined the subject with great precision; and it would seem to follow from his experiments, that there are as many species of chyme as there are varieties of food. It may therefore be inferred, that the salivary and



gastric secretions, with the muscular motions of the stomach, effect but a part in the great and important business of assimilation.

It will now, then, be in order to proceed, in our anatomical sketch, to the mention of those parts and organs which have been with some propriety named the assistant chylopoietics. The first of the small intestines is named the Duodenum; and it has been ascertained, that a sort of second digestion takes place in this reservoir of the chyme, partly, perhaps, effected by the secretion from the inner coat of the intestine itself, but more thoroughly or substantially from the admixture which it here receives with the fluid from the liver and the pancreas; the first being the largest and, apparently, the most important of the viscera that are subservient to the assimilating function; the second, the pancreas, being likewise necessary to the completion of the chyloferous process.

The Liver, which is found on the right side and upper part of the abdominal cavity, is composed of a congeries of blood-vessels, nerves, cellular substance, and secretory pores, and is connected with other parts, as well as retained in its situation, by several membranous expansions that are with some impropriety termed ligaments. The secretory pores, of which we have spoken, become gradually larger, until they eventually form a considerable duct, which conveys the secretion from the gland into the duodenum. But this duct, before it constitutes what is called the common duct, divides into two branches; or rather, it receives a branch from the gall-bladder; and the junction of the hepatic duct and the duct from the gall-bladder together, form the common duct for the conveyance of the bile into the intestine.

The Pancreas, which is usually called the sweet-bread in the inferior animals, lies across the upper and back part of the abdomen, between the stomach and the spine. Pores or *acini*, as they are termed by anatomists, likewise arise in this organ, which gradually become larger and larger, so as at length to form one common duct, which terminates also in the duodenum, either along with the common duct from the liver, or, in some cases, at a little distance from it. Thus is the chyme in the duodenum acted on, conjunctively, by the secretion from the coats of the intestine itself, by the gall or bile from the liver, and by the juice formed from the pancreas; which last considerably resembles, both in appearance and properties, the secretion, of which we have spoken, from the salivary glands,—a similarity to which we shall afterwards have to refer.

In this organ, then, (the duodenum,) a sort of second digestion is effected; or, to say the least, the alimentary mass is not

duly prepared into chyle until it has been subjected to the action of intestinal secretion, and been operated upon by the fluid from the liver and the pancreas.

That the due supply of bile is absolutely necessary to the formation of chyle, has been satisfactorily proved by the recent experiments of Mr. Brodie, who tied a ligature round the duct which leads, as it has been stated, from the liver into the duodenum ; and in every case, he found that the consequent interruption of the flow of bile into the intestine was attended by an imperfection in the chyliferous change. That the pancreatic secretion is likewise requisite, is demonstrated by the emaciation consequent upon disease in the pancreas. We may here advert to a very curious observation made by Dr. Monro, of which we are surprised to find no mention made in any of the works before us : it is, that the bile is secreted in larger quantities after a meal than at other times ; the final cause of which appears sufficiently evident. ‘ I attended,’ says Dr. Monro, ‘ a case in which there was an abscess in the liver, and ‘ a preternatural communication between that organ and the ‘ lungs, through which the bile was secreted and discharged ‘ by coughing. The quantity thus discharged was very different at different times. It was always greater after meals, ‘ and especially for an hour or two after dinner.’ The celebrated Bichat also proved the same fact by experiments on animals. This physiologist informs us, that the bile which is secreted during abstinence, is divided between the duodenum and the gall-bladder ; and that the portion of it which passes into the latter by the channel above described, becomes of a more active quality ; it receives, according to the expression of Bichat, ‘ *un caractère d’âcreté, une teinte foncée.*’ It will readily occur to the reflective reader, how influential, therefore, the number and quantity of meals must necessarily prove upon the quantity and kind of bile that is given out from its organ of secretion upon the alimentary mass ; and consequently, how important regularity of diet must be towards regularity in the process of assimilation. Occasional abstinence too, by causing a greater supply of bile to the gall-bladder, in which organ it seems to gain more stimulant properties, may be useful, partly, at least, on this principle, in certain disordered conditions of the digestive organs.

Let us suppose chyle to be formed, and it becomes an interesting question, how far its absolute nature or composition has been modified by the *materia alimentaria*, as well as by the more or less vigorous or perfect state in which the organization may have been that is concerned in its productions. On

this head we shall avail ourselves of an extract from the work of Dr. Paris.

‘ When perfectly formed chyle, as that obtained from the pancreatic duct, is chemically examined, it will present a difference in composition, according to the nature of the aliment from which it was elaborated. If the animal has eaten substances of a fatty nature, the chyle will be found milky white, a little heavier than distilled water, with a strong and peculiar odour, and a saline and sensibly alkaline taste ; but if the food should not have contained fat, it will be opaline and almost transparent. Very shortly after chyle is extracted from the living animal, it becomes firm and almost solid ; it then gradually separates into three distinct parts ; the one solid, which remains at the bottom of the vessel, the second liquid, and a third that forms a very thin layer at the surface. The chyle at the same time assumes a rose colour. Of the three parts into which chyle thus spontaneously resolves itself, that on the surface, of an opaque white, and which imparts to the fluid the appearance of milk\*, is a fatty body. The solid part, or coagulum, seems to be an intermediate substance between albumen and fibrin, for it unites several properties which are common to the two : it wants the fibrous texture as well as the strength and elasticity of the fibrin of the blood ; it is also more readily and completely dissolved by caustic potash. The liquid part of chyle resembles the serum of the blood. The proportion, however, of these several parts varies according to the nature of the food. There are species of chyle, such as that from sugar, which contain very little *albuminous fibrin* ; others, such as that from flesh, contain more. The fatty part is very abundant where the food has contained grease or oil, while there is scarcely any under other circumstances.

‘ These observations,’ continues our Author, ‘ are of great value to the physiologist as well as to the pathologist, as they demonstrate the fallacy of that proposition which has been so frequently advanced, viz., “ that there are *many* species of food, but only *one* aliment ;” intimating thereby, that all substances by decomposition contribute to form one identical, invariable, essentially nutritive principle—the “ *quod nutrit*” of ancient authors ; whereas nothing is more clear, than that the nature and composition of the chyle vary with each individual aliment.’

This chyle thus prepared, first by the action of the salivary secretions, secondly and mainly by the gastric juice, and thirdly by the fluids that are poured into the duodenum, is gradually propelled downwards, in connexion with the matter that afterwards becomes separate and effete, till it arrives at that portion of the intestinal tube which we have described as

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\* The comparison which has been established between chyle and milk, has no real foundation ; for the former contains nothing which exactly agrees with the constitution of the latter.

urnished with those curious vessels, or rather the open-mouthed commencement of them, which are called lacteals. These are endowed with a remarkable power both of selection and of transmission; of selecting the chyliferous from the feculent portion of the digested aliment, and of transmitting it through the glands of the mesentery, for still further change, on to the circulation. And now, having thus traced the assimilating material from its reception by the mouth to its reception by the blood vessels, it falls in order that we should allude to the connexion that obtains between the digestive and other functions.

For this purpose it will be necessary to complete our anatomical and physiological sketch of the stomach and its appendages, by pointing out in a very general manner, the mode in which the digestive organization is supplied with nerves and blood vessels; a particular to which we find none of our authors advert in the manner which might have been expected.

The nerves, which are more immediately derived from or connected with the brain, are principally those which supply the organs of sense. But there is one pair, the eighth, and two others, the fifth and sixth, which, besides supplying these organs, send branches down to form extensive communications with that part of the nervous organization which, under the denomination of the great sympathetic, supplies the stomach, the heart, the liver, and in fine, all the viscera of the chest and abdomen; so that an intimate association of parts and functions obtains, in such sort that integrity in the action of one organ goes far towards effecting a general harmony; while, on the other hand, a disordered state of one part must necessarily, in a greater or a minor degree, interfere with this harmony. Then again, see how the stomach is connected in its blood-vessels with other parts of the organization. Almost directly as the large descending blood-vessel from the heart emerges through the diaphragm, the large artery called the coeliac comes off, branches of which supply at once the stomach, the upper part of the intestines, and all the contiguous viscera. And there is one particular especially observable in reference to this head, viz. that the spleen, an organ which we have not hitherto named, seems to serve as a reservoir to the blood-vessels of the stomach, and to supply this last organ with a greater or smaller quantity of the vital fluid according to the necessities of the case.

The spleen is a soft spongy substance, exceedingly vascular in its structure, and of a purplish hue. Its size and shape are different in different subjects; it is most generally, however,

of an oval form, and about five or six inches in length ; lying just under the left extremity of the stomach, to which and to the pancreas it is fixed by means of blood-vessels. This organ is, in fact, a collection of blood-vessels, absorbents, and nerves, intermixed with cellular texture ; and as it has no excretory duct, like the liver or the pancreas, it is natural to inquire for what purpose it is intended.

From the coeliac artery of which we have just spoken, a large branch, called the splenic, runs on to this organ ; but, as it proceeds to its destination, branches are sent off from it to the pancreas, and to a portion of the stomach. So that, in reference to the structure and economy of the spleen, two circumstances are especially worthy of remark ; first, that its blood-vessels are among the largest of the body in proportion to the organ they supply ; and secondly, that its blood-vessels have a very intimate union with those of the pancreas and stomach.

Now the time at which the stomach is most distended with food, is precisely the time in which a greater than ordinary supply of blood is demanded for the organ ; and the stomach is so situated in reference to the spleen, that its distension by aliment, pressing upon the splenic artery, and thus causing an impediment to its current, directs more through those vessels which go to the pancreas and to the stomach itself. Thus, as we have seen that more bile is prepared and transmitted in proportion as more chyme is awaiting its influence, so, more blood is directed to the stomach by the very circumstance which creates the larger want. On this beautiful portion of the assimilating economy, we should have expected that writers on digestion would dilate more largely than we find the authors before us have done. There have been, indeed, some objections started respecting the absolute correctness of the principles now propounded ; but, in the main, we believe the inferences that have been deduced, will be found borne out by an examination of all the particulars connected with the chyliferous process. It strikes us, indeed, that the secretion of bile itself, as regulated by the demands of the stomach, may be greatly dependent upon the arrangement of blood-vessels now alluded to ; since the hepatic artery, which is a branch of the coeliac, has necessarily a considerable relation with the other ramifications from the same source. We are aware, that it is chiefly from the portal vein, and not from the hepatic artery, that the bile is thought to be derived ; but the more or less vigorous action of the liver, and consequently the kind and quantity of bile that is formed, cannot fail of having considerable reference to the degree of force with which even the arterial blood is transmitted to the organ. But

we must not pursue this very curious path of research, lest it lead us too far beyond the prescribed limits of the present discussion.

If, then, the process of digestion has to do, both immediately and remotely, both mechanically and sympathetically, with other functions, how interesting is it to trace the sympathies and connexions of the stomach, by taking a general and combined view of the whole organization!

‘All my philosophy,’ says some author, ‘with which I had been so deeply interested in the forenoon, appears nonsense and confusion to me after I have dined.’ Why is it so? Partly because both nervous energy and circulating impetus are directed from the brain to the stomach and its immediate dependencies. And this, by the way, may account for that chilliness which weakly individuals are sensible of after meals; which is vulgarly deemed a sign of health, but which ought rather to be put down in proof that the digestive process is going on regularly. And, in this sense, it is a signal of health; but then it is the most feeble who are the most sensible of this vicarious action of one part of the frame for another, upon principles that are sufficiently obvious.

Then, again, with regard to the connexion of the respiratory with the digestive function; the derangement of the one occasions the derangement of the other. This connexion may be in some degree mechanical, since a distended stomach interferes with the free action of the diaphragm, and consequently with freedom in respiration. But it is partly, and perhaps principally, mediate and sympathetic, since, as Dr. Paris properly remarks, ‘the lungs are supplied with a part of the nerve of the eighth pair, and some filaments of the sympathetic, which will account for the sympathies which subsist between the respiratory and the digestive organs.’ To the same source we may attribute that remarkable relationship which is so frequently manifested between irregularity of the heart and deranged state of the stomach. Indeed, there is no organ or part that has not more or less of this dependence upon the state of the stomach: the kidneys and external surface of the body in a very marked manner exemplify this fact. The experiment of Lavoisier and Seguin have ascertained, that the cutaneous transpiration, or, as we call it, perspiration, is at its minimum during chymification, and at its maximum after the completion of that process. And certain kinds of eruptions on the skin are so manifestly dependent upon what has been received into the stomach, that an emetic which shall cause the ejection of its contents, shall immediately occasion the subsidence of the cutaneous disorder.

It has been above remarked, that the nervous and vascular



connexions which are thus traceable by the anatomist, furnish a good deal of information to the physiologist in reference to the dependent and relative affections now referred to; but they do not, it must be admitted, explain the whole of the phenomena; and if ever structure should furnish a satisfactory exposition of all the sympathies and peculiarities of the animate machine, our knowledge of it must be much more accurate than it is at present.

There is one particular connected with the digestive or assimilating process itself, which is still involved in considerable obscurity: we allude to the circumstance of liquids being conveyed from the stomach into the circulation, apparently by a different and less circuitous route than through that of the chyliferous vessels.

‘It was long supposed,’ says Dr. Paris, ‘that liquids, like solids, passed through the pylorus into the small intestine, and were absorbed together with the chyle, or rejected with the excrement. It is not asserted that this never occurs; but it is evident beyond contradiction, that there exists another passage by which liquids can be conveyed to the circulation; for it has been proved, that if a ligature be applied round the pyloric orifice, in such a manner as to obstruct the passage into the duodenum, the disappearance of the liquid from the cavity of the stomach is not so much as retarded. It is evident, therefore, that there must exist some other passage, although its nature and direction remain a matter of conjecture.\* I am strongly persuaded, that the *vena portæ* (the large vein carrying blood to the liver) constitutes one of the avenues through which liquids enter the circulation; and in my *Pharmacologia*, I have expressed my belief, and supported it by various arguments, that through this channel, certain medicinal substances find their way into the blood. In order to discover whether drinks are absorbed along with the chyle, M. Majendie made a dog swallow a certain quantity of diluted alcohol during the digestion of his food; in half an hour afterwards, the chyle was extracted and examined; it exhibited no traces of spirit; but the blood exhaled a strong odour of it, and by distillation yielded a sensible quantity.

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\* It has been proved by examinations after sudden death from intoxication, that part of the liquid *ingesta* has been transferred almost instantaneously even to the brain. Mr. Hare gives one or two remarkable instances of this; and in Dr. Cooke’s *Treatise on Apoplexy*, a case well authenticated is recorded, of a fluid being found in the ventricles of the brain exactly similar to gin, upon the inspection of the body of an individual whose death had been immediately occasioned by that spirit taken in a very large quantity. We assume, in these cases, the circumstance of immediate transference, since it must be effected before the vital spark is extinct.



• When liquids are introduced into the stomach, the changes which they undergo are determined by the nature of their composition.

• When a liquid holding nutritive matter in solution, is introduced into the stomach, it is either coagulated by the gastric juice, or its watery part is absorbed, and the solid matter deposited in the stomach; in both cases, the product is afterwards chymified in the manner already described. Milk appears to be the only liquid aliment which nature has prepared for our nourishment; but it seems that she has at the same time provided an agent for rendering it solid; hence, we may conclude that this form is an indispensable condition of bodies which are destined to undergo the process of chymification and chylication; and that unless some provision had existed for the removal of aqueous fluids from the stomach, the digestive functions could not have been properly performed. When the broth of meat is introduced into the stomach, the watery part is carried off, and the gelatine, albumen, and fat are then converted into chyme. Wine and fermented liquors undergo a similar change; the alcohol which they contain, coagulates a portion of the gastric juices, and this residue, together with the extractive matter, gum, resin, and other principles which the liquid may contain, are then digested. Under certain circumstances, these liquids may observe a different law of decomposition, which will perhaps in some measure explain the different effects which such potations will produce: for example, the spirit may undergo a partial change in the stomach, and be even digested with the solid matter, or, on some occasions, be converted into an acid by a fermentative process. This will be more likely to occur in resinous liquors, which contain ingredients favourable to the production of such a change; and hence, the less permanent and mischievous effects of wine than of spirits. The liquid termed *punch* will, *ceteris paribus*, produce a less intoxicating effect than an equivalent quantity of spirit and water; this may be accounted for by supposing that a portion of the alcohol is digested by the stomach into an acid; a process which is determined and accelerated by the presence of a fermentable acid like that of lemon, aided perhaps by the saccharine matter.

• Oil, although possessed of the fluid form, does not appear to observe the laws which govern the disposal of these bodies; it is not absorbed, but it is entirely transformed into chyme in the stomach. To effect this, however, it seems essential that the stomach should be in a state of high energy, or it undergoes chemical decomposition and becomes rancid; nor will the stomach, unless it be educated to it, like those of some northern nations, digest any considerable quantity of it; and since it cannot be absorbed, it must find its exit through the alimentary canal, and consequently prove laxative.'

We have presented this long extract from the classical production of Dr. Paris, partly because it clearly and ably explains the fact to which we have above adverted, in reference to the different circumstances under which liquid and solid *ingesta* eventually become integral portions of the circulating

mass; and partly, because we shall have occasion by and by to refer to the question recently so much agitated, *viz.* whether, and to what extent, liquids ought to be taken in combination with solid aliment. Dr. Paris, in the passage above cited, uses this expression; 'the stomach must be in a state of high energy.' Now it becomes important to inquire, what is precisely signified by the term, high energy. We have already shewn, by the anatomical outline that has been traced, how dependent the ventricular function must be upon the nervous power. It is indeed so dependent upon it, that every part and portion of the chylopoietic and assistant chylopoietic organization, every blood-vessel and every secreting surface, may be ready to commence, and prepared to proceed in their several departments, yet waiting the mandates of the nervous impulse. Should that impulse be either defective or irregular, every thing is thrown into confusion: the aliment, instead of being assimilated, becomes more or less influenced by those laws which govern inanimate matter; fermentations and consequent eructations are produced; distensions and irritations are engendered; and sympathetic affections, occasionally of the most formidable nature and extent, where there is a susceptibility of their formation, become established.

But what is this condition of the nervous power requisite to insure those fibrous and secretory, those muscular and membranous actions, which are necessary to the production of chyme and chyle from the various substances received into the stomach? Dr. Wilson Philip has endeavoured to reply to this question by an appeal to experiment.

Far be it from us ever to countenance for a single moment that wanton trifling with the feelings and lives of inferior animals which the ultra zeal of physiological investigation has been too much disposed to indulge in; but we cannot help considering the result of some recent experiments made by the individual to whom we have just alluded, if not replete with all the consequence ascribed to them by the author, as at least highly important, not merely in a philosophical point of view, but also in their practical tendency. Dr. Philip

'divided the eighth pair of nerves in the necks of three recently fed rabbits, and every precaution was taken to keep their divided ends asunder. One of these animals, when subjected to galvanic influence, remained singularly quiet, breathing freely, and with no more apparent distress than the twitches usually produced by electric action, which was in this case kept up without interruption. The other rabbits laboured strongly in their respiration. They were all three killed at the same period, and their stomachs successively opened. In the two non-galvanized animals, chymification had scarcely made

any progress; but in that which had been galvanized, the process appeared to have been completed.'

The inference which Dr. Philip draws from these and similar observations, is, that galvanism and the nervous power are one and the same thing; or, in other words, that the puzzling problem which has been agitated for ages, with respect to the *quo modo* of nervous agency, is at length solved by these instances of substituting the electric for the nervous influence.

Much further investigation is requisite for the full establishment of the proposed analogy. We confess ourselves, however, to have been struck, from the first announcement of the propositions of Dr. Philip, with the superiority, to say the least, of his doctrines over all preceding speculations on the subject of nervous influence; and we think the following remarks of Dr. Paris will be perused with much interest by all who have given their attention to the subject of animal electricity, and the mode of its excitation by acids. Dr. Paris's suggestions, we must do him the justice to say, are always conceived in the cautious but not sceptical spirit that should ever direct the researches of the philosopher; and they are uniformly conveyed in the phraseology of a gentleman and a scholar.

'It is not my intention in this work, to enter into any speculations with respect to the more minute changes which may be supposed to take place under this galvanic influence of the nerves. My determination in this respect has been made in consequence of learning from Dr. Prout, that he has long been engaged in the investigation, and has arrived at some very curious and important results, which it is his intention shortly to give to the public. In the next place, such details would be wholly inconsistent with the practical objects of my present publication. I shall therefore conclude this part of my subject by observing, that most of the digestive products are acid; the chyme is uniformly distinguished by this character; and if the experiments of Dr. Prout be correct, muriatic acid is always present in the stomach: we may therefore suppose, that the nerves of this organ have the power of decomposing the muriatic salts, and of transferring its alkali to some distant reservoir, perhaps the liver. The intestinal juices are also acid; the fæces, unless they have undergone a degree of putrefactive decomposition, redden litmus; the urine, as well as perspirable matter, are likewise acid; and it is scarcely necessary to observe, that the whole product of the respiratory function is carbonic acid.'

Here we must pause, reserving the continuation of the topic, in reference to practical, dietetic, and medicinal considerations, for our ensuing Number.

**Art. II. 1. *Reminiscences of Michael Kelly*, including a Period of nearly half a Century ; with original Anecdotes of many distinguished Persons, political, literary, and musical. In two Volumes, small 8vo. pp. 716. London, 1826.**

**2. *The Life and Times of Frederick Reynolds*. Written by Himself. Two Volumes, 8vo. pp. 819. London, 1826.**

**T**HERE is a superabundance of this flimsy sort of auto-biography afloat at the present moment ; and we have taken up these volumes as giving a fair sample of an ephemeral species of literature, sufficiently well adapted to meet the tastes of light and lounging readers, but supplying little interesting information to inquirers of a more fastidious temper. With regard to the volumes before us, the humbler title ushers in the better book. The ambitious Exhibiter of his ' *Life and Times* ' has given us but little of the latter, and, of the former, just such a sketch as, with the help of Champagne and grimace, might pass current as spirited and humorous, but, when lying on a Reviewer's table in the ' questionable shape ' of paper and print, is not likely to stir a muscle. Mr. Reynolds started as a tragic writer, just as some of the most grotesque comedians first trod the boards in all the glories of the buskin ; but he is better known in his own dramatic world as the author of certain nondescript productions, classing strictly under neither of the three divisions of dramatic composition. Of genuine comedy, Mr. Reynolds has not the smallest conception ; wit he has none ; humour in its genuine form never gives zest to his scenes : for these he has provided a showy, but inadequate substitute, in the incessant bustle of his characters, the vivacity of his dialogue, and a happy knack at placing his personages in ludicrous situations. His first comic production, the *Dramatist*, was his best ; and was, in particular, so great a favourite with the late king, that, during his reign, he ' commanded ' it not less than twenty times. But these are not our affairs, and we must decline to follow Mr. Reynolds through the vicissitudes of his career, convivial or dramatic. He appears to have led a gay and dissipated life ; to have enjoyed, in consideration of high spirits and companionable talents, a large portion of this world's good things in the shape of wine, joyous society, and the *res culinaria* ; and to be at present realizing the after-blessings of such a course, in the visitations of arthritic and nervous disease. In one point of view, his volumes are singularly instructive. They form an admirable commentary on the Proverbs of Solomon and the Book of Ecclesiastes ; and they show, with impressive admonition, to what base and miserable uses men may put intellectual and immortal faculties. It will be scarcely believed by any

out of a certain circle, that, at one time, the standing joke at the Theatrical Fund dinner, consisted in making an elderly gentleman of 'urbane manners' and much 'private worth,' *tell the same story ten times over!* The following sample of the 'feast of reason and the flow of soul,' will probably satisfy our readers.

'Dined at Andrews', and met there the Duke of Leeds, Colman, Topham, Merry, and John Kemble. The Duke, occasionally partial to punning, said, 'His Majesty, by supporting the constitution, has proved himself a capital *upholder*.' 'Yea, but not a capital *cabinet-maker!*' retorted Merry, forgetting that his Grace was secretary of state. *Mal à propos* again! Andrews being unwell, and *ergo* somewhat irritable, Merry told him that he received illness not as a *misfortune*, but as an *affront*. Kemble not so amusing as before; no man, indeed, pleasant under the dominion of wine. He abused nobody, however; only praised himself, and heard Merry whisper me, 'I would go barefoot to Holyhead, and back, only to see a fellow one half as clever as he thinks himself.' Colman, as usual, playful and entertaining—Another guest, in the midst of this "chaos come again," constantly amused himself after every glass, by repeating,

'Who is a man of words and deeds?

Who?—but his Grace, the Duke of Leeds.'

'Andrews, from anxiety, equally civil to every body—Topham, (after many of his neat repartees) fast asleep—but occasionally awakened by the noise, yawning and muttering. 'Reynolds is a *humorist*, not a *wit*—yaw! yaw! I am a *wit!*' then relapsing into his slumber. At twelve, all rose and retired, excepting Kemble, who exclaimed, 'Stop some of ye! I see this is the last time I shall be invited to this house, so now I'll make the most of it!—Hear!—more coffee!—more wine!' I was flying, but Andrews detained me, saying, 'Leave me alone with this tiresome tragedian, my dear Sir, and you shall never be asked again!' More influenced by sheer charity, than by the threat, I consented to stay; and not till *ten* the following morning, did the curtain drop. Kemble the whole time lauding the classical drama, and attacking *modern comedy*.'

Our readers are, no doubt, well acquainted with that best-authenticated and most frequently-repeated of ghost stories, the preternatural appearance which announced, with such entire fulfilment in the event, the death of Lord Lyttleton. We have heard the circumstances detailed with such general agreement, by authorities all but primary, and the current narrative appears to have been derived from sources so unexceptionable, that it were nothing better than gratuitous scepticism to doubt the facts as they appear on the surface, whether we refer them to natural causes, or explain them on common and obvious principles. The medical men who were in attendance account-

ed for his Lordship's death on the supposition that a 'nervous spasm' had arrested the functions of life. He had cherished, during the last years of his existence, a superstitious horror of solitude, and finding himself 'suddenly' alone, his dismay proved fatal. However all this may be, the occurrences were most extraordinary, and the following supplement is not less so.

' Speaking of the late Lord Lyttleton, and of the singular dream which preceded his death, Topham related to us the whole story: but which, with its supernatural bird, white lady, awful prophecy, and fatal completion, has since been so frequently and so variously detailed, that I cannot muster sufficient assurance to introduce it here: therefore, will pass to an event that is also connected with this strange death of Lord Lyttleton, and which, though nearly equally extraordinary, has, I believe, never been published. Of this event, Topham could speak with considerable certainty, as he was an eye-witness to the occurrence of the principal circumstances; and which circumstances, I afterwards heard (more than once) confirmed by the party himself.

' Andrews, imagining that Lord Lyttleton was in Ireland, with Lord Fortescue, and Captain O'Byrne, and wholly unconscious of the fatal prophecy, on the day preceding his Lordship's death, proceeded, with his partner, Mr. Pigou, to their residence, adjacent to their gunpowder mills, in the vicinity of Dartford. On the following evening, being indisposed, he retired to bed at eleven o'clock; his door was bolted, and he had a wax taper burning on the hearth. Whether he was asleep, or no, he never could decide; but he either saw, or thought he saw, the figure of his friend Lord Lyttleton approach his bed-side, wrapped in his long damask morning gown, and heard him exclaim,—“Andrews! it is all over with me.”

' So deeply was Andrews convinced of this appearance, that imagining that Lord Lyttleton had arrived at Dartford, without his knowledge, and had walked into his room for the purpose of alarming him, (a practice his Lordship was very fond of following,) he expostulated with the figure on the absurdity of the joke, and rising in his bed, was much surprised to observe that it had disappeared. Leaping on the floor, he commenced an immediate search, behind the curtains, under the bed, and around every part of the room, but no Lord Lyttleton was to be found. Then proceeding to the chamber door, he perceived that it was bolted as he had left it; but, still unconvinced, he rang his bell, and sternly desiring to be told the truth, inquired of Harris, his valet, whether Lord Lyttleton had not just arrived. Though the servant (who had just retired to his bedroom) frequently replied in the negative, yet Andrews persisted that he had seen his friend. However, after another vain search, and a repeated request from Andrews, that his Lordship would not be so foolish as longer to conceal himself, compelled at length, to abandon



his unsuccessful attempts, he again retired to bed, though not to rest; for exactly as the hand of the clock on the mantel-piece, pointed to twelve, he saw the figure of his friend again, but with a countenance so altered, so pallid, so ghastly, that Andrews' alarm increasing, he rang the bell, and called up the whole family, who, with great difficulty, at last composed him and convinced him of his error. In the morning at breakfast, Andrews, in the presence of Mr. and Mrs. Pigou, Topham, and various persons, recapitulated all the particulars of this extraordinary occurrence, and in his own mind, evidently believed he had still seen Lord Lyttleton. When Andrews returned to town on the following Tuesday, he found at his house in Gower-street, a letter from Lord Westcote, and another from Captain O'Byrne, informing him that Lord Lyttleton had died on the previous Saturday, at midnight; the *very night*, and the *very hour*, when he thought he had seen the ghastly figure of his friend. "To others," concluded Topham, "I leave the task of commenting on, or elucidating this singular transaction. I can only add, that as you know, few men talk more, and generally, more pleasantly, than Andrews; but, for the space of two or three months after Lord Lyttleton's death, he would continue to sit, during successive hours, motionless, and absorbed in silence, in fact, never speaking a word, but what related to the foregoing mysterious event.

'Topham thus declining giving a decision, I must now add a few words, though I own I do not profess that they are quite new. From the first Lord Lyttleton to his son, the one just mentioned, and to the daughter, Lady Valentia, one distinguished characteristic seemed to pervade the whole family; viz. a strange belief in supernatural appearances. The first Lord Lyttleton often asserted, that his first wife, his departed Lucy, whom he has immortalized by his verse, had more than once appeared to him. His son, as has been described, died a victim to the imaginary visitation of a spirit: and his attached sister, Lady Valentia, is said to have maintained, that her fond, affectionate mother, after her death, had often stood before her bed, and smiled upon her.'

Of this strange tale, it is obvious to remark, that, considering the number of persons concerned, it seems extraordinary that it should now come before the public for the first time. It is now too late for investigation, though, if the whole be not one of those senseless hoaxes in which the tribe of quizzers find such unaccountable gratification, there is enough of the wild and wonderful about these appalling circumstances, if not to make us believe, at least to induce hesitation in unbelief.

The 'Reminiscences' of Michael Kelly make up a more substantial book than the autobiographical sketches of Frederick Reynolds. We cannot, indeed, say that the subjects are altogether of the most important kind, nor is theatrical gossip particularly valuable to any but the parties concerned: but there will be found intermixed with this, some interesting



illustrations of the state of musical science both at home and abroad, and a sprinkling of amusing anecdote connected with names of some note on the political scene. The Kelly family were all musical, and in Michael, the propensity was so decided as to induce his father to send him to Italy for more complete instructions in the principles of the science. He appeared on the Dublin stage before he was fifteen, and left Ireland in May, 1779. He reached Naples in safety, and placed himself under the tuition of a celebrated teacher, who insisted on his abandonment of the piano-forte as 'highly prejudicial to the voice.' He was patronised by Sir William Hamilton, presented by him to the king and queen, and, on the whole, seems to have passed his time very pleasantly. In August, 1779, occurred the memorable eruption of Vesuvius, of which Sir William was fortunate enough to be an eye-witness, and his *protégé* had the advantage of being constantly near him during that season of magnificence and dismay. Naples was in great danger, and its safety appeared to depend on the direction of the wind, which, happily, blew towards the opposite quarter. The Lazzaroni took it into their heads, that the exhibition of the image of St. Januarius would silence the mountain, and went in a body to demand that it might be placed in their hands for that purpose. The archbishop of Naples, apprehensive that the valuable jewels which adorned the saint might disappear during the ceremony, and unwilling at the same time to hazard the personal consequence of a refusal, took the middle course of getting out of the way. The Lazzaroni, in high displeasure,

'held a council, and I saw them,' says Mr. Kelly, 'in an immense body march to Posilipo, whither the king and queen had retired, determined to force the king to order the saint to be given up to them. The king appeared on the balcony to address them, but in vain; the queen also (*enceinte*) came forward, but without avail. The royal guard and a Swiss regiment were ordered to disperse them; but they were not to be intimidated; neither intreaties nor menaces could divert them from their purpose. 'The Saint! the Saint! give us up our Saint!' was the universal cry. Just as popular fury was at its height, a man appeared, whom the moment they saw, the wolves became lambs; the mob fell on their knees before him bareheaded and in total silence. He addressed them in the following conciliatory manner:—

' "What do you come here for, ye infamous scoundrels? Do ye want to disturb your Saint in his holy sanctuary, by moving him? Think ye, ye infamous rascals, that if St. Gennaro had chosen to have the mountain silent, ere this, he would not have commanded it to be so? Hence! to your homes, ye vagrants! away! be off! let

the Saint, enraged at your infamous conduct, should order the earth to open and swallow ye up !”

‘ This soothing speech, aided by a kick to one, and a knock on the head to another, (fairly dealt to all within his reach,) dispersed them without a single murmur ! So that what the supplication of their sovereign, backed by the soldiery, could not effect, was accomplished by one man, armed indeed with superstition, but with nothing else ! This man was Father Rocco, well known to have possessed the most unbounded power over the lower orders in Naples : of no saint in the calendar (St. Gennaro excepted) did they stand in such awe as of Father Rocco. He was a sensible, shrewd man, and used the power he possessed with great discretion. He was much in the confidence of the Chevalier Acton and the other ministers. Previous to his time, assassinations were frequent at night in the streets, which were in utter darkness, and the government dared not interfere to have them lighted, lest they should offend the Lazzaroni ; but Father Rocco undertook to do it. Before each house in Naples there is a figure of a Madonna, or some saint, and he had the address to persuade the inhabitants that it was a mortal sin to leave them in the dark !

‘ I was myself a witness of the following ridiculous scene. One evening, a groupe of Lazzaroni were very attentively playing at their favourite game of *Mora* ; beside them was a puppet-show, in which Punch was holding forth with all his might. Father Rocco suddenly appeared amongst them. The first step the holy man took, was to sweep into his pouch all the money staked by the gamblers ; then, turning to the spectators of Punch, he bawled out, “ So, So, ye rascallions ! instead of going out to fish for the convents and support your families, ye must be loitering here, attending to this iniquitous Punch ! this lying varlet !” Then lifting up a large wooden cross, suspended by huge beads round his waist, he lustily belaboured all within his reach, lifting up the cross at intervals, and crying out, “ Look here, you impious rogues ! *Questo é il vero Pulcinella !* This is the true Punch, you impious villains.” And, strange as this mixture of religious zeal and positive blasphemy may appear, they took their thrashing with piety, and departed peaceably like good Catholics.’

A considerable change soon took place in the situation of Kelly. A Signor Aprile, ‘ the famous soprano,’ the ‘ greatest singer and musician of the day,’ took a fancy to him, and offered to instruct him without remuneration. This was too advantageous a proposal for rejection, and Aprile kept his word to the letter. His pupil speaks of him with becoming gratitude.

‘ I prevailed on him to accept, as a remembrance, the piano-forte I brought from Ireland,—it was my only possession ; but I declare, that had it been worth thousands, it would have been his ; my love and gratitude to him were so strong. Many years afterwards, when dining with my dear and lamented friend, the late Lady Hamilton,

at Merton, I had the pleasure of hearing of this circumstance from the illustrious Lord Nelson, near whom I had the honour of being seated at table. He said, "Mr. Kelly, when in Naples, I have frequently heard your old master, Aprile, speak of you with great affection, though he said that, when with him, you were as wild as a colt. He mentioned, also, your having given him your piano-forte, which, he said, nothing should induce him to part with."

At parting, Aprile gave his pupil money and recommendations, by the help of which young Kelly procured an engagement at Florence, and on its termination, accepted another as first comic tenor at Venice. While making a short stay at Bologna, he describes the following whimsical occurrence.

'I had a letter to deliver to a Bolognese nobleman, Signor Ferusini, a singular character, though a very worthy man; he was frightfully ugly and humpbacked, yet he was afflicted with the disease of supposing every woman who saw him, in love with him; as he was rich, he spared no expense in adorning himself, in order to set off his charms to the best advantage. I was waiting for him one morning, when he came from his toilette, dressed in a new suit of the richest and most expensive quality, painted, patched, and made up in every possible way. He placed himself before a large mirror, and indulged himself thus:—"I am handsome, young, and amiable; the women follow me, and I am healthy and rich—what on earth do I want?"—"Common sense, you rascal," said his father (who had just entered the room) in a fury, and immediately knocked him down.'

The discipline was severe; we hope it was efficacious; but a horsewhip would have been less dangerous, and more paternal.

The first Venetian engagement came to nothing, through the failure of the manager; but, after a brief season at the Gratz Theatre, Mr. Kelly successively performed at Brescia, which he left abruptly in consequence of an intimation that his life was in danger, Treviso, and Venice, where he was fortunate enough to be engaged at a liberal salary for the Italian Opera at Vienna. His letters of recommendation were highly respectable, and he enjoyed the privilege of mingling in the highest circles, with frequent opportunities of observing the habits and address of the Emperor Joseph, as well as those of his minister Kaunitz, and his generals, Lascy and Laudon. We shall make room for some interesting particulars respecting Mozart. Mr. Kelly was introduced to him at a concert, where

'he favoured the company by performing fantasias and capriccios on the piano-forte. His feeling, the rapidity of his fingers, the great execution and strength of his left hand particularly, and the apparent inspiration of his modulations, astounded me. After this splen-

lid performance, we sat down to supper, and I had the pleasure to be placed at table between him and his wife, Madame Constance Weber, a German lady, of whom he was passionately fond, and by whom he had three children. He was a remarkably small man, very thin and pale, with a profusion of fine fair hair, of which he was rather vain. He gave me a cordial invitation to his house, of which I availed myself, and passed a great part of my time there. He always received me with kindness and hospitality. He was remarkably fond of punch, of which beverage I have seen him take copious draughts. He was also fond of billiards. He was kind-hearted and always ready to oblige; but so very particular when he played, that if the slightest noise were made, he instantly left off. I remember at the first rehearsal (of the *Nozze di Figaro*) of the full band, Mozart was on the stage with his crimson pelisse and gold-laced cocked hat, giving the time of the music to the orchestra. Figaro's song, '*Non piu andrai, farfallone amoroso*,' Bennuci gave with the greatest animation and power of voice. I was standing close to Mozart, who, *sotto voce*, was repeating, Bravo! Bravo! Bennuci; and when Bennuci came to the fine passage, '*Cherubino, alla vittoria, alla gloria militar*,' which he gave out with Stentorian lungs, the effect was electricity itself, for the whole of the performers on the stage, and those in the orchestra, as if actuated by one feeling of delight, vociferated Bravo! Bravo! Maestro: Viva! Viva! grande Mozart.'

We can go no further with Mr. Kelly: the greater part of his book relates to matters very much out of our way. Before we take leave, however, of our two autobiographers, we must express a wish that certain particulars of their lives had been entirely passed over. Mr. Reynolds, especially, is sometimes, to use his own phrase, gratuitously '*broad*.'

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Art. III. *Sermons*. Par Charles Scholl, L'un des Pasteurs de l'Eglise Francoise de Londres. 8vo. pp. 234. London, 1826.

THE French language, so far as the voice and ear are concerned, is uncommonly favourable to a public speaker. The breadth and fullness of its vowel sounds, the energy of its conventional delivery, and the force and elevation with which it is usual to give the termination of sentences, are all well calculated for impression. We believe it is Mr. Payne Knight who has contrasted the character of our popular eloquence with that of France, and referred to some such peculiarities as those which we have just mentioned, the effect produced on their hearers by the orators of the Revolution. Compare our mincing pronunciation of the words—liberty, equality, treason, vengeance—with the corresponding expressions—*liberté, égalité, trahison, vengeance*—in the plenitude and terminal stress of

French delivery, and the superiority in this respect, of one system of utterance over the other, will be manifest. We are not, however, disposed to make the same concessions on the point of general harmony. The rising close, though favourable to distinctness, is incomparably inferior in melody to the falling cadence, too often suffered by our readers and speakers to sink into an inaudible murmur. The incessant jerk and prevailing nasality of Gallic intonation are indescribably unpleasant, and fatal to every aim at dignity and genuine power. There may, perhaps, be somewhat of rational self-complacency in our opinion; but we are, on the whole, very much disposed to believe, that, to say nothing of internal structure, our system of reading and pronunciation is, for all the higher purposes, superior to that of any other people in Europe. The harsh aspirate of the Spaniard, the overwhelming guttural of the German, and the predominance of vowels that emasculates the language of Italy, are much more intractable peculiarities than the imputed sibilancy of our own dialect.

M. Scholl's designation—*l'un des Pasteurs de l'Eglise Francoise de Londres*—has suggested these remarks, by reminding us of the pulpit exercises of one of his predecessors, M. le Mercier; a gentleman whose attractive manner sometimes tempted us to lose sight of the rather doubtful evangelism of his matter. His exterior was advantageous; his countenance intelligent and interesting. He read well, with enough of the English cadence to cover the edginess of French enunciation, and enough of the latter to give point and poignancy to the former. He published some sermons on public worship, which were, if we recollect rightly, rather vapid. How far his successor may surpass or fall short of his advantages as a public speaker, we are unable to say, but we can bear testimony to his superiority as a preacher of the gospel. M. Scholl is not remarkably distinguished for excellence as a reasoner, nor should we suppose that his doctrinal views come quite up to what decided Calvinists are accustomed to consider as the Evangelical standard; but he is a spirited declaimer, a faithful and earnest preacher; his appeals to the conscience are searching and uncompromising; his practical exhortations are well defined; and his estimates of character are discriminating and effective. The following is a fair example of his general manner.

‘ The Saviour gives to his disciples the strength necessary for steadfastness in the faith, and for growth in grace and holiness. The Christian character is not the work of a moment. To believe that it is thus formed, is to betray ignorance of our own hearts, as well as of the spirituality of the divine law. The sinner is weak, depraved, and

he is to be made holy. He must *put off the old man* and *put on the new, which is created after the image of God, in righteousness and true holiness*. He must be *transformed by the renewing of his mind*. He must lay aside conformity to the world. He is not to *love the world, neither the things of the world*. He must be sanctified, as well as justified, by Christ, and by him be clothed with that Christian character of which the features are humility, gentleness, mercy, poverty of spirit, purity of heart, hungering and thirsting after righteousness. What a task ! left to himself, vainly will the sinner attempt to fulfil it. Far from advancing in the narrow way, he will return to the path of destruction. But Jesus Christ is with him, as he was with the man sick of the palsy. He trusts neither in his own wisdom, nor in his own strength, but in the promises of his Lord. He knows that his Saviour has enough of goodness and of power to bring him out of the sepulchre of sin, and he strives manfully in reliance on him who is mighty to save. He lifts up his heart to him, in temptation, and makes proof that in his weakness the strength of the Lord is made manifest. He often falls. He finds in himself a law, warring against the law of his mind. But every failure is to him a lesson of humility, of repentance, of dependence on the mercy of God in Christ, of watchfulness, and of prayer. Thus his hatred to sin increases in proportion as he feels how much it is opposed to the glory of God and to the Christian calling ; and he labours to separate himself from it more and more. Upheld by his master, he advances in the way ; he combats with determination and without relaxation. Notwithstanding much weakness, he lives holily in the midst of a world sunk in sin. He fixes his affection on things which are above, in the midst of a world immersed in those which perish. He lives for his God, his Saviour, eternity, in the midst of a world for which God, the Saviour, and eternity, are but words. Thus Jesus Christ, his strength and his life, raises him above all that destroys the sinner in whose heart the Saviour does not dwell. Thus his soul lives the true life, that for which it was created. Thus it resumes the image of God ; it is secured in the fellowship of its Saviour ; it is preparing for eternal life. ’

The Sermons are twelve in number, on the following topics : The infallible Fulfilment of the Words of Jesus Christ—Domestic Worship—The Joy of Angels at the Conversion of a Sinner—Christ's Invitation to the Sinner—The Beneficence of Jesus Christ and the Lessons it inculcates—The Effect of what the World deems trivial Faults—Misconception concerning the Duty of partaking of the Lord's Supper—Frequent Communion—The Depravity of human nature—Jesus Christ in Gethsemane—Illusions which hinder practical Obedience to the Word—Redemption.

A respectable list of subscribers is prefixed.



Art. IV. 1. *Lettres à M. le Duc de Blacas D'Aulps, Premier Gentilhomme de la Chambre, Pair de France, &c. Relatives au Musée Royal Egyptien de Turin.* Par M. Champollion le Jeune. Première Lettre. Monuments Historiques. Royal 8vo. pp. 110. Paris, 1824.

2. *Lettres à M. le Duc de Blacas D'Aulps, &c. Seconde Lettre. Suite des Monumens Historiques, par M. Champollion le jeune; Suite de la Notice Chronologique des Dynasties Egyptiennes de Manethon, par M. Champollion-Figeac.* Royal 8vo. pp. 168. Planches, (4to.) Paris, 1826.

**W**E have already submitted to our readers an account of two of M. Champollion's former publications on the mysterious and long-neglected subject of Egyptian Hieroglyphics, in which he gave us the result of his examination of the statues, sarcophagi, and mummies, monkeys, cats, crocodiles, and beetles, and other Egyptian lumber in the Museum of Paris. \* We now proceed to notice the subsequent archæological achievements of this most persevering and intelligent inquirer, as detailed in two letters relating to the historical monuments in the Royal Egyptian Museum of Turin.

In the opening paragraphs of the first letter, the grateful Author pays a well-merited compliment to the King of France (Louis XVIII), for the enlightened patronage with which he had honoured his Egyptian researches; next, to *M. le Duc*, for being actuated towards him by sentiments similar to those of his Majesty; and thirdly, to '*un ministre*' (Visc. Chateaubriand ?) for having '*honoured the memory of the Pharaohs by transports of the noblest enthusiasm upon the very soil of Egypt.*' He deplores the unlucky events—most lucky, we apprehend, they would be deemed by his royal or noble patrons—that compelled the French Government to restore to their rightful owners, the works of art which the rapacity of its revolutionary chief had most illicitly assembled in the gallery of the Louvre. He then informs us, that the collection of which he is about to give an account, is the result of the active researches of M. Drovetti during twenty consecutive years. He might have gone on to state, that the said M. Drovetti was the French Consul in Egypt of the Revolutionary Government; that, after he was turned out of office, he remained in the ancient land of the Pharaohs; and that having taken into his employ a number of individuals, he amassed, with their assistance, the splendid collection which he in due time brought to Europe, and sold to the King of Sardinia for the not inconsiderable sum of 400,000

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\* See Eclect. Rev. Vol. XX. p. 481 (Dec. 1823); and Vol. XXII. p. 330. (Oct. 1824.)



francs. It is now fixed at Turin, and as it bears the denomination of Royal Egyptian Museum, it is to be hoped that his Sardinian Majesty will, with all convenient speed, provide for it a suitable mansion; its present one being by far too small, and so miserably ill-lighted that the most sharp-sighted visiter can scarcely distinguish in it stone from stucco. This we are enabled to state on good authority; and from the same quarter we have information, that, besides the historical monuments, this Museum contains many objects of great rarity and value. Among these, is an ancient cubit measure, made of the wood of Meröe, in texture and colour something between wainscot and mahogany; the divisions and measurements are marked in hieroglyphics: it was found at Memphis. There are also, a small statue of a priest carved in the same wood, having the fragment of a god on each shoulder, and a staff in each hand; many *pastophori*, and various specimens of gilding on wood and on metal; 3000 Roman-Egyptian coins; one Daric; and many *papyri*, extending from Amenophis I., who, according to Manetho, reigned thirty-eight years after the expulsion of the Shepherd-kings (1778 B. C.), down to the time of Adrian, of which date there is a well-preserved mummy. One of the *papyri* is sixty feet long, exceedingly well-preserved, and admirably unrolled: it is said to contain the name of Osymandyas, written *Ousimandouei*, the first king of the XVIth dynasty, who began his reign 2272 years before the Christian era. In addition to these, there is an ancient painter's pallet, with paints, brushes, and paint-box; a granite stone bearing a bilingual inscription in the Demotic and Greek characters; thousands of *scarabæi*; a statue of Memnon, very much like a Tomfool; and one of Sesostris, having the appearance of a young god, and valued at 100,000 francs.

M. Champollion, in the Letters before us, does not, however, profess to describe the different kinds of monuments with which this Museum is stored, but only such as are of an historical nature, in continuation of the subject of his Letter to M. Dacier, published in 1822. At that time, the learned Parisian, having expounded to his own satisfaction, the phonetic hieroglyphics of the names of a few Pharaohs, Ptolemies, and Roman prefects, flattered himself that he had mastered all the difficulties of the subject, and, by his discoveries, had shed a flood of light to illuminate the path of every future explorer of Egyptian antiquities; in fact, that hieroglyphic obscurity or Egyptian darkness should henceforth be but a name. He was like the glow-worm, glimmering over an inch, and imagining that, as the Sun, it could irradiate the pole. A journey to Turin has

served to moderate his vanity ; and, we transcribe with pleasure the following avowal, which does credit to his candour.

‘ It is *only* in the Royal Museum of Turin, in the midst of that mass of remains so varied of an ancient civilization, that the history of Egyptian Art seemed to me still to remain entirely to be composed (*m’ a semblé rester encore entièrement à faire*). Here, every thing shews that we have been in too great haste to judge of its proceedings, to determine its means, and especially to assign its limits.’ p. 5.

We speak on good authority in assuring M. Champollion, that when he shall have performed his intended journey through Egypt, he will not only see reason to strike out the ‘ *only* ’ (*seulement*) from the above sentence, by which he invidiously exalts the Turin Museum, the second or third that he has ever seen, to the disparagement of all others ; but will feel compelled to acknowledge that, up to this time, he had seen very little of Egyptian Art. What should we think of the individual who, on having presented to him a stone taken from every splendid edifice in the world, should pretend to pronounce, from those specimens, on their respective character and appearance, and the comparative grandeur of each ? ‘ Your Majesty,’ said Canova to Napoleon, who had invited him to reside at Paris, and, as an inducement, offered to transport every work of art from Rome to that city,—‘ may take away every thing that can ‘ be removed, and, after that, there will still remain infinitely ‘ more at Rome to delight and improve the artist, than all which ‘ you have removed.’ The observation applies with accumulated force to Egypt. More of art and more of history are contained in the ruins of that country, which it exceeds the power of man to remove, than in the whole world besides. ‘ A ‘ temple,’ it has been remarked by one of the most intelligent of our modern Travellers who has explored this wonderful country, ‘ is the pride of Athens ; an amphitheatre the boast ‘ of Rome ; but Egypt, from end to end, and from side to side, ‘ from the mouth of the Nile to the second Cataract, is a field ‘ of inexhaustible wonder and delight to the traveller.’\* Yet, Egypt is not, as M. Champollion represents, the first link in the chain of ancient Art, but Babylon ; of which, to our shame as a nation be it spoken, we know nothing compared with what ought to be known, considering our means and opportunities of exploring its ruins. Not a brick exists within the bounds of ancient Babylon, but ought to be interrogated, as our primeval parent questioned Nature respecting his own origin, ‘ how ’ it ‘ came thus, how here.’

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\* Richardson’s Travels. Vol. II. p. 162.

But to return to M. Champollion. The Royal Museum at Turin, he informs us, contains statues or pillars (*stèles*) bearing the royal legends, more or less perfect, of about thirty monarchs of the Egyptian race. The *cartouches* of twenty-one of these are given in his First Letter, accompanied with the intimation, that the number is probably much more considerable. This conjecture is amply verified by the Second Letter, in which are exhibited nine and twenty additional *cartouches*. These, however, are not all different, as we shall presently shew, although the greater part have received confirmation by reference to the Table of Abydos; a copy of which was brought to this country by Mr. W. Bankes, and published by him in Mr. Salt's Essay on the Phonetic System of Hieroglyphics, much about the same time that another copy was published by M. Cailliaud in France about twelve months ago. This genealogical tablet of Abydos, 'executed in the time of Sesostris at latest,' has sculptured on it, forty royal *prenoms* or titles, classed chronologically; which, so far as they have been deciphered, correspond to the names of Egyptian kings in the extract from Manetho preserved by Josephus in his work against Apion; and by a comparison of the two, we obtain the names, dates, and order of the reign of several kings whose existence has been called in question and blended with fable. These, M. Champollion has thought proper to publish in the order in which he deciphered them; but we shall notice them in the chronological order. We must premise, however, that the early chronology of Egypt is involved in the greatest obscurity, owing to the loss of the old Egyptian Chronicle, framed from ancient records by the Persians after their conquest of the country, and which, it appears from a fragment preserved by Syncellus, recorded thirty dynasties, extending during 113 generations for 36,525 years! The first dynasty is that of the *Aurita*; a word supposed to be derived from the Hebrew *Aur*, light or fire, and referring to the primitive theology of the Chaldeans. The first name in this dynasty is Phtha, the supreme God, or Hephaistos—*Ἡφαίστος ὁ τῶν Θυγῶν Πάτερ*. He shines night and day, and his reign is without beginning of days or end of years. Helius, the Sun, the son of Phtha, reigned 30,000 years. Twelve gods reigned 3984 years; eight demigods, 217 years. This brings us down to 2674, B.C., when the fifteenth dynasty begins, about 326 years before the Deluge: it consisted of Mesraites or heroes, who reigned 443 years. The sixteenth dynasty is that of Egyptians or mortals, which began 2231 B.C., or 117 years after the Deluge.

Another valuable document now lost, (at least, the greater part of it,) is the Chronological Canon which Manetho of Se-

French delivery, and the superiority in this respect, of one system of utterance over the other, will be manifest. We are not, however, disposed to make the same concessions on the point of general harmony. The rising close, though favourable to distinctness, is incomparably inferior in melody to the falling cadence, too often suffered by our readers and speakers to sink into an inaudible murmur. The incessant jerk and prevailing nasality of Gallic intonation are indescribably unpleasant, and fatal to every aim at dignity and genuine power. There may, perhaps, be somewhat of rational self-complacency in our opinion; but we are, on the whole, very much disposed to believe, that, to say nothing of internal structure, our system of reading and pronunciation is, for all the higher purposes, superior to that of any other people in Europe. The harsh aspirate of the Spaniard, the overwhelming guttural of the German, and the predominance of vowels that emasculates the language of Italy, are much more intractable peculiarities than the imputed sibilancy of our own dialect.

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The Sermons are twelve in number, on the following topics: The infallible Fulfilment of the Words of Jesus Christ—Domestic Worship—The Joy of Angels at the Conversion of a Sinner—Christ's Invitation to the Sinner—The Beneficence of Jesus Christ and the Lessons it inculcates—The Effect of what the World deems trivial Faults—Misconception concerning the Duty of partaking of the Lord's Supper—Frequent Communion—The Depravity of human nature—Jesus Christ in Gethsemane—Illusions which hinder practical Obedience to the Word—Redemption.

A respectable list of subscribers is prefixed.

Conchosis, was overcome by the *Hyk-schos*, or Shepherd Kings, who are described as a savage people with red hair and blue eyes, (Scythians, apparently, or Goths; with such complexions they could not, as Josephus pretends, be Hebrews,) who burned the towns, destroyed the public buildings and works of art, ravaged the country, and subjected the whole of it to their dominion as far as Assouan, during 260 years (according to Manetho). No name of any of the Shepherd-kings has hitherto been found on any monument; but the *prenoms* of six of the legitimate sovereigns of the collateral dynasty, who had retired into Arabia, and still maintained their sway over a portion of their ancient subjects, have been discovered,—four of them by Dr. Ricci in those parts; they are dated in the 27th, 31st, 42d, and 44th years of their reign, and are of the xviith dynasty. The other two are in the Museum at Turin. One of these kings is the fifth predecessor of Amosis-Misphrathoutmosis; another, his fourth predecessor; but the proper name is effaced in the *cartouche*, and no chronologist has preserved any of their names. Those of the intrusive dynasty have been preserved in the extracts from Manetho given by Josephus. The above-mentioned monuments establish, however, beyond all doubt, the existence of the collateral legitimate dynasty. We have also presented to us the name and *prenom* of its last and most illustrious member, Misphrathoutmosis, who commenced the expulsion of the Shepherd-kings; as well as that of his son, Amenoftep, the first of the eighteenth dynasty, who completed their overthrow. Also, the name of Nane-Atari, his wife, and those of sixteen other kings and two queens of the same illustrious dynasty. One of these sovereigns is Amenophis II., the Memnon of the Greeks, together with Taia, his queen: he reigned 30 years and five months, commencing 1687 B. C. We have Horus his son; five Ramseses; one Ousirei; and one Mandouei. Horus, the Son of Memnon, appears in the *cartouche*, under the name *Hor-Nem-Neb*. His name is found on the ruins of Luxor, the building of which was commenced by his father, and continued by him. The name of Thoutmosis II., the Mœris of the Greeks, occurs on a statue, as also on the obelisk of St. John de Lateran: he may be considered as the greatest sovereign of the xviiith dynasty, which ended 1473 B. C.

The xixth dynasty opens with the name of Ramses VI., the illustrious Sesostris of the Greeks, both the name and *prenom* of whom seem to identify him with the prototype of the large broken statue in the Memnonium. He was buried at Biban el Melouk, in what is usually called the Harp Tomb; and the lid of his stone sarcophagus, inscribed with his name and effigy



reposing between two of his wives, is now in the Cambridge University Museum, as we had occasion to mention in noticing M. Champollion's "*Précis*." His name is found on a beautiful statue in that Museum, and his titles are : ' The Image of  
' the Living and Beneficent God, the Representative of Ammon,  
' of Mars, and of the Sun, in the Upper Region, (Upper  
' Egypt ?) the King RE SATE, approved by Phré, the Direc-  
' tor and the Guardian of Egypt, the Offspring of the Gods,  
' the Son of the Sun, the Cherished of Ammon, Ramses, eter-  
' nal Vivifier.' (Lett. I. p. 73). Every one knows the com-  
pliment paid to his memory a thousand years after his death  
by the high-priest of Memphis, when he opposed Darius in  
removing his statue from the temple of Phtha.

M. Champollion has laid before us some names also of the  
xxth dynasty, by whom, it has generally been supposed, that  
the Pyramids were erected. The learned Archæologist seems  
disposed to assign them an earlier date, without stating more  
precisely what era, than that it was in the reigns of the second,  
third, and fourth princes of the ivth Memphitic dynasty.  
We should prefer calling it Ethiopian dynasty. Indeed, we  
do not perceive why they may not have been erected in the  
time of the Tanite dynasty : only, there are pyramids in Ethi-  
opia, and none in Phenicia. Under this dynasty, we have the  
*cartouche* of ' *Arthout*, Cherished of Hercules.' The name  
of this sovereign occurs several times on the large sarcophagus  
in the British Museum, improperly called the Sarcophagus of  
Alexander the Great. There is also the *cartouche* of Cete,  
Thuoris, or Ramses X., the Proteus of the Greeks, who  
reigned in Egypt when it was visited by Paris after eloping  
with Helen. *Cartouches* are likewise given of sovereigns of the  
xxist and xxiid dynasties, the former of which terminated, 971  
B.C. with Sesonchosis, the Shishak of the Old Testament.

Here, M. Champollion closes, for the present, his account  
of the contents of this valuable Museum, as does his Brother  
the Chronological notices ; but they jointly promise a Third  
Letter, which is to bring down the History of Egypt to the  
era of the Roman invasion, collected from its monuments, ar-  
ranged, expounded, and illustrated by two of the most learned  
archæologists in Europe, whose united labours have placed  
the early history of Egypt on a more solid base than that of  
any other nation excepting the Jews. We shall reserve any  
further remarks till we have an opportunity of examining the  
promised sequel ; and take leave of the learned Brothers for  
the present, by thanking them for the entertainment and in-  
struction which they have afforded us. We must, however,  
add for the information of our readers, that, though the num-



ber of deciphered *cartouches* has been so considerably added to in the present publications, the symbolic, hieroglyphic, hieratic, and demotic alphabets remain in the same state as before.

Art. V. *Recollections of Egypt.* By the Baroness Von Minutoli. 12mo. pp. 280. London. 1827.

**F**ROM Osymandyas to Mahomed Ali is a rather violent transition; but those of our readers who have patiently followed us through the chronological details of the preceding article, relating to the history of Ancient Egypt, may not be displeased if we afford them a peep at Egypt as it is.

The Baron Henry Menu Von Minutoli, the husband of the Authoress of this agreeable volume, is a general in the Prussian service, who, in the year 1820—1, obtained from his sovereign leave of absence to undertake a scientific tour in the East. His plan was, to travel through Egypt to Dongola; thence to proceed to visit the Cyrenaica and the Oases, and to return through Syria and Greece. But circumstances prevented the execution of the whole of this plan, and the Baron was obliged to content himself with a visit to the Oasis of Ammon and an excursion as far southward as Syene. His not being able to visit the long neglected site of the ancient Cyrene, is said to have been owing to the petty jealousy of certain European speculators in antiquities, resident in Egypt, who secretly laboured with the most ignoble views to defeat his intention. Sometime after his return, the General published an account of his Travels, written in German; but of this 'splendid work,' no English translation has hitherto appeared, notwithstanding an announcement which promised it more than a year ago. We must confess that we await it without impatience. Our own travellers have left little or nothing to describe between Alexandria and Syene, and the little that is new in the Baron's work must relate to the Ammonian Oasis and the pyramid of Sakkara. In the mean time, this slight but lively sketch by the Baroness, who accompanied her husband to Egypt, will, we doubt not, be favourably received.

The most melancholy spot, perhaps, in Egypt, is Alexandria, partly from the comparatively modern date of its grandeur and decay, the recent character of its ruins, which more closely connects the desolation with our sympathy, and the semi-European aspect of the place; partly from the recollection of the crimes and follies which were acted there in Christian times. In Upper Egypt, it must be pleasant enough to compare the

wonders of the scene with the records of Herodotus; but at Alexandria, only painful associations would be awakened by reference to the pages of Gibbon. The work of destruction is most complete. Nothing remains of its ancient splendour but the column improperly called Pompey's Pillar, and the two obelisks, only one of which is standing. These are surrounded with heaps of rubbish covering the ground as far as the eye can reach.

‘ Every thing bears the stamp of the hand of time, and the exhaustion of the soil;—the aridity is such that it does not allow even a few wild bushes to vegetate; the bustle which once prevailed in this part of the city, has now given place to silence and meditation. At a short distance we see the Greek convent; a grove of palm-trees rises above its walls, and the evening breeze alone breaks the general stillness. The present state of this celebrated country inspires a melancholy and painful feeling. A gloomy tinge seems to be spread over all objects; we even try to discover some connection, direct or indirect, between the solemn and grand style of the ancient Egyptian architecture, and the grave and regular physiognomy of the present inhabitants. As for the latter, they are seldom seen to smile; and the ebullitions of lively mirth are, in their eyes, a want of decorum, and often even a proof of mental alienation.

‘ On going the following day to the Rosetta gate, I saw ruins of more modern date—houses abandoned since the late revolutions in Egypt, and devastated at the taking of Alexandria by the French army. When Egypt became a province of the Roman empire, Alexandria was one of the best fortified cities of that time; and continued so till the decline of the empire. At the time of its conquest by the Saracens, this city having considerably fallen off from its ancient magnificence, it had been found necessary to reduce its extent. A new line of ramparts was accordingly built, known by the name of Enclosure of the Arabs; and gates were erected, remarkable for the beauty of their architecture, but of which only a few fragments now remain.

‘ Since Egypt has become a part of the Ottoman Empire, the splendour and the strength of this city have gradually declined, as has been manifested, in the later periods of its history, by the facility with which the enemy's troops have taken possession of the country. The present Government has begun to repair in some measure the ancient fortifications; but, to say the truth, little or nothing has been done, though means have been found to make it believed at Constantinople, that these works have cost immense sums.’

Among the Baroness's travelling companions from Alexandria to Cairo, was an Abyssinian girl who had left her country in company with the daughter of the King of Abyssinia, her relative, who married a servant of Lord Valentia's at the time of his Lordship's travels in that country. This Englishman, after several years' residence in Abyssinia, had

gone with his wife to Alexandria, where they had both lately died, leaving this young girl, their heiress, under the protection of the English Consul. The Baroness does not appear to have gained much information respecting that nation. She speaks of their piquing themselves upon a 'kind of orthodoxy' which induces them obstinately to refuse listening to the Roman Catholic missionaries; not being aware of the deep rooted sense of injury, as well as aversion, towards both the Greek Melchites and the Latins, which is hereditary in the African churches. 'We were told,' she adds,

'that some who had attempted to enter their country for the purpose of spreading their doctrines have been crucified. It is probable that they do not ill-treat the Protestant missionaries sent out by the London Bible Society: their mode of worship is said to approach more nearly to the simplicity of the first ages of the church.'

Our Authoress had the courage to penetrate into the mysterious recesses of the great pyramid of Cheops; but we are disappointed at finding the only information respecting that of Sakkara conveyed in a brief note. The entrance to this pyramid was discovered by the Baron. It

'contains a great number of passages and corridors, and several chambers, in the walls of which were incrustated convex pieces of porcelain of various colours, which, when seen by torch-light, must have a pretty effect. There are also hieroglyphics above several doors, a circumstance which has not hitherto been remarked in the other Pyramids. The largest of these chambers, the walls of which were blackened by the smoke of the torches, contained, instead of a sarcophagus, a small sanctuary, formed of several blocks of stone, placed one upon another, into which a man could easily enter, and from which the voice of the oracle was probably made to issue. It is to be regretted, that the sand of the desert blocked up the entrance to this Pyramid a short time after the operations which my husband had caused to be undertaken there. Five-and-twenty Arabs had worked there during two-and-twenty days. In order to reach the interior, they were obliged to descend into a well fifty feet deep. This passage was extremely dangerous; for, a short time after my husband first went down, the side of the well fell in, and it was so choked up, that it took more than eight days to clear it again. If any persons had been inside of the Pyramid at such a moment, they must have perished by a cruel death.' p. 82, note.

The discovery of hieroglyphics in the pyramids, if we may depend upon the accuracy of the statement, is a circumstance of high interest; since these stupendous monuments have generally been supposed to be the work of a foreign dynasty, and the absence of the hieratic symbols has been accounted for on this ground.

The Thebaid was the retreat of the persecuted Jacobites in the reign of Justinian and his successors, and here, the spirit of St. Anthony still animates the Coptic monks. The following anecdote is not uninteresting, though too much is made of it. It was told by Dr. Ricci to the Baroness.

‘ Desirous of visiting Upper Egypt, I some years since accepted the offer of an English gentleman to accompany him thither. I had been struck, like you, by the singular form of these rocks, when my attention was attracted by a new object. I saw on their summit a man, who descended, by the means of a rope, with inconceivable agility; he soon disappeared, and afterwards throwing himself into the river, came up to our boat to ask alms for his convent. It was one of these Coptic monks, who came as usual, to implore the charity of those who passed by. The great address with which the man had made his descent, and some questions which we put to him relative to his convent, having excited our curiosity, we rowed towards the shore; and following our guide, who took the same steep and narrow path, cut in the rock, by which he had come down, we arrived, not without much difficulty, at the top, from which we discovered an immense horizon. At our feet the Nile, on the banks of which were many verdant spots, flowed in the distance through the fertile plains of the province of Minieh. Numerous villages, with their palm groves, and herds of buffaloes and flocks of goats, scattered over the plains, and the rich vegetation of this country, presented the most pleasing and diversified scene. What a contrast struck us as we looked towards the spot which we had first reached. Blocks of stone, detached and scattered here and there over a desert of sand, extending further than the eye could reach, presented an image of chaos; the hand of man had never attempted to change this barren tract into a fruitful soil: and it is probable, that such an attempt would have proved vain. We then perceived a wretched hut, which the monk pointed out to us as his dwelling, situated in the midst of a small cemetery; and this convent, which resembled most other monasteries in nothing, but its elevated position, did not appear to us at all calculated to inspire a love of retirement. Having satisfied our curiosity, we were going to quit this place, which had so little to recommend it, when we suddenly heard some words spoken in the beautiful language of Petrarch and Tasso. We turned to the side from which the voice proceeded, and saw an old man, whose lofty and majestic stature had not been bent with age, and who, introducing himself to us as the prior of the convent, invited us in the most polite terms to enter and rest ourselves. Extremely surprised at meeting, under the coarse habit of a Coptic monk, with a man familiar with the language and customs of Europe, we accepted his invitation, and sat down on a stone bench; our host and three other monks, the only inmates of the convent, immediately set before us some dates, and bread, still quite warm, which they had just baked in the ground between two stones, according to the manner of the country.

‘ Meanwhile, I attentively surveyed the singular and surprising individual whom we had so unexpectedly met with in this desert place. A long silver beard descended in curls upon his breast; his eyes had retained all the fire and vivacity of youth, yet there was in his looks something gloomy, and expressive of profound melancholy; his features were dignified and regular; his mouth, which seemed as if it never smiled, diminished the effect of his fine countenance, which might have been compared to a beautiful northern landscape, deprived, by a misty atmosphere, of the effects of light and of the brilliant tints of the south. Being no longer able to repress the interest, or rather the curiosity which I felt, I ventured with some hesitation, to ask him some questions on his situation, and the reasons that could have induced him to adopt it, adding, that Egypt could certainly not be his native country. A transient expression of melancholy overspread his countenance, and being sensible of my indiscretion, I begged him to pardon my curiosity, in consideration of the interest I felt for him. He replied, that there was nothing particular in his history to merit the attention of any body; that he was a Roman by birth, and that being the youngest of his family, his parents had educated him for the ecclesiastical profession, for which he had a decided aversion; that flying from the paternal roof, he passed the greater part of his life among infidels, whose faith he had even embraced; that the death of an adored being had made him sensible of the enormity of his faults and his errors; and that, determined to pass the remainder of his life in penitence, he had chosen this wild and desert spot to end his days. He thus concluded his short narrative, and turning his eyes towards the cemetery, added: Port of the wretched! the only refuge against the storms of life, why dost thou not present thyself to the imagination of men, when, agitated by tumultuous passions and unbridled desires, they act as if their life were without limit, and their afflictions without end; whereas, every thing tends towards thee, and the remembrance of the good we may have done in this world, alone accompanies us into the next, and survives our death! Moved by these words, and the expression which accompanied them, we took leave of the venerable old man, who gave us his blessing on our departure. Nine months after, on my return from Upper Egypt, being desirous of once more seeing the Cophtic prior, I took the road to his convent; as I approached, one of the monks perceiving me, pointed to a fresh grave. He had ceased to suffer.’ pp. 20—6.

An indifferent portrait of the present King of Egypt, Mahomed Ali, is prefixed to the volume. It seems that that worthy successor of the Pharoahs and Ptolemies is by birth a countryman of the great Founder of Alexandria: he was born at Cavalla in Macedonia.

**Art. VI. *Sermons on various Subjects.*** By the late Rev. John Hyatt, one of the Ministers of Tottenham-Court Chapel, and the Tabernacle, London. To which is prefixed, a Memoir of the Author, by the Rev. John Morison, of Brompton. 8vo. London, 1826.

**T**HE respected Author of these sermons having been, for upwards of twenty years, one of the most popular and useful ministers in the metropolis, such a volume as that before us, containing a memoir of his life, and a selection from his MS. sermons, seems a very proper mark of respect for departed worth. Independently of those circumstances that would give a temporary interest to this publication, it exhibits an instructive outline of character and specimen of faithful preparation for the pulpit, such as we seldom meet with in so small a compass. To the numerous congregations to whom he used to officiate, and especially to the many individuals now living, who were among the seals of his ministry, these sermons will be peculiarly acceptable. They present so lively a portrait of the Author, that, on perusing every discourse, the reader is ready to exclaim, 'You see the man! you see his hold on heaven.'

Being posthumous, the sermons are not, of course, so free from minor defects of style as the Author himself could have made them; and we commend the forbearance of the Editor, since what might have been gained in smoothness, would have been lost in originality. We can, however, cordially recommend them to theological students and our junior brethren in the ministry, as strongly characterized by evangelical sentiment and forcible expression, equally removed from the feeble and turgid style of some, and the coarse and vulgar phraseology of others. Mr. H. "used great plainness of speech," and upon all occasions, his language was marked by a fervour and unction which well become 'the messenger of truth to guilty man.'

Mr. H., it appears, had to make his way against many discouragements resulting from a defective education and other circumstances, which, to a mind less ardent than his own, would have appeared insurmountable. To this part of his history, the judicious writer of the "memoir" refers in the following appropriate terms:—

'Amidst all his disadvantages, however, his "profiting appeared to all men." By the diligent study of the Scriptures, as well as by daily attention to the writings of the Old English Divines, he became, even when in business, "A scribe well-instructed in the mysteries of the kingdom." So acceptable were his labours, that he was invited

to settle at more places than one. Mr. Hyatt, in fact, was one of the few men whose natural talents raise them superior to most of the inconveniences attendant upon a defective education, and which elevate them to more even than the rank of many who have been well and regularly instructed. Such men as Andrew Fuller and John Hyatt are not to be judged of by the rules which apply to ordinary minds. The natural *acuteness* of the one, and the dauntless *energy* of the other, were of more value than many teachers.'

Respecting the success of his ministry, the following testimony from the pen of his venerable colleague, is alike honourable to the writer, and to the subject of it.

' He (Mr. Hyatt) was a highly-favoured servant of Christ in our connection. From our mode of admitting members to church-fellowship, I was furnished with the means of assuring myself that his ministry *was more instrumental in the conversion of sinners, than that of all the other preachers who have statedly or occasionally occupied our pulpits.* To me he was indeed a brother beloved, and I can add, that during a period of *more than twenty years*, in which he was my coadjutor, an angry word or look was never exchanged. His death, though to himself unspeakable gain, has proved a heavy affliction to our churches, and to none heavier than to your's in our common Lord.

(Signed)

' M. WILKS.'

It is, however, difficult for erring man to avoid extremes; and few have at all times walked "in the *midst* of the paths of judgement." We admire the zeal and fidelity with which Mr. H. was wont to aim at the consciences of those who heard him; yet we question whether, in the following paragraph, the allusions are not more personal and pointed than could be requisite for the purposes of fidelity, and whether they are not adapted to divert the attention of the innocent, rather than to carry correction to the minds of the guilty. Much as we admire plainness, we think that, in most cases, a preacher might make himself sufficiently intelligible without the use of *party names*; and that, of all subjects, he has reason to distrust, and to suppress his own opinion respecting the *motives* by which those were influenced who may have, from various causes, discontinued their attendance upon his ministry.

In Sermon II., entitled 'The certain disclosure of Sin,' there occurs the following passage:

' There are others who make a public profession of religion for the purpose of forming advantageous connections in the way of business. They become regular attendants upon the ministry of the gospel, and appear to be truly devout, and having acquired the pronunciation of the Shibboleth of the sect, and the watch-word of the party, they succeed in deceiving many of the humble and unsuspecting friends of Christ. If forming a connection with another denomina-



a of professing Christians, holds out a promise of greater worldly advantage, they soon contrive to find a plausible excuse for renouncing their former connection and joining a new one, and rather than to succeed in their mercenary object, they will submit to the requirement of being immersed in water. They can easily become Anabaptists (Baptists) or Pædobaptists, Calvinists or Arminians, High Church or Low Church, indeed any thing for money. Such characters we have known. We have not drawn a fancy picture, and that, perhaps, some of our hearers well know. From the most unholy motives, some have professed the holy religion of Jesus Christ.

Now as we are resolved to deal faithfully with our hearers, we ask—Are there none in this congregation who live in the secret practice of sin under the guise of professed discipleship to Christ? Are there none who profess religion to gain worldly advantage? Are there none who have obtained tickets of admission to the Lord's table, only to obtain a few shillings of the collections that are made for the serious poor? Are none of our young hearers acting the part of the hypocrite with a view to forming matrimonial connections? Be not surprised at such questions as these; such things are common in the present day. We know much more of the artifices of unkind now, than we once knew. Deception is the aim of thousands who profess an ardent attachment to religion. To every individual in this assembly, who is conscious that he is living in any way in sin, though it be the most secret, we fearlessly say—"Be assured your sin will find you out."

Upon the whole, we consider the strain of these discourses truly excellent, and so well calculated to promote the interests of evangelical piety and practical godliness, that we most earnestly wish they may be extensively read. In our opinion, they deserve a place on the same shelf with Mr. Jay's "Short Discourses," and Mr. Burder's Village Sermons, &c.; and were it usual (owing to the paucity of living preachers) to read a sermon on the sabbath evening, we feel persuaded that the friends of religion could not present a more acceptable volume than this volume would prove to a village library.

That our readers may judge for themselves of their adaptation to this purpose, we transcribe the following extract, which happened to be the first that presented itself when we opened the book. The sermon is entitled "*Ministerial Fidelity*:" the text is Jer. vi. 10. "To whom shall I speak and give warning that they may hear?" On which the Preacher forms the following plan:

I. *We shall consider the circumstances which lead a faithful minister of Christ to adopt the words of the text.*

II. *Let us observe the considerations by which the faithful minister of Jesus Christ is encouraged to persevere in giving warning.*

Most devoutly do we wish that all our hearers were convinced

that the ardour and earnestness that we express in warning them, approaching danger, originated in the purest love to their immortal souls; but alas! many conclude otherwise. To such we may use the language of Paul, and say, "Am I therefore become your enemy because I tell you the truth?" Suppose an individual saw that you were in imminent danger of being crushed to death by the falling of a rock, or of being drowned by an inundation, or destroyed by the element of fire, would you consider his most earnest and vehement warning intrusive and unnecessary? Could you give him credit for possessing even the common feeling of humanity, if, instead of adopting every possible effort to expose to your view your alarming situation, he were with the greatest indifference to leave you to its ruinous consequence? My dear young friends, if to you we have sometimes appeared too severe and harsh when we presented to your view the vanity of all created things, the infinite value of the soul, and the indispensable necessity of an interest in the blood of atonement, believe us when we affirm, that we have been influenced so to address you, from the purest love to your souls. We wish you in early life to experience the blessedness of religion, and to testify with the gods in all ages, that "Wisdom's ways are ways of pleasantness, and all her paths are paths of peace!"

The possibility that success may attend our future efforts, constrains a faithful minister to persevere in giving mankind warning of their awful danger. Greatly distressed and discouraged as we are, on account of many to whom we have given warning, we cannot despair of their salvation, because we know not to whom the mercy of God may be extended. Probably God may be pleased to employ our feeble instrumentality to the conversion of the most hopeless, profane, and abandoned of our hearers. We may be privileged to see the most hardened heart, the most obdurate will subdued, and the most implacable enmity slain. Having the infinite compassion and illimitable power of Jehovah in our behalf, we will yield to no despondency, but, to the latest period of our lives, will warn you to flee from the wrath to come, and beseech you in Christ's stead to be reconciled to God. Looking to converted characters, we may say, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God."

Peradventure, this evening God may give some sinners "repentance to the acknowledging of the truth," and angels may hence have cause to tune their harps of praise. "Nothing is too hard for the Lord." The encouragement derived from this consideration induced your Preacher to study a discourse upon this subject, and the same thought has encouraged him to bring it before you upon this occasion. Ah! what should we have felt if, when ascending these stairs this evening, a voice from heaven had said, Warn these sinners no more! Let them alone; I have given them up to final judgment! Encourage them no more to hope in my mercy, for their doom is fixed! What horror would have pervaded the bosoms of those who have disobeyed the gospel of our Lord Jesus Christ! With what

deep remorse would the consciously guilty have exclaimed, Wo is me, for I am undone—eternally undone ! But blessed be God, such an awful annunciation has not been heard, and we may encourage the most sinful and abandoned to cherish hope in the mercy of God our Saviour. “ Behold now is the accepted time, now is the day of salvation.” ’

‘ The certainty of meeting all our hearers at the final judgement, will constrain a faithful minister to persevere in giving warning to impenitent sinners. We are not accountable to our Lord and Master for the success of our efforts in studying and preaching the Gospel, but we are accountable to Him for the fidelity with which we discharge the duties of our office. Let any one imagine himself occupying our station, and taking the situation at the last day, and many who heard us, coming forward to accuse us of unfaithfulness, and saying to this effect, “ Cursed wretch, you professed to be a minister of Christ, and to instruct us in all things necessary to salvation ; to you it belonged to have given us solemn warning ;—but this duty you neglected—instead of faithfully warning us of approaching danger, you prophesied smooth things, and have thus been accessory to our destruction.” Now by the grace of God, we have resolved that a charge so heart-rending and woful shall not be alleged against us. We hope to confront all our hearers on the last day without fear or shame, and in the presence of an eternal Judge and an assembled world with boldness to say, “ I shunned not to declare unto you the whole counsel of God.” Who is the individual in this assembly, that will be able to stand forward in that solemn period, and charge us with infidelity ? Will the covetous man ?—Will the licentious man ?—Will the worldly man ?—Will the swearer ?—Will the adulterer ?—Will the fornicator ?—To our God and your conscience we can appeal, that we are free from the blood of all men. Ah ! perhaps, perhaps—O I tremble at the thought—perhaps in this assembly there are some against whom we shall be compelled to witness at the judgement-seat of Christ. Will you, my fellow sinner, continue to despise the warning voice ?—Will you continue to disregard the melodious accents of mercy ?—Will you continue to follow a multitude to do evil ? If so, however overwhelming may be the thought, we must establish our fidelity, and testify before an assembled universe, to your rebellion and impenitency. Let Christians adore and praise the God of infinite mercy, that they have been enabled to regard the warning voice, and to escape from the wrath to come. At the day of judgement, we shall meet you with indescribable joy and delight. Concerning many present we can say, “ Ye are our joy, and will be our crown of rejoicing in the last great day.” Then, with inconceivable rapture we shall exclaim, “ Here am I and the children which thou hast given me.” Then, in strains of which we can now form no adequate idea, we shall unitedly cry, “ Unto Him that loved us and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever.”—“ For what is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy.” Even so, Amen.

Art. VII. *A Narrative of the Campaigns of the British Army at Washington and New Orleans, under Generals Ross, Pakenham, and Lambert, in the Years 1814 and 1815.* By the Author of 'The Subaltern.' 8vo. pp. 377. Price 12s. London. 1826.

**T**HERE is something in the very idea of war and variance between Great Britain and the States of North America that excites in our minds a strange emotion of almost superstitious horror. Allied as we are in the dearest and closest relationships of man's social nature—our blood, our language, our laws, both generically and specifically the same—why cannot our political and commercial alliance be equally and inviolably intimate? Are the rancour and antipathy consequent on the war of emancipation, never to die? and are we, the descendants in the second remove, to hold each other in abhorrence, because our grandfathers referred a deadly quarrel to the arbitrement of the sword? That was a disastrous season, when the second American war came to revive the heart-burnings and fierce rivalries of the first; and we fear that the feelings of jealousy and mutual defiance then aroused, are not likely to subside until they have provoked a deadlier and more decisive hostility. There seems, too, a fatality about these contests with, we had well nigh said, our fellow-countrymen. Nothing could be more miserably managed than the earlier conflict, excepting the recent struggle. The errors of Howe and Clinton were immeasurably outdone by the unrivalled blundering of Sir George Prevost; and the ineffective system of his employers, deprived them of all right to complain of his timid and indecisive strategy.

The Americans, however, have claimed for themselves a great deal more than they are entitled to, on the score of naval and military superiority. Their victories by sea were, in almost every instance, gained by a broadside weight of metal, against which our more lightly armed frigates had no adequate means of resistance; and their advantages by land were neither of a character nor on a scale to occupy a distinguished station in any other annals than their own. We have, we confess, felt pain in observing the overweening tendencies of our transatlantic brethren, when their national exploits were in question: and in few instances have these dispositions been more offensively apparent, than in nearly all their historical narratives of the late war. Skirmishes, that would have scarcely found a place in the official records of continental warfare, are swelled into actions of transcendent importance; and movements of perfect insignificance are placed on a level with the ablest manœuvres of the most profound strategists and tac-

ticians. One native writer has seriously placed the successful defence of the entrenchments of New Orleans in comparison with 'the battles of Cressy and Agincourt : ' and a Mr. Wright, member of Congress for Maryland, while addressing the House of Representatives on the subject of the war, recommended that whoever should, on that floor, be alluding to ' Roman ' valour, would be considered as speaking of the *second* degree, ' and not of the *first*.' Still more absurd than even this, is the anger which we have heard expressed by enlightened Americans, against Englishmen, for believing their own official statements, in preference to those of their enemy. It was vain to remonstrate on the unreasonableness of the requisition, which was maintained with too much positiveness to admit of argument, and too much irritation to allow even a good-natured smile. They have their histories of the late war, some of them exceedingly popular, but, if we may judge of them by the specimens we have seen, full of exaggeration. So far as we know, the only complete work on the subject published in this country, is Mr. James's ' Full and Correct Account,' in two volumes 8vo ; a publication highly valuable for research and documentary evidence, but occasionally manifesting an injurious tendency to sarcasm and ridicule.

The ' narrative ' before us is exceedingly interesting. The book is written with spirit and talent, without partiality or exaggeration, but, apparently, with a simple anxiety to give a clear and lively exhibition of events and circumstances as they occurred within the Writer's immediate cognizance. He mixes, in a very agreeable way, what may be termed the domestic scenes of warfare, with details more strictly military. We accompany him on the march, share the hut, the tent, the bivouac, join in the skirmish and the battle, with him and his gallant comrades : in short, he gives us a picture of a soldier's life that is somewhat too much calculated to kindle a dangerous ambition, and to stimulate the young and ardent to a doubtful and hazardous career. He must, we imagine, have been a gallant and accomplished officer, with much of the raw material out of which heroes are made, and bidding fair, with favourable opportunities and un mutilated limbs, to work his way upwards to the head of armies. But, though enthusiastic in his attachment to the soldier's life, he had no relish for home-quarters and the mere duties of drill and parade. Peace came, and he resigned ; passing, if our information be correct, from the eager pursuit of military honour and advancement, to the peaceable discharge of clerical duties.

The ' Narrative ' commences with a partial repetition of descriptions previously given at the close of the ' Subaltern ; ' a

volume which we should have noticed ere now, but for the circumstance that it had been originally made public through the medium of a popular periodical. It will be enough to state, of the latter work, that it contains a most animated description of the later events, commencing with the siege and storming of St. Sebastian's, of the war in Spain and the south of France. All that refers to these transactions, in the present volume, we shall at once pass over, and touch but slightly on all that occurs previously to the landing on the American coast. The regiment to which our Author belonged, was ordered from the Garonne to the Chesapeake, and sailed on the 2d of June, 1814. The voyage is pleasantly described. The Azores afford opportunity for some good painting; they have, however, been so often exhibited in this way, that we shall take in preference, the following sketch of the Bermudas.

‘ To reach St. George's, the capital of the colony, you are obliged to row, for several miles, up a narrow frith called the ferry, immediately on entering which the scenery becomes in the highest degree picturesque. Though still retaining its character of low, the ground, on each side, looks as if it were broken into little swells, the whole of them beautifully shaded with groves of cedar, and many of them crowned with country houses, as white as the drifted snow. But the fact is, that this appearance of hill and dale is owing to the prodigious number of islands which compose the cluster, there being in all, according to vulgar report, not fewer than three hundred and sixty-five, of which the largest exceeds not seven or eight miles in diameter. Yet it is only when you follow what at first you are inclined to mistake for a creek, or the mouth of a river, that you discover the want of valleys between these hills; and even then, you are more apt to fancy yourself upon the bottom of a lake studded with islets, than steering amid spots of earth which stand, each of them distinct, in the middle of the Atlantic ocean. There is something bewitchingly pretty, for pretty is perhaps the most appropriate epithet I could use, in every one of the many views which you may obtain from different points. The low and elegant cedar, the green, short turf, the frequent recurrence of the white and dazzling rock, the continual rise and fall of the numerous small islands, but above all, the constant intermingling of land and water, seem more like a drawing of fairy-land, than a reality.’

The armament which rendezvoused in the Chesapeake, included twenty sail of ships of war and about four thousand troops; an amount which, in the Peninsula, would have been considered as only constituting a brigade, but in the present instance, passed as ‘an army formidable for its numbers as well as discipline.’ The landing was effected without opposition on the banks of the river. Patuxent, with a corps of about four thousand five hundred men, including sailors, divided into three brigades; the whole under the command of General Ross.



The immediate object of the debarkation appears to have been the destruction of Commodore Barney's gunboats; but subsequent events changed an inferior and incidental movement into a series of leading and important transactions. The nature of the ground over which the army had to move, was such as to afford great advantages to a defending force. Woods and defiles presented themselves at every step; the former might have been filled with sharp shooters, since every American is expert with the rifle; and in the latter, militia might have made an effective stand against regular troops. Nothing of all this was done, and the scientific disposition of the British commander answered no purpose but that of displaying his own prudence and skill. The third day's march closed at the village of Marlborough. During the night, a number of 'heavy explosions' announced the destruction of the flotilla, 'prudently destroyed' by the discretion of its commodore, according to our author's statement, but, in the language of the American general Wilkinson, 'unfortunately abandoned and blown up by order of President Madison,' although in a situation highly favourable for defence. The same officer expresses the strongest indignation at the negligence which had given to the English troops the advantage of an unobstructed march. 'Not a single bridge,' he writes, 'was broken, not a causeway destroyed, not an inundation attempted, not a tree fallen, not a rood of the road obstructed, nor a gun fired at the enemy, in a march of nearly forty miles, from Benedict to Upper Marlborough, by a route on which there are ten or a dozen difficult defiles; which, with a few hours' labour, six pieces of light artillery, three hundred infantry, two hundred riflemen, and sixty dragoons, might have been defended against any force that could approach them: such is the narrowness of the road, the profundity of the ravines, the steepness of the acclivities, and the sharpness of the ridges.'

The main object of the incursion having thus been accomplished, it was determined, at the suggestion of Admiral Cockburn, to advance on the capital of the United States, now at only a few miles distance. The enemy had shewn so little disposition to close quarters, that the English commanders felt themselves justified in presuming further on his inefficiency. A much more decided resistance, however, now began. Riflemen harassed the van, and a strong body of troops with artillery, made demonstration of more serious opposition; but it was not until the following day that the Americans made their final stand. It was about mid-day when the British column, fainting with heat and fatigue, came in sight of their position behind a branch of the Potomac, and in rear of the little town of Bla-



densburg, The front and left flank were covered by the river, and their right rested on a dense wood and a deep ravine. Little generalship was displayed in the attack, and less spirit in the defence. The Americans stood in three lines, doubling the number of the assailants, but consisting chiefly of militia. They had twenty pieces of artillery in the field, some of which swept the bridge of Bladensburg and its main approaches, along and over which the light brigade, through a murderous discharge, rushed to the attack. It was irresistible; and the enemy was borne back upon his second line, which, in its turn, advanced upon the light brigade, weakened by an excessive, though necessary, extension of its line. In the mean time, the second brigade had crossed the bridge, and deploying on the right, turned the left flank of the Americans, and drove it upon the centre. All was now defeat and confusion; the victory was with the British, and the road to Washington lay open before them. Our Author is somewhat indignant with his antagonists for suffering the matter to be so easily settled. Their position was strong, notwithstanding the error committed in not holding the town; and attacked as they were in their strongest point, 'had they conducted themselves with coolness and resolution, it is not conceivable how the day could have been won.' With the exception of Barney and his sailors, 'no troops could behave worse than they did.' On our side, the gallantry of officers and men was conspicuous; but General Ross seems to have relied more on the effects of an immediate attack on raw troops, than on the advantages to be gained by science and skill. The column of march was hurried on to the charge without waiting to close its ranks; and no attempt was made to discover a ford by which the destructive passage of the bridge might have been avoided. It was afterwards ascertained, that the stream might have been crossed at a point near the extremity of the enemy's left. The author's military criticisms on the battle, are summed up in the following words :—

'Of the personal courage of the Americans, there can be no doubt: they are, individually taken, as brave a nation as any in the world. But they are not soldiers; they have not the experience nor the habits of soldiers. It was the height of folly, therefore, to bring them into a situation where nothing except that experience and those habits will avail: and it is on this account that I repeat what I have already said, that the capture of Washington was more owing to the faults of the Americans themselves, than to any other cause.'

This opinion may be substantially correct, but it is, we apprehend, erroneous in that part which assigns 'folly' to the

determination to fight. It would have been disgrace indelible, to have given up Washington without an effort to save it; but in the loss of the battle there was nothing ignominious. Raw troops and inexperienced leaders can have no confidence in each other; and in the hour of trial, nothing can be more fatal than such an absence of trust. The foundation of firmness and valorous effort is taken away. There can be no energy in fight, no self-possession in retreat: no wonder, then, that *sauve qui peut* is the last, or rather the first, resource.

The next marking event in the campaign was the march on Baltimore. The Writer describes his feelings, previously to the landing, in very striking language.

‘ No man, of the smallest reflection, can look forward to the chance of a sudden and violent death, without experiencing sensations very different from those which he experiences under any other circumstances. When the battle has fairly begun, I may say with truth, that the feelings of those engaged are delightful; because they are, in fact, so many gamblers playing for the highest stake that can be offered. But the stir and noise of equipping, and then the calmness and stillness of expectation, these are the things which force a man to think. On the other hand, the warlike appearance of every thing about you, the careless faces and rude jokes of the private soldiers, and something within yourself, which I can compare to nothing more nearly than the mirth which criminals are said sometimes to experience and to express previous to their execution; all these combine to give you a degree of false hilarity, I had almost said painful, from its very excess. It is an agitation of the nerves, such as we may suppose madmen feel; which you are inclined to wish removed, though you are unwilling to admit that it is disagreeable.’

No opposition was made to the debarkation, and, for a considerable distance, the road was unimpeded; but at length, a sharp fire of musketry announced that the enemy had thrown forward his skirmishers.

‘ We were now drawing near the scene of action, when another officer came at full speed towards us, with horror and dismay in his countenance, and calling aloud for a surgeon. Every man felt within himself that all was not right, though none was willing to believe the whispers of his own terror. But what at first we could not guess at, because we dreaded it so much, was soon realized; for the aide-de-camp had scarcely passed, when the general's horse, without its rider, and with the saddle and housings stained with blood, came plunging onwards. Nor was much time given for fearful surmise, as to the extent of our misfortune. In a few moments we reached the ground where the skirmishing had taken place, and beheld poor Ross laid, by the side of the road, under a canopy of blankets, and apparently in the agonies of death. As soon as the firing began, he had ridden to the front, that he might ascertain from whence it originated,

and mingling with the skirmishers, was shot in the side by a rifleman. The wound was mortal: he fell into the arms of his aide-de-camp, and lived only long enough to name his wife, and commend his family to the protection of his country. He was removed towards the fleet, but expired before his bearers could reach the boats.

‘It is impossible to conceive the effect which this melancholy spectacle produced throughout the army. By the courteousness and condescension of his manners, General Ross had secured the absolute love of all who served under him, from the highest to the lowest; and his success on a former occasion, as well as his judicious arrangements on the present, had inspired every one with the most perfect confidence in his abilities. His very error, if error it may be called, in so young a leader—I mean that diffidence in himself, which had occasioned some loss of time on the march to Washington, appeared now to have left him. His movements were at once rapid and cautious; nay, his very countenance indicated a fixed determination and a perfect security of success. All eyes were turned upon him as we passed, and a sort of involuntary groan ran from rank to rank, from the front to the rear of the column.’

It was, assuredly, the greatest fault that ever the gallant Ross committed, when he threw himself amid the fire of sharpshooters. When Bessieres, with much better excuse, mingled in the affray of skirmishers, and fell by a chance shot, Napoleon, while pronouncing his eulogy as a brave and accomplished officer, censured the rashness and uselessness of such exposures in the instance of commanders. There are cases, no doubt, in which it becomes the duty of a general to hazard his person. The most consummate leaders have done it,—Cæsar at Munda; Gustavus Adolphus at Lützen; Eugene at Luzzara; Bonaparte at Arcole; and Wellington at Waterloo. But here, not the shadow of necessity existed, and the life of an excellent officer was lost without a palliating plea. The disastrous effects of this casualty were felt severely. Colonel Brooke, the second in command, is described as ‘an officer of decided personal courage, but, perhaps, better calculated to lead a battalion, than to guide an army.’ The battle that followed was better contested than the affair of Bladensburg. The American line was not shaken either by the musquetry or the artillery, and did not give way until the bayonet was laid in the rest.

‘As soon as their left gave way, the whole American army fell into confusion; nor do I recollect on any occasion to have witnessed a more complete rout. Infantry, cavalry, and artillery, were huddled together, without the smallest regard to order or regularity. The sole subject of anxiety seemed to be, which should escape first from the field of battle; insomuch that numbers were actually trodden down by their countrymen in the hurry of the flight.’

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‘ In strolling over the field of battle, I came unexpectedly upon a wounded American, who lay among some bushes with his leg broken. I drew near to offer him assistance, but, on seeing me, the wretch screamed out, and appeared in the greatest alarm ; nor was it without some difficulty that I could persuade him he had nothing to fear. At last, being convinced that I intended him no harm, the fellow informed me, that it was impressed upon the minds of their soldiers by the officers, that from the British they might expect no quarter ; and that it was consequently their determination to give no quarter to the British. The fellow might belie his countrymen, and I hope and believe he did, but such was his report to me.’

The army, on the following day, came in sight of the lines of Baltimore, defended by from 15 to 20,000 men and a large train of artillery. To attack these in front, would have been exposing the assailants to tremendous slaughter, and it was determined to carry Fort M’Henry, a fortification on the extreme left of the entrenchments, and close to the bank of the river on which the city stands. It was, however, necessary that the guns of the fort should be silenced by the fire of the shipping ; and here, so many difficulties, both natural and artificial, were found to be interposed, that the large ships could not get up. It is intimated by Mr. James, that the admiral called off the bomb-ships without necessity, and that an offer was made to him, by several captains of frigates, to lighten their vessels and lay them alongside the batteries, but refused. Be this as it may, the enterprise was abandoned, and the troops reached, unpursued and unharassed, the point whence they commenced their advance. On the return march, while passing the ground where the battle had been fought,

‘ I saw,’ observes the Author, ‘ several men hanging lifeless among the branches of trees, and learnt that they had been riflemen, who chose, during the battle, to fix themselves in these elevated situations, for the combined purposes of securing a good aim, and avoiding danger. Whatever might be their success in the first of these designs, in the last they failed ; for our men soon discovered them, and, considering the thing as *unfair*, refused to give them quarter, and shot them on their perches.’

The death of General Ross seemed to have broken up the plan of operation, whatever it might be : the fleet separated, and that portion to which the Author was attached, anchored in the Patuxent. Here the officers were in the habit of making excursions in different directions, heedless of the danger to which they were exposing themselves.

‘ On one of these occasions, several officers from the 85th regiment agreed to pass a day together at a farm-house, about a quarter of a mile from the stream ; and taking with them ten soldiers, unarmed, to row the boat, a few sailors, and a young midshipman, not more than twelve years of age, they proceeded to put their determination into

practice. Leaving the men under the command of their youthful pilot, to take care of the boat, the officers went on to the house, but had not been there above an hour, when they were alarmed by a shout which sounded as if it came from the river. Looking out, they beheld their party surrounded by seventy or eighty mounted riflemen; the boat dragged upon the beach, and set on fire. Giving themselves up for lost, they continued, for an instant, in a sort of stupor; but the master of the house, to whom some kindness had been shown by our people, proved himself grateful, and letting them out by a back door, directed them to hide themselves in the wood, while he should endeavour to turn their pursuers on a wrong scent. As they had nothing to trust to except the honour of this American, it cannot be supposed that they felt much at ease; but seeing no better course before them, they resigned themselves to his guidance, and plunging into the thicket, concealed themselves as well as they could among the under-wood. In the mean time, the American soldiers, having secured all that were left behind, except the young midshipman, who fled into the wood in spite of the fire, divided into two bodies, one of which approached the house, while the other endeavoured to overtake the brave boy. It so chanced that the party in pursuit passed close to the officers in concealment, but, by the greatest good fortune, did not observe them. They succeeded, however, in catching a glimpse of the midshipman, just as he had gained the water's edge, and was pushing off a light canoe which he had loosened from the stump of a tree. The barbarians immediately gave chase, firing at the brave lad, and calling out to surrender; but the gallant youth paid no attention either to their voices or their bullets. Launching his little bark, he put to sea with a single paddle, and, regardless of the showers of balls which fell about him, returned alone and unhurt to the ship.

While one party was thus employed, the other hastened to the house in full expectation of capturing the officers. But their host kept his word with great fidelity, and having directed his countrymen towards another farm-house at some distance from his own, and in an opposite quarter from where his guests lay, he waited till they were out of sight, and then joined his new friends in their concealment. Bringing with him such provisions as he could muster, he advised them to keep quiet till dark, when, their pursuers having departed, he conducted them to the river, supplied them with a large canoe, and sent them off in perfect safety to the fleet.

On reaching their ship, they found the 85th regiment under arms, and preparing to land, for the purpose of either releasing their comrades from captivity, or inflicting exemplary punishment upon the farmer by whose treachery it was supposed that they had suffered. But when the particulars of his behaviour were related, the latter alternative was at once abandoned; and it was determined to force a dismissal of the captives, by advancing up the country, and laying waste every thing with fire and sword. The whole of the light brigade was accordingly carried on shore, and halted on the beach, whilst a messenger was sent forward to demand back the prisoners. Such, however, was the effect of his threatening, that the demand was

at once complied with, and they returned on board without having committed any ravages, or marched above two miles from the boats.'

At length, the fleet left the Chesapeake for Jamaica. On the voyage, our Author had an opportunity of seeing a 'picture in little' of a sea-fight; the Volcano bomb-ship, on board of which he had embarked, having been attacked by a privateer, which, after a few broadsides, failing in an attempt to board, escaped by superior sailing. The scenery of Jamaica, the fire-flies, and the Maroons, supply materials for interesting description; and its slavery, for a string of miserable and cold-hearted common-places about the happiness of the negroes, and their incapacity for any thing higher than the life they actually lead. Just as if all this, if it were as true as it is disgustingly false, gave their fellow-creatures the right to treat them as mere draught-animals. We are told that, when manumitted, they ask to be made slaves again—'*they beg, as a favour, to be received once more into their original state of slavery.*' It is admitted that the slave

'may be beaten, and cannot resist; but he never is beaten, *unless he deserves it*: and to a man afflicted, or, if you please, ennobled by no fine feelings of honour, *a beating produces no pain, EXCEPT WHAT MAY ARISE FROM THE STROKES THEMSELVES!*'

After this, who can doubt the lawfulness of enslaving, and the felicity of slaves? and who will venture to question the 'fine feelings' and the Christian temper of this exquisite moralist?

New Orleans was now the point of destination, and the principal casualty of the voyage consisted in the very extraordinary taste of an inhabitant—not an alderman most certainly—of the Grand Cayman, who brought off a boat-load of 'fine turtle,' which he exchanged, at fifty per cent. discount, for salt pork. We despair of comprising within contracted limits, what the Writer before us has failed to make clear with time and space *ad libitum*; and we shall therefore refer our readers to the map and the gazetteer for the more distinct definition of the natural difficulties which bar the approach to New Orleans. Swamps and shallow lakes make its climate destructive, but add greatly to its means of military defence. The first contract the approaches, and the second are innavigable by ships of considerable draught. Such, in fact, are altogether the intricacy and difficulty of the access, that the most precise information could alone have given certainty to the naval and military movements. It seems, however, that, whether from error or treachery, the intelligence given was completely erroneous; and a forward movement of the first



corps that landed, in expectation of a general rising in favour of the invaders, had nearly occasioned its complete destruction. The American general Jackson seems to have been an able and enterprising officer, and he had excellent advisers at hand. Humbert, the general who commanded the French division that landed in Ireland, was with him, and no doubt afforded him effective assistance. But his best allies were the mistakes of the assailants. In the first place, the point of attack appears to have been ill-chosen; and, secondly, had the English general, Keane, pushed forward more vigorously when he made his first questionable advance, he would have found New Orleans defenceless. The final and crowning error lay in the fatal gallantry which led the intrepid Pakenham to persist in the attack of Jackson's lines, after the disorganization of his force through the misconduct of Colonel Mullens. We have neither space nor inclination for the details of this miserable business, but we shall make room for the Writer's description of the commencement of the night-attack made by the Americans on the bivouac of General Keane.

' Darkness having set in, the fires were made to blaze with increased splendour, our evening meal was eaten, and we prepared to sleep. But about half-past seven o'clock, the attention of several individuals was drawn to a large vessel, which seemed to be stealing up the river till she came opposite to our camp; when her anchor was dropped, and her sails leisurely furled. At first, we were doubtful whether she might not be one of our own cruisers which had passed the port unobserved, and had arrived to render her assistance in our future operations. To satisfy this doubt, she was repeatedly hailed, but returned no answer; when, an alarm spreading through the bivouac, all thought of sleep was laid aside. Several musket-shots were now fired at her with the design of exacting a reply, of which no notice was taken; till at length, having fastened all her sails, and swung her broad-side towards us, we could distinctly hear some one cry out in a commanding voice, 'Give them this for the honour of America.' The words were instantly followed by the flashes of her guns, and a deadly shower of grape swept down numbers in the camp.

' Against this dreadful fire, we had nothing whatever to oppose. The artillery which we had landed was too light to bring into competition with an adversary so powerful; and as she had anchored within a short distance of the opposite bank, no musketry could reach her with any precision or effect. A few rockets were discharged, which made a beautiful appearance in the air; but the rocket is an uncertain weapon, and these deviated too far from their object to produce even terror among those against whom they were directed. Under these circumstances, as nothing could be done offensively, our sole object was to shelter the men as much as possible from this iron hail. With this view, they were commanded to leave the fires, and to hasten



under the dyke. Thither all, accordingly, repaired, without much regard to order and regularity, and laying ourselves along wherever we could find room, we listened in painful silence to the pattering of grape-shot among our huts, and to the shrieks and groans of those who lay wounded beside them.

‘ The night was now as dark as pitch, the moon being but young, and totally obscured with clouds. Our fires, deserted by us, and beat about by the enemy’s shot, began to burn red and dull, and, except when the flashes of those guns which played upon us cast a momentary glare, not an object could be distinguished at the distance of a yard. In this state we lay for nearly an hour, unable to move from our ground, or offer any opposition to those who kept us there ; when a straggling fire of musketry called our attention towards the piquets, and warned us to prepare for a closer and more desperate strife. As yet, however, it was uncertain from what cause this dropping fire arose. It might proceed from the sentinels, who, alarmed by the cannonade from the river, mistook every tree for an American ; and till this should be more fully ascertained, it would be improper to expose the troops, by moving any of them from the shelter which the bank afforded. But these doubts were not permitted to continue long in existence. The dropping fire having paused for a few moments, was succeeded by a fearful yell ; and the heavens were illuminated on all sides by a semi-circular blaze of musketry. It was now clear that we were surrounded, and that by a very superior force ; and, therefore, no alternative remaining, but, either to surrender at discretion, or to beat back the assailants.

‘ The first of these plans was never for an instant thought of ; and the second was immediately put into force. Rushing from under the bank, the 85th and 95th flew to support the piquets, while the 4th, stealing to the rear of the encampment, formed close column, and remained as a reserve. But to describe this action, is altogether out of the question, for it was such a battle as the annals of modern warfare can hardly match. All order, all discipline were lost. Each officer, as he was able to collect twenty or thirty men round him, advanced into the middle of the enemy, when it was fought hand to hand, bayonet to bayonet, and sword to sword, with the tumult and ferocity of one of Homer’s combats.’ pp. 283—287.

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‘ COWSLIPS.

‘ Favourites of my early hours,  
Still I love your golden flowers !  
Not the way-side primrose, pale,  
Shivering in the wintry gale ;  
Not the daisy ; no, nor yet,  
The sweet-scented violet,  
Though I love them each, can be  
Ever half as dear to me.

‘ Tales of olden time ye tell,  
Of the sweet-toned Sabbath bell,  
Heard, as through the mead we trod,  
To the distant house of God ;—  
Of the brook in verdure lost —  
Of the rustic bridge we crost !—

Golden pathway—golden hours :  
Then my very thoughts were flowers !

‘ I remember, when the day  
Morning’s dew had dried away,  
I, one of an infant band,  
With an eager eye and hand,  
Sought and pluck’d your cluster’d bells  
In the shady woods and dells,  
Nor forgot that should be mine  
Fragrant tea and future wine.

‘ Days of ‘infancy ! alas !  
Why do ye so quickly pass ?  
What would I relinquish now  
For that sunny eye and brow—  
For that meek and unwarp’d will—  
For that ignorance of ill,  
Which were mine at five years old,  
Ere life’s dark page was unrolled !

‘ Since I follow weightier things,  
Vanished are my spirit’s wings ;  
Cloudless is my heart no more,  
But with care all shadow’d o’er ;  
Never may it know again  
The pure joy that warm’d it then,  
When its highest hopes were crown’d—  
Hopes, a cowslip field could bound !’

‘ The Exile’s Return’ is, perhaps, altogether, the most successful poem in the volume ; and we shall give it entire. There are some faults in it, which we should not think it necessary to notice, if they were mere slips of the pen ; but, as they are imitated faults and studied slovenliness, we must warn our Author, that bad grammar and bad construction, such illicit versification as parts the verb and its preposition, tyrannically assigning them to separate lines, and still worse, which divides one sentence between two stanzas, leaving the last line of the one to struggle towards the first line of the next, like the severed parts of a worm under the gardener’s spade ;—such proceedings, we say, can never be legalized by precedent, or tolerated in any minor poet,

#### ‘ THE EXILE’S RETURN.

‘ My head hath whitened ’neath the orient sun,  
My heart is worn by many an hour of care :  
At times I deemed my course was well nigh run,  
For it was mine in peril oft to share ;  
But from the hour my exile life begun,  
I had this hope to hold me from despair,  
That when long years were vanished, the same glen  
My boyhood knew, should know my steps again.

- ' Oft thought I of the cottage in that vale,  
 With green o'ergrown, and canopied by trees;  
 Where ne'er the songs of birds were known to fail,  
 And each bright day brought troops of humming bees  
 To the rich verdure mantling o'er the pale,  
 Sweet woodbine, mossy rose, and fragrant pease:—  
 Of her who was my all, and who is now—  
 But what she *is*, O ruthless grave, say thou!
- ' And of that pleasant bower where oft we met  
 When the close branches arbour'd us around,  
 So woven that they bade the pattering wet  
 A green defiance, and the sloping ground  
 Was clothed with furry mosses; flowers unset,  
 But springing wild were there; and not a sound  
 Could reach us, save the dying sobs and heaves  
 Of the light breeze, and rustling of the leaves.
- ' And I at last am here; the heavy sea  
 Is crost, its droning voice hath left my ear;  
 The self-same branches now wave over me  
 That in my days of infancy were dear;  
 Ah, my old comrades, when we parted, ye  
 Like me were in your spring—now both are sere;  
 Ye fade, but soon ye know returning bloom,  
 While I must fade into the wintry tomb!
- ' Here will I pause, on this, the very mound  
 Whence my sad eyes sent forth their last adieu  
 To my once happy home; each spot of ground  
 Is as I left it, fields and lanes I knew,  
 Are not, as I am, alter'd; *there* we found  
 Such heaps of violets,—*there* the hawthorn grew,  
 The tree my mother loved so—where is *she*?  
 Ah, my long tearless eyes, methinks in ye
- ' The long-sealed founts of other days gush forth:  
 The griefs of early years stalk from their grave  
 And haunt me like dark spirits;—can thy worth,  
 Thy fondness, be forgotten?—Yew-trees wave  
 With a sepulchral sadness o'er the earth  
 Where thou dost sleep; nor love nor health could save  
 Thee from an early tomb; we laid thee where  
 Yon lowly spire pierces the placid air.
- ' Stay thee an instant here, thou aged man!  
 Thy thin and frosty locks, methinks, do speak  
 Knowledge of by-gone years; why dost thou scan  
 My features thus with thy dim vision, bleak  
 With life's most cold December; but, though wan,  
 And time-bleached from its hue may be thy cheek,  
 Methinks 'twas once familiar; aught canst tell  
 Of they who in yon bower of greenness dwell?

practice. Leaving the men under the command of their youthful pilot, to take care of the boat, the officers went on to the house, but had not been there above an hour, when they were alarmed by a shout which sounded as if it came from the river. Looking out, they beheld their party surrounded by seventy or eighty mounted riflemen; the boat dragged upon the beach, and set on fire. Giving themselves up for lost, they continued, for an instant, in a sort of stupor; but the master of the house, to whom some kindness had been shown by our people, proved himself grateful, and letting them out by a back door, directed them to hide themselves in the wood, while he should endeavour to turn their pursuers on a wrong scent. As they had nothing to trust to except the honour of this American, it cannot be supposed that they felt much at ease; but seeing no better course before them, they resigned themselves to his guidance, and plunging into the thicket, concealed themselves as well as they could among the under-wood. In the mean time, the American soldiers, having secured all that were left behind, except the young midshipman, who fled into the wood in spite of the fire, divided into two bodies, one of which approached the house, while the other endeavoured to overtake the brave boy. It so chanced that the party in pursuit passed close to the officers in concealment, but, by the greatest good fortune, did not observe them. They succeeded, however, in catching a glimpse of the midshipman, just as he had gained the water's edge, and was pushing off a light canoe which he had loosened from the stump of a tree. The barbarians immediately gave chase, firing at the brave lad, and calling out to surrender; but the gallant youth paid no attention either to their voices or their bullets. Launching his little bark, he put to sea with a single paddle, and, regardless of the showers of balls which fell about him, returned alone and unhurt to the ship.

While one party was thus employed, the other hastened to the house in full expectation of capturing the officers. But their host kept his word with great fidelity, and having directed his countrymen towards another farm-house at some distance from his own, and in an opposite quarter from where his guests lay, he waited till they were out of sight, and then joined his new friends in their concealment. Bringing with him such provisions as he could muster, he advised them to keep quiet till dark, when, their pursuers having departed, he conducted them to the river, supplied them with a large canoe, and sent them off in perfect safety to the fleet.

On reaching their ship, they found the 85th regiment under arms, and preparing to land, for the purpose of either releasing their comrades from captivity, or inflicting exemplary punishment upon the farmer by whose treachery it was supposed that they had suffered. But when the particulars of his behaviour were related, the latter alternative was at once abandoned; and it was determined to force a dismissal of the captives, by advancing up the country, and laying waste every thing with fire and sword. The whole of the light brigade was accordingly carried on shore, and halted on the beach, whilst a messenger was sent forward to demand back the prisoners. Such, however, was the effect of his threatening, that the demand was

at once complied with, and they returned on board without having committed any ravages, or marched above two miles from the boats.'

At length, the fleet left the Chesapeake for Jamaica. On the voyage, our Author had an opportunity of seeing a 'picture in little' of a sea-fight; the Volcano bomb-ship, on board of which he had embarked, having been attacked by a privateer, which, after a few broadsides, failing in an attempt to board, escaped by superior sailing. The scenery of Jamaica, the fire-flies, and the Maroons, supply materials for interesting description; and its slavery, for a string of miserable and cold-hearted common-places about the happiness of the negroes, and their incapacity for any thing higher than the life they actually lead. Just as if all this, if it were as true as it is disgustingly false, gave their fellow-creatures the right to treat them as mere draught-animals. We are told that, when manumitted, they ask to be made slaves again—'*they beg, as a favour, to be received once more into their original state of slavery.*' It is admitted that the slave

'may be beaten, and cannot resist; but he never is beaten, *unless he deserves it*: and to a man afflicted, or, if you please, ennobled by no fine feelings of honour, *a beating produces no pain, EXCEPT WHAT MAY ARISE FROM THE STROKES THEMSELVES!*'

After this, who can doubt the lawfulness of enslaving, and the felicity of slaves? and who will venture to question the 'fine feelings' and the Christian temper of this exquisite moralist?

New Orleans was now the point of destination, and the principal casualty of the voyage consisted in the very extraordinary taste of an inhabitant—not an alderman most certainly—of the Grand Cayman, who brought off a boat-load of 'fine turtle,' which he exchanged, at fifty per cent. discount, for salt pork. We despair of comprising within contracted limits, what the Writer before us has failed to make clear with time and space *ad libitum*; and we shall therefore refer our readers to the map and the gazetteer for the more distinct definition of the natural difficulties which bar the approach to New Orleans. Swamps and shallow lakes make its climate destructive, but add greatly to its means of military defence. The first contract the approaches, and the second are innavigable by ships of considerable draught. Such, in fact, are altogether the intricacy and difficulty of the access, that the most precise information could alone have given certainty to the naval and military movements. It seems, however, that, whether from error or treachery, the intelligence given was completely erroneous; and a forward movement of the first



corps that landed, in expectation of a general rising in favour of the invaders, had nearly occasioned its complete destruction. The American general Jackson seems to have been an able and enterprising officer, and he had excellent advisers at hand. Humbert, the general who commanded the French division that landed in Ireland, was with him, and no doubt afforded him effective assistance. But his best allies were the mistakes of the assailants. In the first place, the point of attack appears to have been ill-chosen; and, secondly, had the English general, Keane, pushed forward more vigorously when he made his first questionable advance, he would have found New Orleans defenceless. The final and crowning error lay in the fatal gallantry which led the intrepid Pakenham to persist in the attack of Jackson's lines, after the disorganization of his force through the misconduct of Colonel Mullens. We have neither space nor inclination for the details of this miserable business, but we shall make room for the Writer's description of the commencement of the night-attack made by the Americans on the bivouac of General Keane.

' Darkness having set in, the fires were made to blaze with increased splendour, our evening meal was eaten, and we prepared to sleep. But about half-past seven o'clock, the attention of several individuals was drawn to a large vessel, which seemed to be stealing up the river till she came opposite to our camp; when her anchor was dropped, and her sails leisurely furled. At first, we were doubtful whether she might not be one of our own cruisers which had passed the port unobserved, and had arrived to render her assistance in our future operations. To satisfy this doubt, she was repeatedly hailed, but returned no answer; when, an alarm spreading through the bivouac, all thought of sleep was laid aside. Several musket-shots were now fired at her with the design of exacting a reply, of which no notice was taken; till at length, having fastened all her sails, and swung her broad-side towards us, we could distinctly hear some one cry out in a commanding voice, 'Give them this for the honour of America.' The words were instantly followed by the flashes of her guns, and a deadly shower of grape swept down numbers in the camp.

' Against this dreadful fire, we had nothing whatever to oppose. The artillery which we had landed was too light to bring into competition with an adversary so powerful; and as she had anchored within a short distance of the opposite bank, no musketry could reach her with any precision or effect. A few rockets were discharged, which made a beautiful appearance in the air; but the rocket is an uncertain weapon, and these deviated too far from their object to produce even terror among those against whom they were directed. Under these circumstances, as nothing could be done offensively, our sole object was to shelter the men as much as possible from this iron hail. With this view, they were commanded to leave the fires, and to hasten

under the dyke. Thither all, accordingly, repaired, without much regard to order and regularity, and laying ourselves along wherever we could find room, we listened in painful silence to the pattering of grape-shot among our huts, and to the shrieks and groans of those who lay wounded beside them.

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‘ Favourites of my early hours,  
Still I love your golden flowers !  
Not the way-side primrose, pale,  
Shivering in the wintry gale ;  
Not the daisy ; no, nor yet,  
The sweet-scented violet,  
Though I love them each, can be  
Ever half as dear to me.

‘ Tales of olden time ye tell,  
Of the sweet-toned Sabbath bell,  
Heard, as through the mead we trod,  
To the distant house of God ;—  
Of the brook in verdure lost —  
Of the rustic bridge we crost !—



practice. Leaving the men under the command of their youthful pilot, to take care of the boat, the officers went on to the house, but had not been there above an hour, when they were alarmed by a shout which sounded as if it came from the river. Looking out, they beheld their party surrounded by seventy or eighty mounted riflemen; the boat dragged upon the beach, and set on fire. Giving themselves up for lost, they continued, for an instant, in a sort of stupor; but the master of the house, to whom some kindness had been shown by our people, proved himself grateful, and letting them out by a back door, directed them to hide themselves in the wood, while he should endeavour to turn their pursuers on a wrong scent. As they had nothing to trust to except the honour of this American, it cannot be supposed that they felt much at ease; but seeing no better course before them, they resigned themselves to his guidance, and plunging into the thicket, concealed themselves as well as they could among the under-wood. In the mean time, the American soldiers, having secured all that were left behind, except the young midshipman, who fled into the wood in spite of the fire, divided into two bodies, one of which approached the house, while the other endeavoured to overtake the brave boy. It so chanced that the party in pursuit passed close to the officers in concealment, but, by the greatest good fortune, did not observe them. They succeeded, however, in catching a glimpse of the midshipman, just as he had gained the water's edge, and was pushing off a light canoe which he had loosened from the stump of a tree. The barbarians immediately gave chase, firing at the brave lad, and calling out to surrender; but the gallant youth paid no attention either to their voices or their bullets. Launching his little bark, he put to sea with a single paddle, and, regardless of the showers of balls which fell about him, returned alone and unhurt to the ship.

While one party was thus employed, the other hastened to the house in full expectation of capturing the officers. But their host kept his word with great fidelity, and having directed his countrymen towards another farm-house at some distance from his own, and in an opposite quarter from where his guests lay, he waited till they were out of sight, and then joined his new friends in their concealment. Bringing with him such provisions as he could muster, he advised them to keep quiet till dark, when, their pursuers having departed, he conducted them to the river, supplied them with a large canoe, and sent them off in perfect safety to the fleet.

On reaching their ship, they found the 85th regiment under arms, and preparing to land, for the purpose of either releasing their comrades from captivity, or inflicting exemplary punishment upon the farmer by whose treachery it was supposed that they had suffered. But when the particulars of his behaviour were related, the latter alternative was at once abandoned; and it was determined to force a dismissal of the captives, by advancing up the country, and laying waste every thing with fire and sword. The whole of the light brigade was accordingly carried on shore, and halted on the beach, whilst a messenger was sent forward to demand back the prisoners. Such, however, was the effect of his threatening, that the demand was



at once complied with, and they returned on board without having committed any ravages, or marched above two miles from the boats.'

At length, the fleet left the Chesapeake for Jamaica. On the voyage, our Author had an opportunity of seeing a 'picture in little' of a sea-fight; the Volcano bomb-ship, on board of which he had embarked, having been attacked by a privateer, which, after a few broadsides, failing in an attempt to board, escaped by superior sailing. The scenery of Jamaica, the fire-flies, and the Maroons, supply materials for interesting description; and its slavery, for a string of miserable and cold-hearted common-places about the happiness of the negroes, and their incapacity for any thing higher than the life they actually lead. Just as if all this, if it were as true as it is disgustingly false, gave their fellow-creatures the right to treat them as mere draught-animals. We are told that, when manumitted, they ask to be made slaves again—'*they beg, as a favour, to be received once more into their original state of slavery.*' It is admitted that the slave

'may be beaten, and cannot resist; but he never is beaten, *unless he deserves it*: and to a man afflicted, or, if you please, ennobled by no fine feelings of honour, *a beating produces no pain, EXCEPT WHAT MAY ARISE FROM THE STROKES THEMSELVES!*'

After this, who can doubt the lawfulness of enslaving, and the felicity of slaves? and who will venture to question the 'fine feelings' and the Christian temper of this exquisite moralist?

New Orleans was now the point of destination, and the principal casualty of the voyage consisted in the very extraordinary taste of an inhabitant—not an alderman most certainly—of the Grand Cayman, who brought off a boat-load of 'fine turtle,' which he exchanged, at fifty per cent. discount, for salt pork. We despair of comprising within contracted limits, what the Writer before us has failed to make clear with time and space *ad libitum*; and we shall therefore refer our readers to the map and the gazetteer for the more distinct definition of the natural difficulties which bar the approach to New Orleans. Swamps and shallow lakes make its climate destructive, but add greatly to its means of military defence. The first contract the approaches, and the second are innavigable by ships of considerable draught. Such, in fact, are altogether the intricacy and difficulty of the access, that the most precise information could alone have given certainty to the naval and military movements. It seems, however, that, whether from error or treachery, the intelligence given was completely erroneous; and a forward movement of the first

corps that landed, in expectation of a general rising in favour of the invaders, had nearly occasioned its complete destruction. The American general Jackson seems to have been an able and enterprising officer, and he had excellent advisers at hand. Humbert, the general who commanded the French division that landed in Ireland, was with him, and no doubt afforded him effective assistance. But his best allies were the mistakes of the assailants. In the first place, the point of attack appears to have been ill-chosen; and, secondly, had the English general, Keane, pushed forward more vigorously when he made his first questionable advance, he would have found New Orleans defenceless. The final and crowning error lay in the fatal gallantry which led the intrepid Pakenham to persist in the attack of Jackson's lines, after the disorganization of his force through the misconduct of Colonel Mullens. We have neither space nor inclination for the details of this miserable business, but we shall make room for the Writer's description of the commencement of the night-attack made by the Americans on the bivouac of General Keane.

' Darkness having set in, the fires were made to blaze with increased splendour, our evening meal was eaten, and we prepared to sleep. But about half-past seven o'clock, the attention of several individuals was drawn to a large vessel, which seemed to be stealing up the river till she came opposite to our camp; when her anchor was dropped, and her sails leisurely furled. At first, we were doubtful whether she might not be one of our own cruisers which had passed the port unobserved, and had arrived to render her assistance in our future operations. To satisfy this doubt, she was repeatedly hailed, but returned no answer; when, an alarm spreading through the bivouac, all thought of sleep was laid aside. Several musket-shots were now fired at her with the design of exacting a reply, of which no notice was taken; till at length, having fastened all her sails, and swung her broad-side towards us, we could distinctly hear some one cry out in a commanding voice, 'Give them this for the honour of America.' The words were instantly followed by the flashes of her guns, and a deadly shower of grape swept down numbers in the camp.

' Against this dreadful fire, we had nothing whatever to oppose. The artillery which we had landed was too light to bring into competition with an adversary so powerful; and as she had anchored within a short distance of the opposite bank, no musketry could reach her with any precision or effect. A few rockets were discharged, which made a beautiful appearance in the air; but the rocket is an uncertain weapon, and these deviated too far from their object to produce even terror among those against whom they were directed. Under these circumstances, as nothing could be done offensively, our sole object was to shelter the men as much as possible from this iron hail. With this view, they were commanded to leave the fires, and to hasten

under the dyke. Thither all, accordingly, repaired, without much regard to order and regularity, and laying ourselves along wherever we could find room, we listened in painful silence to the pattering of grape-shot among our huts, and to the shrieks and groans of those who lay wounded beside them.

‘ The night was now as dark as pitch, the moon being but young, and totally obscured with clouds. Our fires, deserted by us, and beat about by the enemy’s shot, began to burn red and dull, and, except when the flashes of those guns which played upon us cast a momentary glare, not an object could be distinguished at the distance of a yard. In this state we lay for nearly an hour, unable to move from our ground, or offer any opposition to those who kept us there ; when a straggling fire of musketry called our attention towards the piquets, and warned us to prepare for a closer and more desperate strife. As yet, however, it was uncertain from what cause this dropping fire arose. It might proceed from the sentinels, who, alarmed by the cannonade from the river, mistook every tree for an American ; and till this should be more fully ascertained, it would be improper to expose the troops, by moving any of them from the shelter which the bank afforded. But these doubts were not permitted to continue long in existence. The dropping fire having paused for a few moments, was succeeded by a fearful yell ; and the heavens were illuminated on all sides by a semi-circular blaze of musketry. It was now clear that we were surrounded, and that by a very superior force ; and, therefore, no alternative remaining, but, either to surrender at discretion, or to beat back the assailants.

‘ The first of these plans was never for an instant thought of ; and the second was immediately put into force. Rushing from under the bank, the 85th and 95th flew to support the piquets, while the 4th, stealing to the rear of the encampment, formed close column, and remained as a reserve. But to describe this action, is altogether out of the question, for it was such a battle as the annals of modern warfare can hardly match. All order, all discipline were lost. Each officer, as he was able to collect twenty or thirty men round him, advanced into the middle of the enemy, when it was fought hand to hand, bayonet to bayonet, and sword to sword, with the tumult and ferocity of one of Homer’s combats.’ pp. 283—287.

Throughout the whole of this transaction, there was no opportunity for manœuvring on a grand scale. Excepting the night-attack on the British advance, in which he failed, General Jackson did nothing more than command an army that defended a parapet too lofty to be carried but by escalade. Having repelled the enemy, he was satisfied, and made no attempt to harass the retreat. Yet it is for such an affair as this, that General Wilkinson claims the highest place of honour—‘ *Marengo, Austerlitz, Leipsic, New Orleans, and Waterloo.*’

Peace was concluded soon after this event ; a hasty peace, which has left unadjusted all the causes of war, but which we

devoutly hope may be made complete and lasting by a spirit of mutual concession and courtesy. The Writer returned home soon afterwards, making a short sojourn, *in transitu*, at the Havannah.

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Art. VIII. 1. *The Heart, with Odes, and other Poems.* By Percy Rolle. Fcap. 8vo. pp. 126. London. 1826.

2. *Poetical Illustrations of Passages of Scripture.* By Emily Taylor. Fcap 8vo. pp. 80. Price 2s. 6d. Wellington, 1826.

**T**HE first of these little publications belongs to a class of works which require, on the part of a Reviewer, kind and delicate handling,—the first essays of a young Author, who has embarked in the perilous adventure the whole capital of his intellectual substance, and trembling waits the breeze. Such volumes claim the critic's notice, not because they are of any importance to the public, but because they are of immense interest to the individual; and while ordinary readers will concern themselves merely with the obvious merits or demerits of the performance, the Reviewer has to exercise the functions of an augur, and to pronounce upon the talent which it indicates, and the promise it affords. The productions of boyhood cannot hope for more than to be praised and be forgotten; but much, as respects the future efforts and character of the young author, may depend upon the reception he meets with from those to whom he perhaps rashly but ingenuously appeals. Possibly, we may have been deemed, sometimes, too liberal of praise in noticing such productions; but a little praise given *in advance* in some instances, is not ill-bestowed; and we have seldom been deceived by the result. The chief danger is that of encouraging those who have been tolerably successful with a first publication, to take to versifying as a trade, and to carry their small wares to market as a regular source of profit, till they have written themselves down, or written themselves out, and are compelled to look out for some better employment. This abuse of critical lenity, however, ought by no means to harden us against the claims of youthful suppliants for fame, or render us unjust to real merit.

A modest advertisement to Mr. Rolle's volume apologises for the obvious inequality and juvenile character of his present performance, in terms which bespeak much good sense,—a more rare and hopeful quality, let us be permitted to say, in young poets, than much that passes for genius. His mind has evidently outgrown, already, his verse.

'The Writer is aware that a sombrous expression of sentiment occasionally discovers itself in the following pages; but he hopes it

will never be found to degenerate into misanthropy. He is particularly anxious that this should not be ascribed to a desire on his part to participate in that fashion of affected gloom, which, originated by one of mighty endowments, has, of late years, too much prevailed. He has felt, in those moments of temporary depression of spirits which are incidental to all, more disposed to indulge his inclination to verse than at other seasons ; and that his pieces should frequently have taken the hue of his feelings, is by no means extraordinary.'

Nor is it by any means extraordinary, that he should feel a wish to publish them, although this supplies no very strong reason for selecting the effusions of such morbid moods. But we hold it as a favourable sign, when a young writer begins to shake off the shackles of a servile imitation of some popular model, and shews himself able to form a sober and discriminating estimate of the genius which had once warmed and dazzled his boyish fancy. Our opinion of Lord Byron's poetry has been repeatedly given. Much of it is exquisitely and inimitably fine ; but, like Thomson's and Young's, his style becomes insufferable in his imitators ; and sentiments which, in him, were affectation or lordly spleen, are, in them, grimace and childishness. Mr. Rolle's volume, however, is free from every palpable fault of this kind. The first poem is obviously modelled upon Childe Harold ; it is not, however, a servile imitation. It is a clever essay, and would have commanded commendation as a prize poem ; it is, evidently, the Author's most serious and laboured effort, and it has served to supply a title to the volume. Yet, notwithstanding all this, the Author is, we make no doubt, aware ere this, that it is neither the best nor the most pleasing poem in the volume ; that it is jejune and savours strongly of the morbid feelings of disconsolate seventeen. The following elegant little poem has a thousand times more ' heart ' in it.

‘ COWSLIPS.

‘ Favourites of my early hours,  
Still I love your golden flowers !  
Not the way-side primrose, pale,  
Shivering in the wintry gale ;  
Not the daisy ; no, nor yet,  
The sweet-scented violet,  
Though I love them each, can be  
Ever half as dear to me.

‘ Tales of olden time ye tell,  
Of the sweet-toned Sabbath bell,  
Heard, as through the mead we trod,  
To the distant house of God ;—  
Of the brook in verdure lost —  
Of the rustic bridge we crost !—

Golden pathway—golden hours :  
 Then my very thoughts were flowers !  
 ‘ I remember, when the day  
 Morning’s dew had dried away,  
 I, one of an infant band,  
 With an eager eye and hand,  
 Sought and pluck’d your cluster’d bells  
 In the shady woods and dells,  
 Nor forgot that should be mine  
 Fragrant tea and future wine.  
 ‘ Days of ‘infancy ! alas !  
 Why do ye so quickly pass ?  
 What would I relinquish now  
 For that sunny eye and brow—  
 For that meek and unwarp’d will—  
 For that ignorance of ill,  
 Which were mine at five years old,  
 Ere life’s dark page was unrolled !  
 ‘ Since I follow weightier things,  
 Vanished are my spirit’s wings ;  
 Cloudless is my heart no more,  
 But with care all shadow’d o’er ;  
 Never may it know again  
 The pure joy that warm’d it then,  
 When its highest hopes were crown’d—  
 Hopes, a cowslip field could bound !’

‘ The Exile’s Return’ is, perhaps, altogether, the most successful poem in the volume ; and we shall give it entire. There are some faults in it, which we should not think it necessary to notice, if they were mere slips of the pen ; but, as they are imitated faults and studied slovenliness, we must warn our Author, that bad grammar and bad construction, such illicit versification as parts the verb and its preposition, tyrannically assigning them to separate lines, and still worse, which divides one sentence between two stanzas, leaving the last line of the one to struggle towards the first line of the next, like the severed parts of a worm under the gardener’s spade ;—such proceedings, we say, can never be legalized by precedent, or tolerated in any minor poet,

#### ‘ THE EXILE’S RETURN.

‘ My head hath whitened ’neath the orient sun,  
 My heart is worn by many an hour of care ;  
 At times I deemed my course was well nigh run,  
 For it was mine in peril oft to share ;  
 But from the hour my exile life begun,  
 I had this hope to hold me from despair,  
 That when long years were vanished, the same glen  
 My boyhood knew, should know my steps again.

- ' Oft thought I of the cottage in that vale,  
 With green o'ergrown, and canopied by trees;  
 Where ne'er the songs of birds were known to fail,  
 And each bright day brought troops of humming bees  
 To the rich verdure mantling o'er the pale,  
 Sweet woodbine, mossy rose, and fragrant pease:—  
 Of her who was my all, and who is now—  
 But what she is, O ruthless grave, say thou!
- ' And of that pleasant bower where oft we met  
 When the close branches arboured us around,  
 So woven that they bade the pattering wet  
 A green defiance, and the sloping ground  
 Was clothed with furry mosses; flowers unset,  
 But springing wild were there; and not a sound  
 Could reach us, save the dying sobs and heaves  
 Of the light breeze, and rustling of the leaves.
- ' And I at last am here; the heavy sea  
 Is crost, its droning voice hath left my ear;  
 The self-same branches now wave over me  
 That in my days of infancy were dear;  
 Ah, my old comrades, when we parted, ye  
 Like me were in your spring—now both are sere;  
 Ye fade, but soon ye know returning bloom,  
 While I must fade into the wintry tomb!
- ' Here will I pause, on this, the very mound  
 Whence my sad eyes sent forth their last adieu  
 To my once happy home; each spot of ground  
 Is as I left it, fields and lanes I knew,  
 Are not, as I am, alter'd; *there* we found  
 Such heaps of violets,—*there* the hawthorn grew,  
 The tree my mother loved so—where is *she*?  
 Ah, my long tearless eyes, methinks in ye
- ' The long-sealed founts of other days gush forth;  
 The griefs of early years stalk from their grave  
 And haunt me like dark spirits;—can thy worth,  
 Thy fondness, be forgotten?—Yew-trees wave  
 With a sepulchral sadness o'er the earth  
 Where thou dost sleep; nor love nor health could save  
 Thee from an early tomb; we laid thee where  
 Yon lowly spire pierces the placid air.
- ' Stay thee an instant here, thou aged man!  
 Thy thin and frosty locks, methinks, do speak  
 Knowledge of by-gone years; why dost thou scan  
 My features thus with thy dim vision, bleak  
 With life's most cold December; but, though wan,  
 And time-bleached from its hue may be thy cheek,  
 Methinks 'twas once familiar; aught canst tell  
 Of they who in yon bower of greenness dwell?



' Thou wilt not tell me so ! my father dead,  
 And garner'd 'neath the church-yard hillock—there !  
 Brothers and kindred o'er the wide world spread !  
 And strangers in my birth-place ! where, Oh where  
 Is, then, that old man's daughter ? we were bred  
 Fond twins together ; she was fond as fair ;  
*Where* is my sister ?—Do I rightly hear ?  
 Then I have comfort yet if she be near ;—

' Lead on, lead on, old man, for I may yet  
 Be blest, though mine no more that much-loved spot,  
 Where first my weeping eyes the day-light met ;  
 Yet is each field, each tree a friend, which not  
 Time's billows sweep from my remembrance, set  
 'There as in adamant, while all forgot  
 Many events and strange scenes that have passed  
 Before my eyes since I beheld them last.

' Art *thou* my sister ?—*THOU* ?—it cannot be !  
 Amelia's eye was bright, her cheek was fair,  
 Her step was springy, and her port was free,  
 And full and flowing waved her auburn hair ;—  
 What is there of this character in *thee* ?  
*Thine* eye is dim, *thy* brow is worn with care,  
*Thou* hast a widow's garb, and that sad look  
 Tells thou'st a widowed heart ;—when last I shook

' My sister's hand, and kissed her snowy brow,  
 She wept, and fast and free the big tears came ;  
 Yes, her eyes gushed forth tears, as *thine* do now,  
 Yet even in weeping ye are not the same ;  
 Hers was an exquisite woe, but not to bow  
 The spirit, not that settled, lifeless, tame,  
 Emotionless, and petrifying grief,  
 That knows not hope, and seeks not for relief.

' Is *this* the hour I sighed for—dreamt of—dwelt  
 On with a fond idolatry ? is this  
 The meed of all I suffered—all I felt ?—  
 My treasure of anticipated bliss ?—  
 My heart ! thy last rays into darkness melt,  
 Henceforth thou'rt but a cold and drear abyss !  
 Would I had perished 'neath the orient beam,  
 In the full faith of my long-cherished dream !' pp. 13—19.

Many of the songs appear to be written for favourite airs ;  
 a difficult task, in which few have succeeded. The lines en-  
 titled, ' Sad will I be no more,' are, we presume, *not* of this  
 description : they are very touching and elegant. We sympa-  
 thize with Mr. Rolle's fondness for the violet, but the ' bee'  
 knows more about flowers and their chronology, than his poet  
 does. We can make room for only one more specimen, and  
 we believe the following will please ur readers.

‘ TEARS.

- ‘ Woman, I envy thee the tears  
 With which thy griefs are wash’d away,  
 And quench’d the deadly fire that sears  
 The heart, and goads it to decay ;  
 As mists are melted into rain  
 And lost, earth’s bosom scattered o’er,  
 So, sighs that rend the heart with pain,  
 Melt into tears, and are no more.
- ‘ Light is the grief that thus can pour  
 Itself from the o’erflowing eyes,  
 To that which racks the bosom’s core,  
 And may not vent its agonies :  
 Often, alas ! ’tis mine to mourn  
 Without a hope to which to fly ;  
 By torture’s tooth my heart is torn,  
 And yet each burning lid is dry !’ pp. 72, 3.

The ‘ Poetical Illustrations of Passages of Scripture’ possess a very high degree of merit. Indeed, we have not lately met with a volume of sacred poetry that has so much gratified us. In our last Number, we had occasion to remark on the singular want of success which has attended the numerous attempts, some of them by our best poets, to give a metrical form to the translation of the Psalms ; notwithstanding which, we maintained the practicability of preserving inviolate, the simplicity of expression and sacred dignity characteristic of the original, in a lyrical version. Had the present volume then been in our hands, we need not, we think, have gone any further for an illustration of our remarks, but might have referred to the following version of the CIII<sup>d</sup> Psalm, as a happy specimen—we were going to say, an almost perfect specimen, from its very simplicity—of what such poems should be. It is not, indeed, complete, because several of the verses of the Psalm are passed over ; but, in point of closeness, without servility, propriety of diction, and spirit, it leaves little to wish for.

‘ PSALM CIII.

- ‘ O Bless the Lord, my soul ! O bless the Lord !  
 Let all that is within me bless his name !  
 Bless him, my soul ; forget not to record  
 His mercies who sustains thy feeble frame :  
 Who thy diseases heals,  
 Who for thy frailty feels,  
 And crowns thy life with good—O bless his holy name !
- ‘ Jehovah is a God of MERCY still ;  
 No long-retained anger will he hide ;  
 Nor does his hand the unerring measure fill  
 Of wrath for us ; nor will he always chide :

Behold, where o'er thy head  
The lofty heavens are spread—  
Thus far beyond thy thought his mercy reaches wide.

‘ And as the east diverges from the west,  
So far the memory of our sins he casts;  
Like a kind father, in whose pitying breast  
Love for his suffering children always lasts;  
Remembering what we are,  
And that the flower most fair,  
Emblem of mortal life, droops at the passing blasts.

‘ Thus ever, evermore, thy mercy, Lord,  
On those who fear thee doth delight to rest;  
And children's children round the world record  
How they that keep thy sacred laws are blest.  
Thou hast prepar'd thy throne,  
And from the heavens look'st down,  
And waiting angels stand to know thy high behest.

‘ O bless the Lord, ye seraphs! that fulfil  
His least commandment, hearkening to his word!  
O bless the Lord, bright agents of his will,  
Whose souls harmonious move in sweet accord!  
Creatures of earth or air,  
Your Maker's praise declare!  
O more than all, my soul, bless thou the Holy Lord!’

The subject of Jonah is beautifully treated, and were not the stanza defective in rhyme, the execution of the poem would be equal to the conception of it.

#### ‘ JONAH.

‘ “ Go thou to Nineveh,  
Thou prophet of the Lord most high!  
The voice of her iniquities  
Hath pierc'd the lofty sky:—  
Tell her, ere forty days be o'er,  
Proud Nineveh shall be no more.”

‘ Reluctant he departs.  
Did his heart bleed in pity? No!—  
Because our God is slow to wrath,  
The prophet's steps were slow;  
Because he knew repentance, prayer,  
Might stay the hand of vengeance there.

‘ And it was so: in dust,  
Humbled, the guilty people knelt;  
Leaving the gorgeous palaces,  
Where late in pomp they dwelt,  
Kings, princes, mourn'd the deep offence,  
And gave themselves to penitence.

‘ Now that his powerful voice,  
Heaven-taught, had reach’d the sinner’s heart,  
Did not the prophet’s soul rejoice,  
And, blessing Heaven, depart ?  
Did not he join the hope, the prayer—  
“ Who knows if yet our God may spare ? ”

‘ No: *his* was not the soul  
Of him, who, pleading in the dust  
For long ungrateful Israel,  
Yet own’d the sentence just.  
Heaven’s gracious thoughts his anger move,  
And Jonah weeps that “ God is Love.”

‘ Sullen, he goes to seek  
A shelter from the noontide heat ;  
When up there sprang above his head  
A shade, so cooling, sweet,—  
“ Jonah was *glad*,” the record says :  
We hear not of the Giver’s praise.

‘ Short was his joy : the plant,  
In one brief night, a worm devour’d ;  
The prophet saw it droop and pine,  
And, angry, miss’d his gourd.  
Yet gentle still those accents fell—  
“ In this thine anger dost thou well ? ”

‘ “ Yes, I do well, e’en thus,  
Thus, angry, unto death to pine.”  
“ Then thou hast pity for the gourd,  
Which cost no toil of thine ;  
Which in a night has flourished,  
And in a night, thou seest, is dead :—

‘ “ And shall no pity rise  
For thousand and ten thousand souls,  
Whom, in the depth of ignorance,  
No sense of right controls ?  
And must not God that city spare,  
Nor babes, nor cattle shelter’d there ? ”

‘ There be, e’en now, who wield  
Heaven’s thunders o’er their brother’s head ;  
Not, Jonah-like, commission’d high,  
The tale of wrath to spread :  
O let them, warn’d by him, beware,  
Nor curse whom God, perhaps, may spare.

‘ And let their guarded souls  
Be to themselves severely true ;  
Sorrowing, pronounce condemning words,  
And let those words be few ;  
Their chiefest joy the joy of heaven,  
O’er love display’d, and sin forgiven.’

Our readers will perceive that we think very highly of the contents of this unpretending volume, as characterized by a considerable degree of originality, and a remarkably correct taste. We can readily believe that its 'humble leaves have 'cost' the Writer

' more

Than they would dream of, in whose hands the pen  
Hath never trembled, as they felt the power  
Of sacred truths, set forth by holiest men,  
And fear'd to mix with such celestial things,  
Their own frail thoughts and vain imaginings.'

The poetical merit of the volume will not, however, in the estimation of many of our readers, form its strongest recommendation. The truly devotional spirit which it breathes in language that cannot be mistaken, renders it unnecessary that we should add a word to ensure its extensive circulation. We even hesitate as to taking another specimen from so small a volume; but the following poem has pleased us so much that we shall venture to transcribe it.

#### ' TRUST IN GOD.

' When summer suns their radiance fling  
O'er every bright and beauteous thing;  
When, strong in faith, the evil day  
Of pain and grief seems far away;  
When sorrow, soon as felt, is gone,  
And smooth the stream of life glides on;  
When Duty, cheerful, chosen, free,  
Brings her own prompt reward to thee;—  
'Tis easy, then, my soul, to raise  
The grateful song of heavenly praise.

' But, worn and languid, day and night,  
To see the same unchanging sight,  
To feel the rising morn can bring  
Nor health nor ease upon its wing,  
Nor form of beauty can create,  
The languid sense to renovate;  
To look within, and feel the mind  
Full charg'd with blessings for mankind;  
Then, gazing round this little room,  
To whisper, "This must be thy doom;  
Here must thou struggle; here, alone,  
Repress tir'd nature's rising moan:"  
O then, my soul, how hard to raise,  
In such an hour, the song of praise!

' To look on all this scene of tears,  
Of doubts, of wishes, hopes, and fears,

As some preluding strain that tries  
Our discords and our harmonies ;  
To think how many a jarring string  
The Master-hand in tune may bring ;  
How, " finely-touch'd," the soul of pride  
May sink, subdued and rectified ;  
How, taught its inmost self to know,  
May bless the hand which gave the blow ;  
Each root of bitterness remov'd,  
Each plant of heavenly growth improv'd :  
Instructed thus, who would not raise  
To Heaven his song of cheerful praise ?

' To feel declining, day by day,  
Each harsher murmur die away,  
And secret springs of joy arise  
To lighten up the weary eyes ;  
A hand invisible to feel  
Wounding, with kind design to heal ;  
In every bitter draught, to think  
Of Him who learn'd that cup to drink ;  
Again and oft again to look  
In rapture on that blessed book  
Whose soothing words proclaim to thee,  
That, " as thy day, thy strength shall be ;"  
Then, with chang'd heart and stedfast mind,  
High heaven before and earth behind,  
Thy path of pain again to tread,  
Till earth receives thy wearied head—  
O blessed lot ! who would not raise,  
In life or death, the song of praise ?

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**Art. IX. *The Final State of the Heathen* ; an Essay read at the Annual Meeting of Ministers educated in Hoxton Academy, June 29, 1825 ; and published at their Request. By John Burder, M.A. 8vo. pp. 36. Price 1s.**

**T**HIS is a very able and judicious essay on a subject of considerable difficulty. That difficulty arises, in part, from the overwhelming nature of the fact, from which the mind of every thoughtful and benevolent person would gladly make its escape ; that hundreds of millions are living and dying, and thousands of millions have lived and died, in the deplorable and hopeless condition of heathen darkness. No view that can be taken of this appalling and momentous fact can be altogether satisfactory, inasmuch as it connects itself with that fathomless subject, the Origin of Evil. But still, to those who regard the Holy Scriptures as a perfect and sufficient Rule

of Faith, it must be a most interesting inquiry, what is the precise information which they supply on this point; and this being ascertained, the vague, indefinite speculations in which it is natural to indulge, will at least be made to give way before the conviction—and here, at least, there is ground for satisfaction—that the Judge of the whole earth will “do right.”

The difficulties of the subject are by no means nor in any sense created by Revelation. They belong equally to what is called Natural Theology. The existence of heathenism is as much a stumbling-block to reason, as the final disposal of its victims. Whatever hypothesis may be adopted as an expedient for reconciling the reason to such a state of things, it must found itself on the revealed character of the Divine Being; for, in the absence of Revelation, no proof could be obtained, that the existence and perfections of God afford any security against the final ascendancy of evil, and the perpetuity of the misery it inflicts. But the *existing* fact is, in the eye of reason, apparently at variance with the perfection of the Divine Government; and how can the speculative inquirer hope to determine, therefore, apart from Revelation, what may, or may not, be consistent with the Divine perfections in the future world? Surely, the punishment of wickedness is less mysterious than the permission of its origin.

The objection brought against Christianity, that the light of Revelation is not universal, has been ably refuted by Bishop Butler, who shews that the objection calls in question, not so much Revelation, as the moral government of God. A lurking atheistic scepticism on this point, however, is the true source of much of the doubt and perplexity relating to the subject in question. The vast numerical amount of the heathen population, is another consideration which seems to enhance the difficulties of the subject; although, in point of fact, they are not susceptible of being numerically multiplied,—of being diminished or augmented by comparison. The imagination may impose upon the reason, by leading us to suppose that an object has contracted its dimensions, when it has only been thrown into more distant perspective, and placed in comparison with other objects. But, in this way, the final destruction of a whole world might be made to seem a comparatively small matter, taken in connexion with the existence of a countless number of happy worlds. And it is evident, that, unless *all* of the human race might justly have been left to perish, it is not conceivable that *any* can perish. The heathen are precisely in that state in which all the human race might and would have been but for the Mediatorial intervention. The comparative numbers of those who are still in this state, although a most



affecting consideration, and one which ought to stimulate to the most fervent supplications and zealous exertions, forms then no part of the real difficulty.

The first question that seems to arise, is : Are the heathens accountable agents, knowing right from wrong? If so, to what extent does this knowledge and accountability reach ; and what are their actual conduct and condition as measured by that knowledge? Upon these points, Scripture is not silent. It is explicitly declared, that they have such means of becoming acquainted with God and with duty, as leave them wholly "without excuse" for their idolatry and immorality ; and 'two distinct penalties,' Mr. Burder remarks, 'are specified, as connected, in the just government of God, with the perpetration of such wickedness.'

'The first of these is abandonment by God.

'This punishment, the most severe which the righteous Judge ever inflicts during man's state of probation, is the penalty affixed to the crime of aversion to God. "Because they did not like to retain God in their knowledge, God gave them up to an undiscerning mind," which fails to distinguish between truth and error, virtue and vice, in cases the most easy of discrimination. The representation here given of this punishment, throws much light both on the origin and character of idolatry, and on the cause of the extreme wickedness which prevails among idolaters. We learn that a fondness for idols is not to be traced up to the mere wandering of the intellect, as some would consider it, but that it has its root in dislike of God. The greatness of the offence may be judged of from the nature of the punishment ; "Because they did not like to retain God in their knowledge, God gave them up." At the same time, we cannot fail to observe the justice of this procedure. It is not till men have said to God, "Depart from us!" that he thus abandons them ; in doing which, he merely fulfils their own desires.

'The passage before us also assigns a cause for the extreme immorality of the Heathen : they have been, to a considerable degree, abandoned by God. He does not blind the mind, or harden the heart ; there is no need of his so doing ; nor would such a supposition be consonant with those views of his justice, holiness, and goodness, which the Scriptures exhibit. He withholds his restraining influence ; the result of which is, that man, thus left to himself, becomes a monster of iniquity, and consequently miserable. Such is the penalty which the Supreme Ruler inflicts, in the present world, on those who wilfully turn their backs upon him. He punishes them by not preventing their becoming most depraved ; a punishment which, though indirect, is at the same time peculiarly awful. It will be well for us to associate this thought with our contemplation of the horrid vices of the Heathen. That God has, in a remarkable manner, abandoned the perpetrators of such deeds to themselves, is fully apparent from matter of fact ; but the text under consideration assigns

the cause of his so doing. It is intended to be a mark of his displeasure against the primary vice of heathenism—aversion to God. I presume that we are fulfilling the design of the Almighty in this branch of his administration, when we so regard it.

‘ Another punishment denounced against Heathen transgressors is death.

‘ In this stage of the argument, it will be well to remark that persons who live and die under the power of unholy habits, like these, are obviously unfit for the heaven which the Scriptures reveal. The destined inhabitants of that region are previously “made meet to be partakers of the inheritance of the saints in light.” In the case of conversion taking place immediately before death, this preparedness for heaven is doubtless produced at once. “Without holiness,” however, “no man shall see the Lord;” and unless a change from sin to holiness occur before death, we are not authorized to expect that it will take place afterwards. The case of deceased infants is different. Though they may have no actual holiness of character, and though they possess a nature which, if opportunity offers, will show itself to be prone to evil, they have as yet no habits of vice, and therefore no positive unfitness for heaven.

‘ But a very important consideration relative to the future state of heathen sinners, remains to be noticed,—the measure of suffering, namely, which they shall be sentenced to undergo. Perhaps the variety in point of degree, of which both the happiness of heaven and the misery of hell are susceptible, especially the latter, is not sufficiently regarded.’

The declaration of our Lord (Matt. x. 15), is, on this point, explicit and decisive. It reveals enough to satisfy the mind, that the decisions of the final day will be in the strictest harmony with the requirements of justice and the dictates of conscience; and then drops the veil to repel an impious curiosity from prying further.

The present condition of the Heathen, then, as not merely ‘ guilty before God,’ but ‘ without God,’ judicially abandoned by his Spirit, as the punishment of their transgressing the law inscribed on the conscience,—seems to leave them absolutely ‘ without hope.’ Their future punishment cannot be inconsistent either with the justice or with the benevolence of God, if their actual condition be not, since that must be viewed as the effect, in part, of his holy displeasure.

‘ From the general benevolence of God,’ remarks Mr. Burder, ‘ as manifested in the present condition of the human race, all that can be gathered, in reference to the question before us is, that God is disposed to communicate happiness; that this is the natural course of his procedure towards his creatures; and that he will make them happy, unless something occur which constitutes a special reason for his acting otherwise. But this inference, which is the utmost that can be drawn from the book of nature, does not meet the case; for it has

already appeared, that *something has occurred* which may induce him to withhold from his creatures that happiness which otherwise he would have imparted. Mankind, in every country and in every age, are transgressors of God's righteous law; and therefore, if favour be shown to these persons, it must come in the way of mercy.' p. 24.

Mercy has interposed on behalf of the Heathen, and 'the Gospel wears a most benignant aspect on man *us man*.' We are glad to find the Writer of this Essay maintaining this Scriptural view of the Christian dispensation, as related to the human race at large. And when we speak of the benignant aspect of the Gospel in regard to the Heathen, let us not forget that our own ancestors and the progenitors of all the nations of Christendom, were involved in the guilt and condemnation of that awful apostacy. It is not a matter for inquiry, therefore, which leaves any room for question or hypothesis, what is the design or merciful intention of God with respect to the Heathen world. It cannot be a question, whether *He* wills that the Hindoos, the Chinese, and the other heathen nations should be saved, since the Gospel has brought salvation to Greeks and Celts, Franks and Saxons, who were sunk as low in impiety and crime. But as to any other way of being saved, than that of coming to the knowledge of the truth, Scripture is silent, and all analogy is against the supposition. Not that the Heathen will be punished for *not* believing the Gospel which they have never heard; but the truth concerning God is the only conceivable means and instrument of recovering mankind from the state of apostacy.

Towards the conclusion of the Essay, Mr. Burder proceeds to inquire, 'whether there may not be ground for hoping that individuals among them may escape the general ruin;' and after adverting to the subject of Infant Salvation, he judiciously remarks:

'One of the circumstances which affect the duration of the period of non-accountability, is the measure of moral advantage which the child possesses. Is it not reasonable to conclude, that a Heathen child may remain, morally considered, in an infant state some years beyond the term at which that period of life ends in a Christian country? And may we not hence indulge the hope that millions of Heathen youth, as well as children, will be saved?'

Again: the line of demarcation between competent intellect and imbecillity, is not always easily to be traced; and the Writer suggests, that many have lived and died in the midst of the grossest Paganism, who, with regard to responsibility, may be in the same moral predicament as that in which the infant and the idiot stand. He adds:

‘ So far, indeed, as these persons may be considered in a state of perdition on account of their descent from the first man, their condition is unaffected by the scanty measure of their intellectual capacity; but I most entirely coincide with those writers who believe that the penalty of *eternal* death is not inflicted upon any persons irrespective of personal and actual transgression.’

Very cautiously and guardedly Mr. Burder proceeds to intimate his opinion respecting a third class of exceptions.

‘ Doubtless many pious persons who lived under the Patriarchal and Judaic economies of religion, had only confused expectations of the promised Messiah; yet they were saved through him.

‘ It is the disposition of the heart which God regards, more than mere accuracy of knowledge. The stress which is laid on correctness of sentiment and soundness of creed, is occasioned by the connection these have with love and holiness. Now, if you can suppose a man living among Heathens to be possessed of those emotions towards God and goodness, which are acceptable in his sight; if you can suppose such a person to be a true worshipper of God, in the habit of giving thanks for benefits received, and of praying with humble mind for the pardon of his sins, I would not venture to say that that man shall not have a part in the mediation of Christ, even though he were ignorant of the medium through which mercy comes to the guilty. A character like this cannot be formed without supernatural aid; and the gift of the Spirit is attendant on the truth of God as published in the gospel; yet I presume that we are not warranted to affirm, that God *never* chooses to communicate spiritual knowledge without employing the ordinary instruments of instruction. I would rather content myself with believing that this is not the usual method of his procedure.’

Too much caution cannot, indeed, be exercised in both forming and wording our sentiments on such a topic as this. The eighteenth of the Thirty-nine Articles very strongly condemns as an accursed heresy, the doctrine that ‘ every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature.’ And that doctrine, as generally held by its advocates, is a pestilent one. Yet, no truth is more certain than this; that he who loves God, must be the object of his love. Now, something very much like the fear of God is exhibited in the lives of some distinguished heathen; and whether any of them did actually receive such Divine communications as made them the possessors of true piety, must be left, as Mr. Burder justly observes, to the Great Searcher of hearts. To maintain the negative, would be alike rash and presumptuous. To doubt of their salvation in the supposed case, would be impious. That they would be saved on the ground of mere justice, or be justified by their works, is, indeed, not suppo-

sable, because 'all have sinned;' but, that the righteousness of God may hereafter be made glorious in the remission of the sins of many who never heard of the Saviour's name, nothing forbids us to believe; and, if so, surely those individuals will hereafter be found among the most fervent and humble adorers of the Lamb that was slain.

The possibility of such exceptions, however, though a soothing reflection, leaves the general fact as it stood; and the inevitable conclusion is, that the Gospel is the only known and appointed remedy for that complication of guilt and misery consequent on apostacy from the true God, that awful state of depravation and abandonment, in which the heathen are involved. With whom, then, does it rest, to make that remedy known to 'every creature?'

**Art. X. Christian Devotedness, or the Consideration of our Saviour's Precept—"Lay not up for Yourselves Treasures upon Earth."**  
8vo. pp. 56. London, 1826.

**W**HEN our Lord was exposing the hypocrisy of the Pharisees, he charged them, among other things, with making void the Divine commandments by their glosses and traditions; adducing as a flagrant instance of this, the manner in which they taught persons to evade the obligation of the fifth commandment. "But ye say, whosoever shall say to his father or mother, It is *korban*, consecrated, by whatsoever thou mightest be profited by me, and honour not his father or his mother (he shall be free)." 'Their tradition was,' says Matthew Henry, 'that a man could not in any case bestow his worldly estate better than to give it to the priests, and devote it to the service of the temple; and that when any thing was so devoted, it was not only unlawful to alienate it, but all other obligations, though never so just and sacred, were thereby superseded, and a man was thereby discharged from them.' On this passage in St. Matthew's Gospel, D. A. Clarke has the following note. 'This conduct was similar to the custom of certain persons who bequeathed the inheritance of their children to religious uses; either through terror of conscience, thus striving to purchase the kingdom of glory, or through the persuasions of interested hireling priests. It was in this way that, in the days of popish influence, the principal lands in the nation had fallen into the hands of the priests. It is *sacrilege* to dedicate that to God, which is taken away from the necessities of our parents and children; and the good that this pretends to, will, doubtless, be found in the catalogue of that unnatural man's crimes in the judgment of the great day, who has thus

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‘ deprived his own family of its due. To assist our poor relatives is our first duty ; and this is a work infinitely preferable to all pious legacies and endowments.’

We have no knowledge or suspicion of the Writer of this pamphlet ; we believe him, however, to be neither a Pharisee nor a Jesuit. We have no hesitation in giving him entire credit for the uprightness of his motives and the sincerity of his zeal. But we question whether, in either the Rabbinical writings or those of Popish divines, there can be found, within the same compass, so much direct and mischievous perversion of the language of Scripture. The object of the pamphlet is, in effect, to advocate the duty of making *korban* of all that we possess, and leaving our unprovided relatives to the providence of God. That which our Lord condemns as a palpable transgression of the Divine command and the most sacred and primary obligations, this Writer represents to be the strongest evidence of the power of Christian love ; and one of the most touching displays of filial piety ever exhibited, the dying charge of our Blessed Lord to the beloved disciple respecting his Mother, is adduced as an example sanctioning the most heartless and presumptuous abandonment of those whom God has rendered dependent upon us for protection or support.

We shall let the Author state in his own words, his notion of ‘ the principle to which primitive Christianity owed much of its irresistible energy.’

‘ This principle he believes to be, Unreserved Dedication to God, *excluding all provision for the future*, and securing the surrender of all we possess, and of all we can by diligence in our several vocations procure, for the extension of Christ’s kingdom upon earth.’ p. 2.

That unreserved self-dedication to God is the vital principle of primitive Christianity, that it is essential to the character of every sincere Christian, far be it from us to deny. But to affirm that this principle excludes all provision for the future, and the alienation of all we possess for religious uses, is begging the question. It is not, however, the Author’s principle, that we so strongly object to. Although we think that he has very inaccurately stated the duty of Christian devotedness, we should have been disposed to put a good sense upon his unguarded expressions, and to understand him as simply contending for the very obvious and undeniable duty of cultivating the dispositions of spiritual-mindedness, trust in God, diligence in our calling, and a zealous liberality. But when he comes to enforce his principle, it is but too evident, that he wishes his words to be taken literally, and without qualification ; and the arguments which he attempts to deduce from the lan-



guage of Scripture, leave us no room to doubt, that he regards all provision for the future as sinful.

The Author takes for his text or motto, Our Saviour's exhortation: "Lay not up for yourselves treasures upon earth." And he calls upon his readers to admit, that our Lord *'meant'* them, and that the Apostles and their companions *'received'* them, in their most unrestricted sense.\* It is always a suspicious circumstance, when a person quotes Scripture by halves.\* What our Lord's design and meaning were, the sequel clearly shews. "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." In these words, the uncertainty of worldly treasures and possessions, and the surpassing nature of the durable riches and righteousness, are plainly adduced as a reason for setting the affections upon things above. It is incumbent on those who contend for a more literal sense, to shew, what is meant by laying up treasures in heaven. Both parts must be taken in the most positive and unrestricted sense, or neither. Our Writer would not contend, we presume, for the meritorious efficacy of alms-giving. But, waiving this, what is there in this passage that looks like requiring the surrender of all we possess and of all that we can procure, to Missionary Societies, and forbidding all provision for the future? It is true that, in what the Writer cites as the parallel passage, there occur the words, "Sell that ye have, and give alms: provide yourselves bags that wax not old." But these, one would think, it would be still less possible to understand otherwise than in a comparative sense. We know not whether the Writer has yet sold all his furniture,—all that moth can corrupt or robber steal; but if not, we suppose that even he would judge it needful to put some limitation on the import of the requisition. He must recollect, however, that to comply with the injunction literally, the proceeds of such sale must be given in *alms*, not in Missionary collections. There is not a word here about surrendering all we possess for the extension of Christ's kingdom; but the poor are to be the objects of the sacrifice. Our Lord's words to the young man, Luke xviii. 22, are; "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven." It is very strange, that the duty

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\* The Writer subsequently cites the whole passage, Matt. vi. 19—24; but it is for the purpose of giving a brief and meagre gloss of what he deems 'the principal points to be attended to.'



of alms-giving should scarcely be adverted to throughout this pamphlet. The Writer is as little disposed to take the language of Scripture literally in this respect, as any other person can be. Yet, as he contends for the duty of leaving unprovided relatives to the care of God's providence, it was peculiarly incumbent upon him to point out the strong language in which the inspired Writers insist upon *this* branch of Christian devotedness. Let us not be misunderstood as if we would sanction the Judas-like plea for withholding that which is due to the honour and extension of the Redeemer's cause: "Why might not this have been given to the 'poor?'" It must not be forgotten, however, that it was one trait in the character of that execrable hypocrite, that he "cared not for the poor." For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" We much fear, that, among those who largely contribute to Missionary societies and other religious objects, too many might be found, to whom this pointed appeal would convey a forcible reproof. The poor are little the better for their zeal or liberality. On this point, the Writer is *silent*. The temporal distress of his fellow-creatures is apparently an object too insignificant or too earthly to occupy the attention of a mind so highly spiritualized and sublimated by the fire of sacred zeal. We speak of him as a *writer*. For any thing we know to the contrary, his private life may exhibit the most amiable inconsistency with his doctrine. He may be as ready to strip himself of his shirt to clothe the naked, as to put his watch into the plate at a Missionary collection. But nothing of this appears in his pamphlet, the general tenor of which would sanction a heartless pharisaism that would even devour widows' houses, to make *korban* of the orphan's portion.

We say, that our Lord's language cannot be understood literally, without renouncing the plainest dictates of common sense. Without 'laying up,' there could not merely be no accumulation of wealth, but no accumulation of capital; consequently, no fund for labour, no mercantile enterprise, no commerce or trade. Can it be supposed that our Lord intended to prohibit his disciples, in every age and country, to refrain from all such engagements,—to follow no trade or calling that should require a mercantile capital? Are Christians forbidden to be merchants, land-owners, or manufacturers? If not, 'all 'provision for the future' is not prohibited; for all such persons must lay up treasure on earth, and run risk of losing it too, and provide against contingencies, as they would wish to avoid ruining themselves and all connected with them. The

‘ children of this world’ are ‘ wise’ in this respect : their folly consists in laying up treasure on earth, and ‘ trusting’ in that uncertain treasure, while they are ‘ not rich towards God.’ ‘ They who will be rich, fall into temptation and a snare ;’ of which the present times have furnished too many awful examples ; but St. Paul must have understood his master’s doctrine very differently from the present Expositor, when he directed Timothy to charge the rich of his flock, ‘ not to trust in uncertain riches,’ but ‘ to do good’ with them,—to be ‘ rich in good works, ready to distribute, willing to communicate ;’ reminding them that God is the dispenser of riches, and that they are among the things which he alone can give us to enjoy. (1 Tim. vi. 17, 18.)

But we must briefly notice the other passages cited by this Writer in support of his notions of Christian Devotedness. Towards the close of the pamphlet, he thus recapitulates his reasons for concluding that our Saviour ‘ spoke *literal* truth,’ when he used the expression, ‘ Sell all that thou hast.’

‘ 1. Because he commanded the young man so to do.

‘ 2. Because he commended the poor widow for so doing.

‘ 3. Because the Apostles, and all who believed at Jerusalem, did so, by selling their goods, houses, and lands.

‘ 4. Because no other Dedication to God, but that literally enjoined, meets the urgent, unspeakable wants of the Heathen.

‘ 5. Because, without this Dedication, it is impossible to receive the command,—“ Love thy neighbour as thyself.”

‘ 6. Because, while it keeps all, who see its reasonableness, and heartily yield to all its requisitions, in the most entire dependence upon God, it in a great degree frees them from all dependence upon man.

‘ 7. Because, while it obviously tends to the general extension of Christ’s kingdom upon earth, it does also, in an equal measure, contribute to the happiness and usefulness of the individual, by extirpating carefulness and sloth, and causing to grow in abundance the fruits of righteousness and love.’

The first of these reasons has been sufficiently considered. We shall only further remark, that it would be just as reasonable to adduce the call to Abraham to leave his country, or to sacrifice his son, as enjoining upon all Christians the duty of expatriation and of renouncing the feelings of paternal affection,—as to infer, that the test to which it pleased our Lord to put the young ruler’s sincerity, implies a requisition binding upon all Christians to sell all they have, and distribute the proceeds to the poor.

The second reason may be disposed of in a very few words.

‘ In the world’s estimation,’ says the Writer, ‘ nothing could

‘be more *improvident* or more improper than the conduct’ of the widow. It is evident that he does not understand the case. There could be no *improvidence* in her parting with all she had to subsist upon for the day, any more than there would be in a poor man’s going without his dinner that he might give his sixpence to the Bible Society, or for the purchase of a Bible. Had the widow whom our Lord commended gone *every day*, and cast all she had into the treasury, she must either have starved, or have begged for her subsistence, and her motive would have become very questionable. That the poor man who gives his penny, may give more than the rich man who contributes his guinea, is obviously the sentiment which our Lord designed to inculcate.

The case of the Church at Jerusalem is most rashly adduced as a precedent. The Writer is compelled to admit, that

‘such conduct does not essentially involve the institution of a common stock, but will be effectually secured by each individual blending himself with the whole race of man, feeling their wants and rejoicing in their welfare, as his own.’ p. 18.

But why not take this passage as a literal precedent, as well as the case of the young ruler? Were the Writer consistent with his own principles, he ought to advocate the community of goods among Christians. “As many as were possessors of lands or houses, sold them :”—how is it that this conduct is supposed to prove no more, than that ‘a union of heart and soul is just as binding upon us as upon the primitive Christians?’ And if it does prove nothing more, why does the Writer subsequently press it into his service as a reason that Christians ought to sell all that they have?

The fourth reason shews in what mistaken views of the whole subject of missionary exertion, the Writer’s hallucination originates. Is it, then, owing to the want of more money that the Heathen are not yet evangelised? Are any of our Christian missions at a stand for want of money? Have any of our missionaries deserted their posts because they do not get money enough? Are the unspeakable wants of the Heathen to be supplied by pecuniary contributions? If the Writer does not mean this, he should have explained himself. We do not say, that more money is not required for the promotion of the great objects of our Missionary and Bible Institutions; but, to represent the evangelization of the heathen as turning upon the increase of their funds, is most fallacious and dangerous.

The fifth reason does not deserve notice: it is a mere assertion, too vague to be combated by argument. And it may at once be disposed of by the counter-assertion, that those who

neglect all provision for the future, cannot rightly discharge the obligation to their neighbours, whose interests are implicated in a proper regard for our own.

The sixth and seventh reasons are more than mere assertions : they are paradoxes. The Writer maintains, that the readiest way to be independent *on man*, is to surrender all we possess, and that to extirpate '*sloth*,' we must exclude all provision for the future. We have no time to unriddle these absurd enigmas.

The Writer, in the course of his pamphlet, makes use of additional arguments which he omits in his recapitulation. Among these, he adverts to the institution of the sabbatical year, and the command thrice in the year to go up to Jerusalem, as 'very apt illustrations' of his principle. In reference to the latter, he asks :—

'Would obedience to this precept be tempting God? Doubtless not. Yet surely, there is a much greater natural difficulty in the way of protecting the defenceless wives and families of a whole people during the absence of all the males at Jerusalem, than there is in providing subsistence sufficient for those who daily labour; for by these means the great mass of mankind are, and ever have been, provided for.'

It is well that the Writer admits, there is such a thing as tempting God, by presumptuously casting ourselves upon his Providence without a warrant. The conduct of the Israelites would have been both rash and irrational, had they not, in leaving their land, obeyed a positive command; and a similar command now, would both require and authorize the expectation of a similar miracle. The expectation of a miraculous interposition in the absence of a Divine warrant, is not faith, but folly; it is to tempt the Lord our God. The Writer notices the *third* temptation by which our Blessed Lord was tried: he passes over the *second*.

But it may occur to some of our readers to inquire, What harm can there be in holding such notions as are avowed in this pamphlet? If they are a little *ultra*, do they not run into the best extreme? In these times of worldliness, self-indulgence, and money-getting, is it not well that some persons should be found disposed to set an opposite example, though their faith may partake of credulity, their zeal of fanaticism? Does there not prevail too much carnal anxiety in Parents, to provide large fortunes for their children? Is not this made a pretence for covetousness and injustice, a cloak for that love of money which is the root of all evil? Ought we not, as good Thomas Scott says, to serve God by the day, and to trust him by the day?

To such an appeal, our reply would be this. The cause of

truth cannot be served by caricaturing and distorting the principles we wish to recommend. There are no good extremes; for the extreme opposite of error will always prove to be error, not truth. The less that true Christian devotedness abounds in the present day, the more worldly and calculating professed Christians are, the more pernicious in its tendency must be a fanaticism which renders such conduct rational in the comparison, and the greater the mischief which would result from the perilous wresting of Scripture which is exhibited in this pamphlet. 'As to laying up for children,' says this Writer,

'believing it to be contrary to the letter and spirit of the Gospel, and opposed to the *privileges* of a Christian Parent, and to the best interests of the children themselves, I have no hesitation in saying, that, on these grounds, I am persuaded it ought to be relinquished.

Language similar to this has been employed by other writers; and when applied to the worldly anxiety which many parents exhibit to aggrandise their children, to leave them a fortune, while they discover little or no solicitude respecting their spiritual interests; or when the wish to lay by for children does not rise to ambition, but partakes of undue solicitude and distrust; the admonition is most pertinent—"Lay not up for your children treasures on earth." But this Writer reprobates all laying up for either children or dependent relatives, on the ground that poverty is good for them,—'poverty and dependence';—although one of the alleged excellencies of his 'principle' is, that 'it in a great degree frees from all dependence upon man!'

'All our misconceptions on this subject,' he says, 'seem to arise from one deeply rooted opinion, learned of Satan and the world over which he presides; that riches and comforts are better for our children than poverty and dependence. The whole tenor of the New Testament, however, pronounces the opinion to be false.' p. 29.

That poverty is a good, the New Testament no where teaches us to conclude. Like other trials and afflictions, it may be made to work together for the good of those who love God; but all experience, as well as Scripture, would lead a Christian parent to adopt the prayer of Agur on behalf of his children: "Give them neither poverty nor riches." The man who should wilfully inflict poverty upon his children, whether by his imprudence and sloth, or by his fanaticism, is worse than an infidel. God will abhor the offering which is provided by such unnatural robbery. What may be best for our children, God only knows. It is our duty to seek *first*, as regards both them and ourselves, the kingdom of God and his righteousness.

But unless St. Paul asserted what he knew to be contrary to the faith he taught, parents ought, so far as they have opportunity, to "lay up for the children." Christianity has superseded no natural, no political obligation.\*

But it is not only with regard to *children*, that the Writer's reasoning is meant to apply. The most exceptionable passage, perhaps, in the pamphlet, is contained in a note at page 49, to which we have already adverted.

'How different the spirit and conduct of our Blessed Lord! Did he fear to leave, without temporal provision, his widowed Mother to the promises and providence of God? No, he left her unprovided to an unprovided disciple; and this he did, not at a time when probabilities were greatly in favour of a comfortable competence being easily procured, but when he knew that difficulties and dangers would beset them at every step. Surely, had laying up beforehand been the duty of a child, our Saviour would have exhibited this virtue among that constellation of virtues which shone forth from his character; for he knew that we were to follow his example. Why then did he act thus, while we hesitate to follow his steps? Because he knew the truth, nature, and extent of the promises of God, which we doubt or deny. Some will say—"But this was a provision!" Yes—the very provision which God will ever make for those that trust in him,—a provision at the moment of necessity.'

Involuntarily, during our perusal of these pages, the thought has repeatedly suggested itself—this writer cannot be a parent. But when we came to this note, the feeling was—he cannot have a living mother. Who can read without indignation this heartless, this execrable misrepresentation of our Lord's example? Because He who had not where to lay his head, did not *lay up* money for his mother, therefore it is not the duty of a child to make any provision for a widowed parent, whatever be his circumstances! Such is the Writer's reasoning, in daring disregard of the express language of St. Paul: "If any widow have children or nephews, let *them* learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God." (1 Tim. v. 4.) But how horrible is the perversion of this exquisitely affecting part of our Lord's conduct; to represent, not what he did, but what he did not do, not his piety, but his poverty, not his solicitude respecting his mother, but his leaving her unprovided, as that in which we are called upon to follow his steps! The fact itself is equally misrepresented. The Beloved Disciple to whose filial care our

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\* 2 Cor. xii. 14. The Writer is evidently hampered by this passage, which he in vain attempts to explain away.

Lord committed his mother, had ample means of providing for her wants from the contributions of the faithful; and the concurrent testimony of antiquity distinguishes him from the other apostles as singularly preserved from the dangers and persecutions which his brethren were called to suffer. His life was prolonged to an advanced age, and he certainly survived the object of his sacred charge; a charge which spoke at once the tenderness of the man Christ Jesus, and the prescience of the Son of God.

We can never advert to this interesting point in the evangelical history without having forcibly brought to our recollection, a striking anecdote, which we cannot resist communicating to our readers, although conscious that we run the risk of giving it imperfectly, as many years have elapsed since the circumstances occurred. A pious young man who was desirous of devoting himself to the work of the ministry among the Heathen, and had been recommended with that view to the Committee of one of our Missionary Societies, on undergoing the usual examination, stated that he had one difficulty: he had an aged mother entirely dependent upon an elder brother and himself for maintenance, and in case of that brother's death, he should wish to be at liberty to return to this country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, than a harsh voice from an iron frame exclaimed: 'If you love your mother more than you love the Lord Jesus Christ, you will not do for us.' Abashed and confounded, the young man was silent; some murmurs escaped the Committee, and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the venerable chairman, in tones of unaffected kindness and with a patriarchal benignity of mien, acquainted him that the Committee did not feel themselves authorized to accept of his services on a condition involving uncertainty as to the term, but immediately added—'We think none the worse of you, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose Gospel you wished to proclaim among the Heathen; who, as he hung upon the Cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, "Woman, behold thy son!" and to John, "Behold thy mother!" We think none the worse of you.'



**Art. XI Narrative of the Burmese War**, detailing the Operations of Major General Sir Archibald Campbell's Army, from its Landing at Rangoon in May, 1824, to the Conclusion of a Treaty of Peace at Yandaboo in February, 1826. By Major Snodgrass, Military Secretary to the Commander of the Expedition, and Assistant Political Agent in Ava. 8vo. pp. 320 (Map). Price 12s. London. 1827.

**T**HAT the Burmese war originated in unprovoked aggression on the part of those haughty barbarians whom it is to be hoped that we have now succeeded, though at an immense cost, in humbling, is a fact quite undeniable. Possibly, it was as inevitable as, in its origin, it may be considered as justifiable. But one thing is quite clear from the present Narrative, that it was undertaken in lamentable and disgraceful ignorance of the strength of the enemy and the nature of the country. The army landed at Rangoon unprovided with the necessary equipment for advancing either by land or by water.

‘ Indeed, it was anticipated, that the capture of Rangoon alone, or at least with that of the enemy’s other maritime possessions, would induce the King of Ava to make overtures for peace, and accede to the moderate demands of the Indian Government; or, at all events, that the country would afford sufficient water-transport to enable a considerable corps to proceed up the Irrawaddy towards the capital, when little doubt was entertained of a speedy submission to the terms required. Nor were the reasons upon which these expectations of aid and assistance from the natives were founded without some weight. It was urged, that they were not Burmese, but Peguers, and a conquered people, being under the tyrannical sway of a government with which they had for centuries, and often successfully, waged war; deprived of their court, and governed by despotic and mercenary chiefs whom they obeyed from fear alone; they were represented as discontented with their present situation, and ever longing for their former independence; and finally, that they would be easily induced to join the invading force, and to aid it, by every means in their power, in humbling the tyrant under whose arbitrary rule they had so long suffered every species of degradation. But, in these calculations, the well-consolidated power and judicious policy of the government towards its conquered provinces *were overlooked*, and the warlike and haughty character of the nation *was so imperfectly known that no correct judgement could be formed of our probable reception*. With an overgrown opinion of their own prowess and military genius, fostered by frequent victories over all their neighbours, and numerous unchecked conquests during half a century, was it to be wondered at that they should consider the disembarkation of six or seven thousand men upon their coast as a hopeless business, in a country, too, where every man was by profession a soldier, liable at all times to be called upon for military service at the pleasure of the sovereign?

The expectation of deriving resources or assistance of any kind from a nation so constituted, and living under such a form of government, could no longer be indulged. Indeed, *from the day the troops landed*, it was obvious that we had been *deceived by erroneous accounts of the character and sentiments of the people*, and that decided hostility from both Burmese and Peguer was all we had to expect.'

pp. 17—19.

All this might, we apprehend, have been previously ascertained; and it seems incredible, that hostilities should have been actually commenced in vague reliance upon unauthorized representations and conjectural reasonings which even the meagre information to be derived from the works of Symes, Cox, and Buchanan, might have shewn to be erroneous. Never was an army placed in a more discouraging and critical position, than the troops who invaded the jungles and rice-grounds of the Delta of the Irrawaddy; and the eventual triumph of the British arms has been achieved in spite of every physical obstacle arising from the climate, the nature of the country, ignorance of the people and their language, and a treacherous enemy, as well as much gross mismanagement in the commissariat department.

The military details of this obstinately protracted contest will be found extremely interesting, but we shall not attempt to give any abstract of the successive campaigns. With regard to the issue of the contest, there seems good reason to believe that it has been successful to the fullest extent that could have been contemplated.

'The cession of Arracan,' says Major Snodgrass, 'provides for the freedom from Burmese interference with our Indian territories on that side. Our troublesome neighbours are now confined within their ancient boundaries by the lofty Anoupectoumiew; and the king is not ignorant that, should he again offend, we can march a force across these mountains, and appear on the Irrawaddy, from our post at Aing, in eight or ten days, and probably reach his capital within a month. Besides, he is aware that the feeling and character of his subjects have undergone a total change: for, without asserting that they either respect or love us, we may at least insist that they assuredly fear us; and whatever may have been, or still may be, their opinion of themselves, they are well satisfied from sad experience, that they would have little chance with such a force as the Indian Government can send into the field. The King of Ava can, under such circumstances, have neither interest nor motive in troubling us again.'

Notwithstanding that repeated attempts had been made to establish an amicable intercourse with the Burmese, it is not above six years since European goods were first introduced, in

any quantity, into Ava or Pegu. The demand for them has annually increased threefold, and no country in the East seems to promise a more advantageous inlet to our trade. There is scarcely an article of dress among the natives, we are told, that is not already British, or certain to become so. Rangoon has long been a mart to the Siamese, and, but for the grievous exactions of the Burmese authorities, the Chinese would long since have opened an extensive trade with the British settlers at Rangoon.

‘ A safe market for their goods alone is wanting, to ensure a large proportion of the Canton trade being carried over land through Ava ; opening at once a wide and important inlet to the commerce of Great Britain. Even before the war, notwithstanding existing abuses and the insecurity attending mercantile transactions throughout the kingdom, silk, tea, vermillion, gold, and silver were imported in considerable quantities from China into Ava ; and with confidence once established in the Government, the general produce of the empire would pour in to any extent that might be required.’

The retention of the ceded province of Tenasserim is, in a mercantile point of view, highly important. The new settlement of Amherst town, in particular, is well situated as a mart for the Siamese, Burmese, and Chinese. It is situated on the east bank of the Salween river, the second of the four mighty streams which traverse the whole length of the Indo-Chinese regions, flowing through a tract of country wholly unexplored by Europeans. The climate at which the new settlement is situated, is said to be most excellent,—‘ greatly surpassing that of Bengal, ‘ Madras, or, perhaps, any other spot situated in so high a latitude.’ During the time that sickness prevailed at Rangoon, the European convalescents were sent round in great numbers to Mergui, where they rapidly recovered. The harbour of Mergui is good, and contains safe anchorage for vessels of considerable burthen. The whole of the ceded provinces, now thinly peopled, will soon become populous from the crowds of emigrants fleeing from an oppressive government, whose industry, encouraged by security of property, will soon convert them into ‘ one of the finest countries in the world.’

The present Volume does not add very materially to our knowledge of the country or of its inhabitants. For this the Major apologizes, conscious that ‘ the hurried notes of a soldier, ‘ taken while employed on active service in the field, would not ‘ afford sufficient *data* for such an undertaking.’ His representation of the Burmese character is, upon the whole, very favourable, and completely in accordance, in every important respect, with the testimony of Mrs. Judson.

‘ Unshackled by the caste of the Hindoo, or the creed of the intolerant Mussulman, but free from religious prejudice, and proud of himself and of the land that gave him birth, the Burmese is ready to receive any change which would tend to raise him in the scale of civilized society: so slight, indeed, is their regard for their present code of worship, that it has often been remarked, and not without strong and weighty reason, that the king of Ava could, by a simple order, change the religion of the nation without a murmur being heard.’

In war, the Burmhan is ferocious, arrogant, and cruel, seldom giving or receiving quarter; but, in his private and domestic habits and deportment, he evinces little of this character.

‘ At home, the Burmese, probably owing to his military habits, is decidedly lazy and averse to his work—to his shame, allowing, or rather compelling his wife to toil hard for the support of his family, while he passes his time in idleness, smoking, or chewing betel. His wants, however, are few and simple: rice and a little pickled fish constitute the chief articles of food, while water is his only drink. Naturally good-humoured and contented, he seems happy and resigned, bearing all the oppressions to which he may be subjected, with apathy and indifference; and in his own house he is kind and affectionate to his children, seldom evincing anger or ill treatment to any member of his family. It must be allowed, however, that the Burmese are little guided or restrained in their conduct and actions by any moral principle.’

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\*\*\* Our Subscribers are requested to excuse the deficiency of a half sheet (in quantity) in the present Number, which will be supplied in the next.

## ART. XII. SELECT LITERARY INFORMATION.

In the press, a New and Revised Edition (to appear in Monthly Parts, price 6s ; or, in Weekly Numbers, price 1s. each.) of Taylor's Calmet's Dictionary of the Bible. 4to.

In the press, A Poem on Idolatry : in Four Cantos. By the Rev. Wm. Swan, Missionary, Author of the Memoir of Mrs. Patterson.

A New Poem from the pen of Bernard Barton, to be entitled " The Widow's Tale," and founded on the melancholy Loss of the Five Wesleyan Missionaries, in the Mail Boat, off the Island of Antigua, will shortly be published.

A Translation of the Second Edition of Niebuhr's Roman History, is preparing for publication. This Translation will be executed in concert with the Author, who will send over the sheets of the Original as they are printed, and will contribute Corrections and Additions to the Translation. The Author states to a Friend in England, that the New Edition is not the Old Work with Additions and Improvements, but absolutely a new one, in which few pages only have been preserved.

The Life of Napoleon Buonaparte, Emperor of the French. By the Author of Waverley, &c. In 7 vols. post 8vo. is nearly ready for publication.

In the press, The History of the Rise and Progress of the United States of North America till the British Revolution in 1688. By James Grahame, Esq. In 2 vols. 8vo.

In the press, A Treatise on the Steam Engine, Historical, Practical, and Descriptive. By John Farey, Jun. Engineer. In one vol. 4to. with illustrative Plates and Cuts.

\* \* \* The great importance of the subject of this Publication is so generally known, and the want of a Practical Treatise on the Steam Engine and its various Applications, is so universally acknowledged, that any apology for its appearance is unnecessary.

Preparing for publication, A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of " Horne and Carpenter's Introductions to the Study of the Holy Scriptures."

This pamphlet will contain some curious information on the art and mystery of Book-making, as exemplified in the Rev. T. H. Horne's Critical Introduction to the Study of the Scriptures. By William Carpenter.

\* \* \* The Author regrets that it should be found necessary to defend himself against the disingenuous attacks of Mr. Horne, by the adoption of such a course as the one now proposed, but a regard to his moral, as well as his literary character, renders it imperative upon him to do so.

Shortly will be published, Sermons on the principal Festivals of the Christian Church. By the Rev. John Bird Sumner, M.A.

In the press, Theology ; or, an attempt towards a consistent view of the whole Counsel of God. With a Preliminary Essay on the practicability and importance of this attainment. By the Rev. J. H. Hinton, A.M., Reading.

On the First of January was published, No. 1, of The Mariner's Steam Packet, to be continued Monthly. The Number for March will assume the more general title of The Sailor's Magazine and Naval Chronicle ; and will be edited by the Rev. G. C. Smith.

Death on the Pale Horse, by the Rev. John Bruce, will be ready for publication on the First of March. The Author regrets that it should have been delayed by an unforeseen occurrence. The Engravings and Plate which were duly forwarded by the Edinburgh Mail, never reached the publishers, so that they have been obliged to wait the execution of a new Plate.

Speedily will be published, in 2 vols. 8vo., The Principles of Physical, Intellectual, Moral, and Religious Education, By W. Newnham, Esq., Author of " A Tribute of Sympathy," &c. &c.

Ready for publication, (dedicated by permission to the most noble the Marquis of Northampton,) Part I., of the History and Description of the Ancient and highly interesting Parish of Clerkenwell. The work will be completed in two volumes, printed in demy 8vo. and 12mo., and illustrated with about 60 Copper-plate Engravings, executed by Mess. Storer, representing its Monastic Buildings, with the Mansions of Nobility and Gentry who formerly oc-

cupied this once fashionable and courtly suburb of the Metropolis, and other objects of celebrity and importance.

In the press, *Travels from India to England, by way of the Burman Empire, Persia, Asia Minor, Turkey, &c.*; in the years 1825-6; By James Edward Alexander, Esq. H. P. late H. M. 13th Light Dragoons, and attached to the Suite of Colonel Macdonald Kinneir, K. L. S. Envoy Extraordinary to the Court of Tehran. In 1 vol. 4to.

In the press, *Shigurh Namah-I-Valaet*,

or Excellent Intelligence concerning Europe; being the *Travels of Shaikh Izzet Moodeen, Moonshee*, in Great Britain and France. Translated from the original Persian Manuscript into Hindoostance; with an English Version and Notes. By James Edward Alexander, Esq. H. P. late H. M. 13th Light Dragoons, and Adjutant of the Body Guard of the Honourable the Governor of Fort St. George, &c. In 8vo. with a Portrait of the Moonshee.

## ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

### MISCELLANEOUS.

*Old English Sayings, literally expounded, in Prose and Verse.* By Jeffrey's Taylor, Author of "*Parlour Commentaries*," &c. 12mo. 4s.

### POETRY.

*The Female Missionary Advocate; a Poem.* 1s. 6d.

*Fragments in Verse, chiefly on Religious Subjects.* By Ann Butler. 18mo. 4s. bds.

*The Golden Violet, with its Tales of Romance and Chivalry, and other Poems.* By L. E. L. Feelscap 8vo. with a frontispiece. 10s. 6d.

### POLITICAL ECONOMY.

*Remarks on the principal Features of the Foreign and Domestic Policy of Great Britain, since the year 1793; in the course of which, are interspersed, occasional Discussions on the leading Political Topics of the day.* By the Rev. Law Moses. 8vo. 3s. sewed.

*Colonies at Home; or the Means for rendering the industrious Labourer independent of Parish Relief, and for providing for the poor Population of Ireland by the Cultivation of the Soil.* 8vo. 1s. 6d. stitched.

### THEOLOGY.

*On the Final State of the Heathen; an Essay, delivered at Hoxton.* By the Rev. John Burder. 8vo. 1s. 6d.

*The Bible Teacher's Manual.* By Mrs. Sherwood. Part V. 8d.

*Memoirs of Miss Higgs, Daughter of the Rev. J. Higgs, of Cheshunt.* 6d.

*The Pastor's Sketch Book; or authentic Narratives of Real Characters.* Edited by the Rev. G. Redford. 12mo. 5s.

*Bagster's Comprehensive Bible, with large and clear Type, being the only Edition of the Holy Scriptures which contains, in one volume, the Authorized Version, with the essentials required for pulpit, or study, or family use; having copious Prefaces and Indexes, and more than 4,000 explanatory Notes, and above 500,000 parallel Passages.* Small 4to. 1l. 10s.; large 4to. 2l. 5s.; and on royal 4to. 3l. 10s.

*An Account of the Indexes both prohibitory and expurgatory, of the Church of Rome.* By the Rev. Joseph Mendham. M.A. 8vo. 7s.

*Three Sermons, preached before the Judges at the Assizes held in the County of Surrey, in the year 1826.* By the Rev. Hugh M'Neile, A.M. 3s.

*Plain and Practical Sermons.* By the Rev. Thomas Howard, Vicar of Braddon, Isle of Man. 12mo. 5s.

*Sacred Melodies, &c.* By Samuel Miller, Waring. 12mo. 3s. 6d. bound.

*Letters on the Moral and Religious State of South America, written during a residence of seven years in Buenos Ayres, Chile, Peru, and Colombia.* By James Thomson.

*Wisdom and Happiness; containing Selections from the Bible, Bishops Patrick, Taylor, &c. &c.* By the Rev. H. Watkins, A.M. 32mo. 2s. 6d. boards.

# THE ECLECTIC REVIEW,

FOR MARCH, 1827.

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- Art. I. 1. *Babylon and Infidelity foredoomed of God; a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter Times, and until the Second Advent.* By the Rev. Edward Irving, Minister of the Caledonian Church, London: 2 vols. 12mo. pp. 758. Price 10s. 6d. Glasgow. 1826.
2. *On the General Structure of the Apocalypse; being a brief Introduction to its minute Interpretation.* By James Hatley Frere, Esq. 8vo. pp. 48. Price 2s. London. 1826.
3. *The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined; with some Remarks on the present Aspect of Affairs in Reference to the Fulfilment of Prophecy.* By William Cuninghame, Esq. of Lainshaw, in the County of Ayr. 8vo. pp. 124. Glasgow. 1826.
4. *An Enquiry into the Grounds on which the prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years.* By S. R. Maitland, perpetual Curate of Christ Church, Gloucester. 8vo. pp. 86. London. 1826.
5. *A Practical View of the Redeemer's Advent; in a Series of Discourses.* By the Rev. James Haldane Stewart, M.A. Minister of Percy Chapel, &c. 8vo. Price 10s. 6d. London. 1825.
6. *The Advancement of Society in Knowledge and Religion.* By James Douglas, Esq. 8vo. Price 9s. Edinburgh. 1825.

‘ **T**OO many (persons) are apt, first to fancy similitudes between the state of things with one people and another, and then to draw inferences; being, perhaps, imposed upon by a strong imagination in both, which yet must pass with them for a spirit of prophecy. And, perhaps, they take it not well, if it do not so with others too. It were, indeed, the work of another prophet, certainly to accommodate and make application of what was spoken by a former, to a distinct time and people.....The affectation of venturing

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‘ upon futurity, and of foreboding direful things to kingdoms  
 ‘ and nations, may, besides its being without sufficient ground,  
 ‘ proceed from some very bad principle or other.....It is  
 ‘ again as groundless, and may argue as ill a mind, to pro-  
 ‘ phesy smooth and pleasant things in a time of abounding  
 ‘ wickedness. The safer, middle course is, without God’s express  
 ‘ warrant, not to prophesy at all, but, as we have opportunity,  
 ‘ to warn and instruct men with all meekness and long suffer-  
 ‘ ing, for which the Lord’s ordinary messengers can never want  
 ‘ his warrant.’\*

Such is the striking language of Howe in reference to his own times, when, as it should seem, the Church did not want for prophets and expounders of prophecy;—each had a ‘ doctrine,’ each ‘ a revelation,’ each ‘ an interpretation,’ as in the Corinthian Church of old. In some instances, he remarks, the prediction imported ‘ more heat of anger, than certainty of foresight,’ being dictated by ‘ a wrathful spirit that would fetch down fire from heaven.’ And in general, ‘ the too intent fixing of the thoughts upon any supposable events in this world, argues at least a narrow, carnal mind.’ No one will suspect this great man to have been an indifferent or unintelligent observer of the signs of his own times, still less to have been deficient in a devout regard for every part of the sacred volume. But he had witnessed the prejudicial effects of that spiritual astrology which would interpret the Apocalypse after the manner of Moore’s Almanack, and keep men ‘ standing at a gaze, expecting what should be the height of the French monarchy or the fate of the Dutch Republic, or of this or that particular person now on the stage,’—the sure symptom of a ‘ sickly mind.’ He speaks of some persons in that day, to whom the prophetic parts of Scripture were ‘ of more grateful savour than the preceptive part.’ ‘ Men may be much inclined,’ he remarks, ‘ to make such a use even of Scripture prophecies, as to feed this distemper’ of their minds.† On these grounds, he deprecated the prophetic speculations in which it was the fashion to indulge; and more especially, the rashness with which some persons made their ‘ prepossessed fancy the interpreter’ of unfulfilled prophecy, ‘ drawing it down to the little particularities of the time and place wherein they lived,’ and the peremptoriness with which they contended for their doubtful applications, till the event proved them mistaken.

These remarks, coming from one of the greatest of theolo-

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\* Pref. to “ Redeemer’s Tears.” Howe’s Works. vol. iv.

† Works, vol. iv. pp. 356, 7.

gians, and one of the saintliest of men, may possibly enforce a degree of attention which would scarcely be yielded to any observations of ours. Had Howe lived in the present day, he would not, we imagine, have found *less* occasion for his admonitory observations now, than he did then. Can there be a more striking contrast than is afforded by the very title of Mr. Irving's volumes, and that of the treatise above referred to?—'Babylon and Infidelity foredoomed of God,'—'The Redeemer's Tears wept over lost souls.' It was, apparently, after reading some such 'furious imprecations' as are scattered through Mr. Irving's pages, that the illustrious Author sat down to the composition of that pathetic and masterly discourse.

On one point, however, Mr. Irving seems to agree with Mr. Howe; namely, that 'it were the work of another prophet, certainly to accommodate and make application of what was spoken by a former prophet.' He is aware, that the authoritative interpretation of unfulfilled prophecy would as much require the gift of prophetic inspiration, as its first delivery did. He modestly disclaims for himself any such high pretensions, not deeming himself 'worthy to have *revealed* to him the important truths' contained in his discourse. That revelation has been vouchsafed to his friend and master, Hatley Frere, Esq., in whose Divine inspiration he seems as firm a believer as Dr. Reece was in the mission of the Prophetess Joanna. 'Only,' he adds, '*the Lord accounted me worthy to receive the faith of those things which he had first made known to you his more worthy servant.*' Our readers will see in how delicate a predicament we are placed. If we should hesitate to receive the Apocalypse according to Hatley, we must submit to be stigmatized as those whom the Lord has not accounted worthy to receive the faith of this new revelation. We tremble at the idea of criticising the writings of a prophet, at disputing what the Lord has made known. Whatever Dr. Thomson may allege to the contrary, we have no love for any apocryphal Scriptures. But it seems to us, that the rejection of a new book of inspiration would involve greater guilt than receiving the book of Maccabees into the Canon. Mr. Irving, however, whose warm opposition to the circulation of uncanonical books is well known, supports Mr. Frere in his opinion that the Apocryphal book of Esdras is inspired.

'And now if I should have recourse to a book not reckoned canonical, and not worthy, on account of its manifest interpolations, to be so reckoned, it is because I have not been able to resist the evidence which one particular vision brings to its own divinity, nor to shut my eyes upon the light which it casts, not only upon the time of the end concerning which we now treat, but upon the whole eventful history

of Daniel's fourth beast, through all the periods of its wicked supremacy. The vision hath been already referred to, and is contained in the eleventh and twelfth chapters of the second book of Esdras..... A prophecy is its own evidence, and let this one speak for itself.'

Vol. II. p. 96.

According to Mr. Irving's exposition, it speaks more plainly than any one of the canonical books, and Esdras must be admitted to be a far more highly favoured revealer of secrets, than his 'Brother Daniel.' We have, first of all, under the symbol of the twelve wings, the twelve Cæsars; next, 'rapidly but graphically sketched, the condition of the Roman empire from the time of the Cæsars till the middle time;' then, Charlemagne, the French Revolution, and Napoleon Bonaparte.

'France, therefore, which is the head in the midst, Rome being on the right hand, and Austria upon the left, (for the rest of the subsidiary kingdoms are already devoured,) awakens first into the government of the eagle, and being joined by the other two heads, seizeth Spain and Portugal, the last of the feathers..... This sovereign head was the Emperor Napoleon, wont to consider himself as the successor of Charlemagne.'

'Such,' he remarks in conclusion, 'is the vision which Esdras had of the Roman empire during the last 2000 years of its duration; and when it is considered *how much information is given in it, and how exact is its accomplishment*, it may well justify us in having spent a portion of this discourse in adding it to the other lights which we are endeavouring to bring to bear upon the times which are yet to run.' Thus, although Mr. Irving is so tolerant as not to insist upon it as a necessary article of faith, that we should receive the prophecies of Esdras as canonical, it is evident that he has no hesitation in acknowledging their genuineness and 'divinity,' believing them to have been both given by Inspiration and miraculously accomplished.

For our own parts, we confess, that, had not the matter been made known to Mr. Frere, and the fulfilment of the prediction been made so plain by Mr. Irving, we should have been disposed to rank the prophecies ascribed to Ezra somewhat below those of Nostradamus. Not being acquainted with any means of detecting the alleged 'interpolations,' we should have been led to infer, that this book, which professes to have been written in the reign of Artaxerxes, was certainly composed by a writer who had seen the New Testament. From a number of parallel passages, as Arnold remarks, 'it seems necessary to conclude, either that Jesus Christ and his apostles copied

‘ from hence, or that this writer transcribed largely from the  
 ‘ other. It seems most probable,’ adds the learned Commen-  
 tator, ‘ that the Author was a Jew converted to Christianity,  
 ‘ who, in hopes of converting others, composed this work  
 ‘ under the name of a writer for whom the Jews had the high-  
 ‘ est esteem.’\* Indeed, were we to suppose these prophecies  
 to be genuine, they would be by far the most remarkable for  
 explicitness of any in the Old Testament, and their not being  
 cited by any inspired writer (except Mr. Frere) would be wholly  
 unaccountable. Can it be for a moment supposed, that Saint  
 Matthew was acquainted with the following scriptures? ‘ Then  
 ‘ said I unto the angel, What young person is it that crowneth  
 ‘ them and giveth them palms in their hands? So he answered,  
 ‘ and said unto me, It is the Son of God, whom they have  
 ‘ confessed in the world.’ (2 Esd. ii. 46, 7). ‘ For my son  
 ‘ Jesus shall be revealed with those that be with him, and they  
 ‘ that remain shall rejoice with him four hundred years. After  
 ‘ these years shall my son Christ die, and all men that have  
 ‘ life.’ (2 Esd. vii. 28, 9). Mr. Irving tells us, that a prophecy  
 is its own evidence; and in this instance, at least, the internal  
 evidence is decisive enough. To speak of interpolations, is  
 absurd: the whole book is one homogeneous tissue of fiction  
 and imposture.

Our readers, then, will probably support us in the inference,  
 that the prophetic character of the book of Esdras is not  
 among the important truths which the Lord has ‘ revealed’ to  
 Mr. Frere. That gentleman, however, entitled his volume,  
 “ A Combined View of the Prophecies of Daniel, Esdras, and  
 “ St. John, shewing that all the prophetic Writings are formed  
 “ upon one Plan.” Here, canonical and apocryphal Scrip-  
 tures are boldly intermingled in the very title-page. Mr. Ir-  
 ving has been more prudent, without being more consistent.  
 How is it that a hue and cry has not been raised against these  
 philapocryphists for such papistical and heretical doings? Had  
 an Eclectic Reviewer but hinted at such a thing as the inspira-  
 tion of the second book of Esdras, the whole country would  
 have rung with the cry of, The Canon is in danger.

It is due to Mr. Frere, to remark, that he is not responsible

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\* Arnold on the Apocrypha. 4to. p. 660. The learned Author  
 supposes the Pseudo Esdras to have lived in the times of the first  
 heathen persecution. At chap. v. verse 4., the angel is made to say :  
 “ If the Most High grant thee to live, thou shalt see *after the third*  
*trumpet,*” &c. Can there be any doubt whence this phrase was bor-  
 rowed? But a still more obvious plagiarism occurs in chap. ii. verse  
 42, &c., taken from Rev. vii.

for the ridiculous light in which his eloquent friend's indiscretion has placed him. *He* puts forth no claims to the character of a prophet, but writes like a modest and pious, though visionary man. His errors of judgement, however, we should have thought sufficiently numerous and palpable, to deter any man of sound mind from implicitly surrendering himself to such a guide; for, not to speak of his raising the pretended prophecies of Esdras to a level with those of Daniel and St. John,—an indication of a radical want of judgement at the very outset,—many of his expository reveries are so wild and puerile, and some of them so very exceptionable, as to render the tendency of his volume, though not its design, extremely questionable.\* Mr. Irving confesses, that when he first met with Mr. Frere, he was completely ignorant on the subject of the Prophecies; and we may admire the simple-hearted ingenuousness with which, 'as became one that is 'ignorant towards his teacher,' he 'received without cavilling' the whole scheme and substance of the Author's Interpretations. But a little less rashness and dogmatism than are exhibited in his pages, would have become a novice in these studies. We admit that Mr. Irving, if not more 'worthy,' is in some respects wiser than his teacher; yet, he goes beyond him in credulity. Mr. Frere only believes in the prophecies of Esdras: Mr. Irving vouches for the revelations made to Mr. Frere; and he is willing, apparently, that his own qualifications as an expositor of prophecy should be estimated by this signal display of easy faith and infirmity of judgement. We are unfeignedly sorry that he should have exhibited himself in this light. It is said of Saul, that he was a goodly person: "from the shoulders and upwards he was higher than any of the people;" yet, great was the general surprise when he appeared among the prophets. "And they said, What is this that is come unto the son of Kish?" Mr. Irving's appearance among the expounders of prophecy is in like manner adapted to provoke an application of the well-known proverb—"Is Saul also 'among the prophets?' Most assuredly he is out of his element.

A man of Mr. Irving's powers of mind could not produce a work absolutely worthless, and the present volumes will not

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\* See Eclectic Review, Vol. VII. (N. S.) p. 488. This gentleman finds in Dan. xi., the overthrow of the French monarchy, Bonaparte's campaign in Italy, the destruction of the French fleet by Lord Nelson, and the attack on the Danish fleet in 1801, &c. &c. He makes the British nation to be the 144,000 sealed ones, Rev. vii., the 144,000 palm-bearing virgins, Rev. xiv., and 'the Holy Covenant' of Daniel. We refer to his first edition.

be found wanting in splendid passages of declamatory and hortatory eloquence. Much unquestionable truth and seasonable admonition are blended with his fanciful interpretations and minatory fulminations, in which he not only professes to have deciphered the scroll of prophecy, but would seem to have seized upon the Apocalyptic trumpet, and to have merged the feelings of a man in the stern commission of a destroying angel.

As a specimen of his style, we give the conclusion of his seventh 'fytte.'

' But before concluding this and the former part, I beg, for what hath been set forth therein, to apologize, to the soft and effeminate spirit of this generation of saints, whose untempered edge I must oft have injured—and to the political and expedient spirit of this generation of saints, whose zeal for parliamentary questions I must oft have taken aback—and to every spirit of loving-kindness for the enemies of Christ, and of compromise with the powers of this present world, to whom my discourse must have been like gall and wormwood. To all such spirits, sorely tried by the above discourse, I have my apology to make, before I leave the subject of this stroke of doom;—which I make by referring them back to the history and enumeration which I made of God's former dealings with the impenitent generations of men since the world began; therewith preparing the way to the unwelcome strain which I had to sing. But if they will not be satisfied with the analogy of the doings of the Lord, nor interpret his future purposes by the past, then I have in the next place to make this other apology for the unsavoury discourse;—that it sticketh close to the letter of the word of God, not magnifying that which the holy and true word hath to the utmost magnified; nor imagining in more terrible forms, that scenery of destruction, which the Spirit of truth hath exhausted the whole machinery of terrible imaginations to body forth. But, if they will not take these my two good and sufficient apologies—if they will not be enlightened by the past history of truth, natural and revealed, nor give ear to the perpetual voice of prophecy since the world began; what do these dreamers of poetical and sentimental fancies—these good-natured despoilers of Christian charity, whereof they affect the reverence, say to the awful and overwhelming debt of justice, which the enemies of Christ and his Church have contracted upon their unbelieving and persecuting heads? Or is Christ a king no more, and hath he forgotten to be the deliverer of his people? And is God no more a man of war, and hath the Lord of hosts ceased to be his name? And shall his dealings with his saints no longer be justified in their sight, and in the sight of all the heathen round about? And, what! shall he allow his children to be captive for ever, and for ever to hang their harps upon the willows, and mourn for Zion which is desolate? Shall the remnant which still remaineth scattered amongst the nations, and oppressed with scorn and cruelty, remain a despised and rejected people? And shall the names with which they rail



against us, not be written against them, and the evil measures which they served out, be returned upon their own heads, and their curings return into their own throats, and their prosperity perish, and all their glory and their strength be scattered like chaff before the wind? Then hath the Lord forgotten to be gracious, and his covenant is no longer sure; and there is no more a Judge over all the earth, who doeth righteously. Call they this hardness of heart? that the wicked should perish. Call they this unmerciful? that the nations which forget God, should be cast into hell. What would these soft-hearted fools? That God should cease to be holy? That Christ should cease to be the manifestation of love and holiness in kissing communion; of mercy and justice in sweetest accordancy? that the Holy Spirit should cease from being named Holy, and True, and Comforter? that there should be no separate people—no *εκκλησια*, or elected Church? no apostate and perishing world? all things returned to chaos again, all things confused and intermingled? As the Lord liveth and hath testified for what he liveth, they are ignorant, and blind, and foolish, and wicked, who pervert the minds of men with such wretched imaginings of short-sighted good-nature, of all tolerating injustice.

‘To the soul of every truly spiritual man, who hath been made a partaker of the divine nature, there is nothing but the most blinded error and ill-directed spirit in that pining pity, which sigheth, and weepeth, and maketh lamentation over the poor souls whom the papal superstition doth oppress, and whom the son of infidelity doth gall unto the death; but while it sighs, and weeps, and makes its pitiful lamentations over the captive and imprisoned souls, will lift no voice of hatred and rebuke, utter no withering curses, and bring no effectual blow against those evil powers which have caught the sinner in their iniquities, and by their iniquities continue to secure them in their fearful hold. If they have faith in the doctrine of Christ, and the all-prevalency of his kingdom, why do they not set the battle in array against these his enemies, who maintain so mighty a head against him? As I live, it is because I love the souls of men, that I hate these oppressors of the souls of men. If the life of the soul were not dear in my sight, I would not be moved with horror against those who consume souls by thousands and tens of thousands. If the liberty of the soul were not glorious, I would not thus be grieved by the captivity of so many millions, or rejoice that the day of their redemption draweth nigh. The Lord judge between me and those soft-hearted optimists, if I love not the souls of men better than they; and endeavour to frame my discourse according to His word, more exactly than they. But if I utter any malice to the person of any man, or wish any wish but redemption to any man, while I hate the oppressors, and rejoice that their rod is to be so soon broken, the Lord forgive me, for I mean it not so, and do only desire to be the mouth of his holy prophets, who have prophesied since the world began, and of his Son Jesus Christ, whose testimony is the spirit of prophecy.

‘These apologies for that which I have set forth concerning the



last catastrophe of divine wrath, I make as to a generation of Zion's children, whose travail in the prophecy is small, and whose faith of it is therefore faint ; who have forsaken the promises which God hath given them, and are leaning unto the broken reed of state-policy and power, and look for their salvation from ungodly and unbelieving statesmen, of whom many will be found themselves underlaying the captivity of superstition, on the wide-spread sore of infidelity. But the true apology is to teach them what this battle of Armageddon is, if indeed they will be taught ; which I count to be no less than the last crisis of the strife between good and evil which hath been waged upon the earth since the world began, whereof the event is to determine, whether Satan or Christ shall have it, and hold it for ever ; when in their true sense and full significancy, all the promises made to the saints, which have but budded, or shown tender and delicate shoots, shall flourish like the cedar of Lebanon, and all the prophecies fully ripened, shall shed fruit every where : and the weary way-worn Church shall begin to enter into rest, and its labours be accomplished ; and Canaan shall no longer be a figure, and Christ's kingdom shall no longer be a figure, the resurrection shall no longer be an expectation, but a reality ; and there can be no more scepticism, when the faithful people are standing in their lots—Abraham, Isaac, and Jacob, and all the Patriarchs—Job, David, and Daniel, and all the Prophets. And let no man, calling himself a Christian, go to sicken the life of these conclusions from the faithful word of God, by his puling sentiment concerning this miserable earth, and his desire to escape from it as fast as may be. Who art thou ? a man ! that speaketh so of this earth, to reclaim which the Lord of glory came down, and was a despised and rejected servant ? And what are thy sentiments, thou fallen reptile, to set them up against the true and faithful book of God ; which, forsooth, thou wilt foreclose, because thou hast a sentiment ? Perish thy sentiment, which thus veileth one word of the everlasting truth. Of which, before one iota shall pass, heaven and earth, and thou too, with all thy sentiment, shall likewise pass. But if thou wilt bring thy meagre mind, and more meagre faith to take a moment's thought upon the subject, wilt thou please to answer me this question—If this earth was deemed of God worthy to be the place of the contest between Christ and Satan, why should it not be worthy to be the place of the triumph ? If saints are regenerated on earth, and on earth maintained in their warfare, why on earth should they not have the rest and the victory ? Thou and thy sentimentality are hateful to God, and pitiful in the sight of true and sufficient reason.

‘ But besides this childish sentiment of the mind, there is another of the heart widely prevalent in the Church, (if I might call that heterogeneous mixture of worldly wisdom and divine wisdom, of human fancies and faithful doctrines, of form and expediency, by the holy name of Church,) that these judgements of the Lord upon the heathen, and upon the papal nations, are not to be spoken in charitable ears ; and that the man who broacheth such doctrines, is a hard-hearted fanatic, and blinded apostle of his own maliciousness. Ye

tender-hearted objectors to God's most righteous judgements, what say ye, to the holocaust of a generation at the deluge? what, to the smiting of Egypt's first-born of man and beast? what, to the root-and-branch destruction of the Canaanitish nations? and to Saul's cutting off, because he spared any creature of Amalek which breathed the breath of life? And what say you to the five city-fulls of men, who were consumed with fire from heaven? And what say you of all the burdens of the prophets? Nineveh had but sixty days for repentance. These nations have had almost 2000 years. Oh! but the Lord will not send such as you to do his errands! Fear not that your tender hearts will be wounded. Ye who cannot hear his messages, shall not know his works. Now, was not Jesus of Nazareth as tender as you, who wept over Jerusalem, yet brought on it that destruction which maketh the ear still to tingle. Weep, yea, weep; and because you pity, cry aloud like Jonah. It is a weighty commission, but flee not from it, ye who bear the name of prophets; lest the Lord overtake you in the way, or swift destruction overtake you. Ye lovers of your natural tastes, and your natural feelings, more than of the revelation of God! Ye disbelievers of his holiness and his truth! Ye intolerant indulgers of heresy, and the arch heretic! Ye disguised lovers of the mother of harlots! Fear greatly—fear I say, lest ye be overwhelmed with her. But take not on you the name of God's prophets, call yourselves no longer preachers of Christ, if ye dare not declare his fearful messages. Let others stand forth to be the videttes of the camp, the watchmen of the holy city, if ye will speak favourable words, and hold out signals of peace to the enemy. The promises shall be taken from you, and ye shall not enter into his rest, by means of unbelief. Fear, fear, lest a promise being left you of entering in, any of you should seem to fall short.'

Vol. II. pp. 231—40.

We have heard it observed, that Mr. Irving has sounded a faithful alarm, but that there is a crack in his trumpet, which gives a harshness to its sounds. This was meant as no unfriendly criticism, nor do we know that we can state the case more correctly. The misfortune is, that those who stand most in need of warning, will, it is to be feared, be more struck with the dismal harshness of its notes, than arrested by their import. Mr. Irving has not the art of making himself forgotten in his message. His very sentences are all thrown into attitudes, and his mannerism steals away the attention from his matter. For instance, when we find a speaker or a writer introducing a statement or opinion with a solemn adjuration in the very language of the Deity himself—'*As I live,*' or in the words of the Saviour, '*Verily, verily, I say unto you,*'—the revolting impropriety of the phraseology destroys all confidence in the judgement of the individual, and bars the mind against his communication. In such a case, there is nothing between implicitly submitting to the man as a Divinely commissioned

teacher, and wondering after him as a theological empiric. These remarks may be deemed severe ; we mean them to be so. But, whether Mr. Irving may rank us with the righteous or not, it is in kindness that we would smite him for such aberrations as these, which are the more severely to be deprecated, inasmuch as they are unworthy of his talents, inconsistent with his piety, and tend greatly to diminish his usefulness.

Mr. Irving's scheme of interpretation, we do not think it necessary minutely to analyse, since it is confessedly borrowed. Partly on this account, we have suffered his volumes to remain so long unnoticed ; and partly, because it is both an ungracious and a disagreeable part of our official duty, to hold up to deserved condemnation the pernicious indiscretions of influential and pious men. The general subject of the publications before us is, however, one of the highest interest, and which we should rejoice to see competently treated ; and although we are conscious of being able to contribute but in a humble degree to clear up its difficulties, we shall avail ourselves of this occasion to suggest a few considerations, with a view to promote and to direct further inquiry.

What is the design of Prophecy ? Mr. Irving states it to be twofold, 'according to the character of those to whom the revelation is given—the World or the Church.'

'When the revelation is made to the princes, cities, or nations of the world, as by Balaam to the King of Moab, by Jonah to Nineveh, and by the dreams which Daniel interpreted, to Nebuchadnezzar king of Babylon ; the great end in view is, to teach their wicked and rebellious hearts, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will:" and along with this lesson of God's personality and power, to teach this other lesson of his holy providence, that unless they humble their pride and repent of their wickedness, they shall feel the rod of his anger, and the fierceness of his fiery indignation. But, when the revelation is brought unto the Church, as of the flood to Noah, of the promised seed to Abraham, of the seventy weeks to Daniel in the house of his captivity, of the revelation to John in the place of his exile ; the blessed end which God hath in view is, to reward the faith of his servants, and to refresh the drooping spirit of his Church, and to assure Israel his inheritance, that however the heathen may rage, and the people imagine a vain thing against the Lord and his anointed, his faithfulness shall never depart, nor his watchfulness fail, from those who have chosen him for their trust.' Vol. I. pp. 13, 14.

To this view of the twofold end of Prophecy, we should not much object, had Mr. Irving classified the Divine predictions as consisting of threatenings and promises, instead of making the distinction turn upon the description or class of persons to

whom they were specifically addressed. For this representation, there is no Scriptural warrant; and the examples adduced prove as much. The threatenings of God are often addressed to his Church, while the promises of his mercy are held out to the World. Thus, with regard to the revelation of the flood to Noah, or rather by Noah to that generation, it is said, that "Noah, being warned by God," was "*moved with fear to prepare an ark for the saving of his house.*" (Heb. xi. 7.) Nor was there any thing in the awful message to reward his faith or to refresh his spirit. Again; the revelation to John in the Isle of Patmos opens with a series of predictive warnings, addressed, not to the world, but to the Church, and having for their design that very end which Mr. Irving would restrict to revelations made to the princes and nations of the world. Besides which, many of the predictions which would fall under his first class, were exclusively addressed to God's chosen people.

The Author subsequently distinguishes Prophecy into two kinds: 'Discursive Prophecy, or the shewing forth of the purposes of God respecting the World and the Church;' and 'Prophetic History, or the same purposes digested into a narrative of coming events, drawn up with reference to time and place;' of which the *only* instances are stated to be the books of Daniel and John. Of these two kinds, we are told, 'the Historical are for the wise, the Discursive for the unwise; those for the learned, these for the unlearned of the children of God.' With this distinction, our readers will not, we imagine, be better satisfied. For, in the first place, many of the prophecies in the book of Zechariah strictly fall within the second class, according to the Author's own definition; whereas he allows none of the books of the Old Testament to be of this kind, save the book of Daniel. Secondly, a distinction which would suppose the unequivocally explicit prophecy of the Seventy-sevens to have been addressed only to the wise and learned, and the mysterious oracles of David and Isaiah to have been intended for the unwise and the unlearned, can rest upon no solid basis or intelligible principle.

The several ends and designs of Prophetic Revelation must be ascertained by attentively considering the specific character of the various communications which, at sundry times and in divers manners, God has vouchsafed to make by his holy prophets. That they comprise both promises and threatenings, that they have a twofold aspect on those who believed and those who despised the warning or the promised blessing, is an obvious remark, but one of too general a nature to serve us in the present discussion. A more important distinction is observable between *predictions of limited and temporary interest,*

and those of a general and standing nature. Of the former kind are the prophecies relating to individuals ; such, for instance, as the angelic annunciation respecting Samson, the message to Samuel concerning Eli, the prophetic denunciations of Elijah respecting Ahab, and the predictions relating to Cyrus, to Josiah, to Zerubbabel, and Joshua. To this class also we may refer the predictions respecting nations and communities, which were literally and *finally* fulfilled in the event ; as those respecting the fall of Tyre and of Babylon, the conquest and degradation of Egypt, the punishment of Moab, Edom, and Damascus, and our Lord's prediction respecting the overthrow of Jerusalem. With regard to all these prophecies, it may be remarked, that, as their object was specific, so, their purport was unequivocal, and could not be mistaken. They concerned the present interests of the individuals to whom they were immediately addressed, and were obviously designed to excite and enable them to prepare themselves before-hand for the arrival of the events announced. The end of such predictions, instead of being 'twofold,' was multifold, varying infinitely, according to the more or less private nature and different bearing of the prophecy. But, generally speaking, they were intended to strengthen the faith of God's people in his almighty power and righteous government, as well as to excite repentance and fear of the predicted judgements, and to enable those who believed and heeded them to avoid the calamities announced. These purposes, they answered while unfulfilled. Subsequently to their accomplishment, they served sometimes as attestations of the veracity and Divine authority of the prophet who delivered the prediction, sometimes as sanctions of the Divine commands, or again, as standing monuments of the supremacy of the God of Israel, and evidences of the true religion. And, as recorded, together with their accomplishment, in the sacred writings, they still answer, in these respects, an important end. Their primary design, however, was, in connexion with the event following close upon the prediction, (sometimes only a few years or months, at other times a generation intervening,) to promote the same moral ends that the ordinary threatenings and promises of the Divine word, in conjunction with God's Providential dispensations, are intended to subserve now. Mr. Irving himself remarks, that

' Promise is nothing but prophecy, there being between these no difference, in the ends for which they are given, in the evidence upon which they rest, or in the fruits which the faith of them produceth in the soul. Or, if there be a distinction between the prophecies and promises, which are one in spirit, this is the only distinction ; that the former bear the same relation to the Providence of God, which the latter bear to his Grace.' Vol. I. p. 19.

The Jews, in fact, by virtue of their peculiar relation to Jehovah as a people, were placed under a Providential dispensation altogether extraordinary,—a dispensation of Prophecy and Miracle; or, to speak more accurately, (prophecy being itself a miracle,) of miraculous communication and miraculous interposition. The prediction and the miracle were often of very private interest, as are many of the most remarkable interpositions of Divine Providence on behalf of individuals under the present economy. What would now pass for ordinary and private events in domestic history, (such as the birth of an extraordinary child or the recovery of the sick in answer to prayer,) then partook of the extraordinary and miraculous character of the general dispensation.

But, collaterally with these predictions of limited and temporary interest, and distinct from them, we find in the Old Testament Scriptures, a connected chain of Prophecy of a totally different character, marked by its unity of design, permanent interest, and at the same time obscure and indeterminate import. This line of prediction begins with the promise of a Redeemer made to our First Parents; a promise general, mysterious, and as to the mode and circumstances of its fulfilment, wholly indefinite. This revelation was subsequently enlarged from time to time, and its import became more and more clearly developed as the time of consummation drew on. Still, in all the varied reiterations of this grand promise, from Adam to Malachi, the absence of explicitness, a reserve which checked the presumption of curiosity, an enigmatical phraseology which renders it probable that even the inspired messenger did not understand its full import, are prominent features of the prophetic discovery. Indeed, as we had occasion to remark in a former article\*, those predictions which, since their fulfilment, approach the nearest to historical records of past facts, must have been to a Jew the most obscure, and seem adapted to check and to correct, rather than to excite the national anticipations of the promised Messiah. Nor does it appear that these prophecies enabled the most attentive and pious expectant of their fulfilment to prepare for the actual event. "Ought not Christ to suffer," was a question which not the most enlightened Jew was able to answer or to comprehend, till the foretold event had taken place. It is true, the disciples of our Lord were reproached with slow-hearted-

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\* Ecl. Rev. Vol. xix. p. 219. *Art. Gisborne's Essays*. Not having seen reason to change the opinions then expressed, we shall be excused for repeating in this place the tenor of some observations which few of our readers, probably, will have in recollection.



ness and blindness for not recognizing the accomplishment of the prediction in the event. But the very reserved manner in which our Lord himself referred to his approaching sufferings, proves that the design of such reference, as well as of the previous prophecies, was, that, after he had risen from the dead, they might remember "that these things were written of him, "and that they had done these things unto him." (John xii. 16.) With regard to those who were waiting for the Consolation of Israel, we are warranted in concluding, that a distinct knowledge of the import of the prophecies relating to our Lord's Advent, was not necessary, and we may therefore presume, was not intended; since, without understanding some of the most important and explicit of those predictions, they embraced the general promise of a Redeemer, and recognized our Lord to be indeed the Son of God and the King of Israel. And that the obscurity of the predictions was intended to veil their meaning, prior to their fulfilment, from those who were instrumental in bringing about the event, seems clearly intimated by the Apostles. "For, had they known it," says St. Paul, speaking of the grand mystery, Christ crucified, "they "would not have crucified the Lord of Glory." (1 Cor. ii. 8.) "And now, brethren," said St. Peter, "I wot that through "ignorance ye did it, as did also your rulers. But those "things which God before had shewed by the mouth of all "his prophets, that Christ should suffer, he hath so fulfilled." (Acts iii. 17, 18.) \*

Surely it will not be said, that this whole series of prophetic revelations failed of its purpose. Yet, as they were not understood by any even of the pious Jews, they could not contribute to prepare their minds for the actual circumstances of the event. They served, indeed, (and not the less by their obscurity,) to keep alive, and gradually to form and to direct the national anticipation. They were an important part of that system of means by which the faith of the devout Jew was confirmed amid the apparent ruin of his nation and the desolation of Zion. And it was one important design of the minor series of specific predictions and unequivocal fulfilments, running parallel with the line of prophetic testimony respecting Messiah, to assure the Church of the certain accomplishment of the grand promise made unto the Fathers. The unfulfilled prophecy was attested by those which were being verified before their eyes; and the whole series of miracles in the

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\* The prophetic sign of the prophet Jonah (Matt. xii. 39, 40.) may be cited as another instance of prediction not intended to be understood till *after* the event.



Jewish history, as well as the whole system of types, and the spirit of prophecy, pointed to the coming Saviour, by confirming the truth of the progressive, yet undeveloped and still mysterious revelation.

But the ultimate object of the prophetic testimony was not answered till it had been fulfilled in the manifestation and work of the Son of God in the flesh. Then, and not till then, was it clearly understood, and came into full operation, as furnishing the credentials of our Lord's mission, the identification of his person, the explanation of that grand stumbling-block his sufferings, and an irrefragable evidence of the truth of Christianity to the end of time.

We may now proceed to inquire, what is the character of those prophecies which yet remain unfulfilled? Mysterious, enigmatical, they confessedly are; adapted, Mr. Irving says, only for the wise and learned, which is not the usual character of Divine Revelation. Judging from analogy, we might presume that their obscurity was designed to repress curiosity, rather than to excite speculation. Sir Isaac Newton thought, that these prophecies were given, 'not to gratify men's curiosity by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event.' Mr. Irving tells us, that then they will be of little or no use. 'It is,' he says, 'as if you should say, that the cask was not to be opened till the liquor was all evaporated.' And so he would, as it were, bore a hole for his quill in the cask! Again, waxing wroth, he adds:

'A very silly and shallow-minded thing it is, therefore, and no less wicked than vain, for lazy and incurious ignorance to seal the book which with such strength the Lion of the tribe of Judah prevailed to unloose, and which was forbidden to be ever sealed again. A thing it is most stupid and preposterous, to study the prophecy with reference only to the part which is fulfilled, which hath become history, and is no longer prophecy, and remains but as an empty vessel, in which the odour of the rich contents may yet remain, but from which the sluggard and tasteless owners have allowed the spirit to escape. And if they would but give diligent and faithful study to the part fulfilled, they could not hinder themselves from passing onward into the unfulfilled, which is written in the same language, and by the same rules to be interpreted. So that whoso affirms that he useth prophecy only with application to the past, doth merely confess that he useth no part of it in the way in which it ought to be used.' Vol. I. p. 90.

When a writer thus deals about his hard words and petulant sarcasms, he should be a little careful on whom they may light. A little reverence for such names as Calvin, Howe, and Newton, would not have been discreditable to our worthy Seer.

The great Reformer was, we apprehend, neither lazy, nor ignorant, nor incurious, and he might even be supposed to have known the use of prophecy; yet, Scaliger observes, that he was wise in *not* writing on the Apocalypse. Howe considers the attempt to decipher unfulfilled predictions as the symptom of a carnal and a sickly mind; and without meaning to intimate that Mr. Irving is chargeable with this, we must say that one of his arguments goes strongly to confirm the truth of the remark as regards the *tendency* of such prophetic studies. He contends, that otherwise the Christian 'is obliged to look out, by the help of his own natural foresight, and to calculate by the rules of political sagacity, those things which are to happen to the Church.' 'Every man,' he adds, 'must be a prophet to himself, or God must be his prophet.' And again, he speaks of the knowledge and faith of future events as necessary in order to redeem us from the 'bondage to worldly politics,' and to form the rule of our conduct.

'And if,' he says, 'any individual member of Christ remain in the dark with respect to the future condition of the Church, he must be the prey of a thousand fears and false apprehensions, of a thousand hopes and false anticipations, from which a little light would altogether have delivered him; and if he have any thing in hand or in mind towards the advancement of the Church, he may, in his ignorance, be working or designing against the purposes of God: which are revealed for this very end, to give a right direction to our hopes, and thereby a right scope to our undertakings.' p. 31.

This, we must take the liberty to say, is bad reasoning, and worse theology. It is, in effect, making the Divine decrees the rule of man's duty; one of the most pernicious tenets of the Antinomian heresy. Why must the Christian turn prophet, to escape being a politician? Why must he study the Apocalypse in order to lay asleep his visionary hopes and fantastic fears, when the word of Christ points out "a more excellent way?"—"Secret things belong unto God, but the things which are revealed, to us and to our children." A man liable to become a prey to such false apprehensions and anticipations, would be the last person to derive benefit from brooding over the mystic rolls of prophecy; and his political sagacity would only become less harmless by running into fanaticism. It appears to us, that the proper cure for such a morbid desire to penetrate into the future, would be the study of the practical parts of the sacred volume; and that it was precisely such a temper that our Lord wished to discountenance, when he answered a question put to him just before his Ascension by saying: "It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts i. 7.)

We cannot but think then, that Howe is right, when he says : ' The safest course is, without God's warrant, not to prophesy ' at all.' The danger of tampering with unfulfilled prophecy could not, indeed, be placed in a stronger light, than it is by Mr. Irving's plea for its necessity. We cannot conceive of a much more pernicious and mischievous notion infecting the Christian Church, than that we are to suspend any exertions for the advancement of religion, to withhold our countenance of any religious undertaking or institution, till we can ascertain from the page of prophecy,—in other words, from the expounders of prophecy, from Mr. Frere or Mr. Faber,—whether we shall, in so doing, be working with or against the purposes of God. It was not in this spirit that Carey and Martyn set forth on their heroic enterprise. It was not under the guidance or from the impulse of such prophetic discoveries, that the various Institutions have been formed, and the vast exertions made for the spread of Divine truth, which distinguish the present era. The Gospel of St. Matthew contains, in the last chapter, all the warrant and all the promise that are necessary to sanction and to inspire such undertakings. And as to those who would ' stand at a gaze,' trying to read the stars in the ' canopy of prophecy,' the aphorism is but too likely to be verified—" He that observeth the clouds shall not sow, and he " that regardeth the winds shall not reap."

We cannot allow the remark to pass, that prophecy, when fulfilled, ceases to be prophecy—is no more than an empty cask. What ! have the prophecies of Isaiah become spiritless and useless to the Church of Christ, because they have been historically fulfilled ? Is the evidence supplied by fulfilled prophecy of no avail or importance ? If Mr. Irving has lost his relish for these sublime portions of the Inspired Volume, and prefers the Book of Esdras, he is indeed far gone in fanaticism. He cannot mean this. But he further maintains, that the notion ' that the prophecies were not intended to be known ' till the event should reveal their application,' is ' contradicted ' by the whole testimony of Scripture.'

' First, with respect to *time*. Daniel knew by books when the captivity of Babylon was to be accomplished. And he revealed by date when Messiah the Prince was to come. Then, with respect to *person*, Cyrus is named by his proper name in the prophecies of Isaiah, and both the Persian and the Greek empires are named by name in the prophecy of Daniel. Then, with respect to *place*, the place of Messiah's birth was so well known and decided upon from the prophecy, that the chief priests at once agreed upon it when asked by Herod ; and every burden of Isaiah is directed, with the exactness of a letter, to the city for which it was intended, and to which,

doubtless, in some way or other, it was made known. But it is useless to contend with ignorance in its dark places.' Vol. I. p. 27.

We unfeignedly wish that our Author would leave off this discreditable habit of imputing ignorance, stupidity, shallow-mindedness, and wickedness, to those who differ from him. If the view we have taken of the broad distinction between the two collateral series of prophetic revelations be correct, the instances here cited will make little to his purpose. No one doubts or can deny, that many of the prophecies were intended to be known, and would not fail to be understood, prior to the event. Their definiteness and explicitness prove this, as well as the obvious design for which they were given. But does it follow that *all* prophecy was intended to be understood, before the event interpreted it,—even when the prediction was implicated in mystery and indefiniteness? Would not the marked contrast of character rather imply a difference of design? And does not the fact, that the one class of prophecies were not understood, with the exception of the definite predictions respecting the place and time of Messiah's birth, and his royal lineage, render it in the highest degree probable that they were purposely veiled till the event should interpret them? If so, it is at least supposable, that the prophecies which still remain unfulfilled, may not be intended to be known till the event shall reveal their application.

In the twenty-fourth chapter of St. Matthew, we have a remarkable instance of both descriptions of prophecy in immediate succession; the one strikingly definite, the other purposely indefinite; the one intended to warn the disciples of the coming event, the other designed to check and to regulate their hasty anticipation of the final issue. The double question of the disciples, which gave occasion to our Lord's uttering the twofold prediction, evidently betrayed mistaken ideas respecting the consequences of the overthrow of their temple and polity. Their first inquiry, "When shall these things be?" referred simply to the preceding prediction relating to the destruction of the temple. But with that event were associated in their expectations, the second coming of our Lord, and "the end of the world." It is evident, too, that having as yet no correct conception of the spiritual nature of our Lord's kingdom, they expected his speedy return for the purpose of restoring the Jewish commonwealth. Instead of giving at once a direct answer to their question, Our Lord begins by cautioning them against becoming the dupes of those impostors who should come in his name or assume his character; intimating that they must pay no attention to such rumours of

his return, for a succession of events must previously take place, which should try their faith, and put the characters of his professed followers to a severe test. Many, it is predicted, would apostatize ; but, to inspire them with confidence in the issue, it is added, that the Gospel should triumph over all opposition, and spread through the whole of the known world, and that *then* "the end" of the Jewish polity should come. Having thus intimated that the predicted event was not to ensue immediately or "as yet," Our Lord proceeds to communicate to them the unequivocal signs which should precede the horrors of the siege, in order that, warned by the presage, they might effect their timely escape : "When ye shall see," &c. (ver. 15). So specific was the event foretold, so distinct the mark, that the Christians were at no loss how to understand its application, but, when the event took place, profited by the information, and were saved from the miseries which beset their unbelieving and devoted countrymen. 'Arguing from analogy,' Mr. Cooper observes, 'it might not be unreasonable to suppose, that, in the present crisis, the Lord might be pleased to grant some one signal and specific mark which might strongly arrest the attention of his people, and rouse them without hesitation or delay to the faithful discharge of those peculiar duties on which their safety and happiness at this juncture would depend.\*' And he imagines that the appearance of Napoleon Bonaparte was such a mark. But the object of the distinctive signal furnished by our Lord, was not to rouse his disciples to the discharge of any duty, but simply to enable them to avoid, by timely flight, a specific calamity. It seems to us very unwarrantable to suppose that any sign from heaven, any specific note of preparation, will be given to rouse Christians to the faithful discharge of their duties. Mr. Cooper wholly fails, in our opinion, to establish the most distant resemblance between the sign given by our Lord, and the event which he fixes upon as the distinctive 'mark' of the present Crisis. And had such sign been given, it might naturally have been looked for, not in the book of Daniel, but in the chapter now under consideration, where it is confessedly wanting.

At verse 29, the prediction respecting the "tribulation of those days," closes. And now we find our Lord proceeding, in language as highly poetical and figurative as that of the former part of the chapter is distinct and literal, to intimate the changes and transactions which were to take place, subse-

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\* Cooper's "Crisis." p. 96. See Ecl. Rev. vol. xxv. p. 521.

quently to the overthrow of the Jewish nation, "till the times" of the Gentiles should be fulfilled." (Luke xxi. 24). Our Lord's object was simply, we conceive, to teach his disciples not to identify with that tribulation his final coming in the clouds of heaven; 'to lead on their anticipations to a far more glorious period, when they should indeed behold their Master and Lord on the throne of his glory, and themselves partake of that glory.\* With regard to the first train of events, which were to take place in the life-time of the generation to whom the prediction was delivered, a specific sign was given. "When ye shall see all these things,"—the predicted signs and visible presages of the approaching destruction,— "know that it is near, even at the doors." And it has been remarked, that the budding of the fig-tree might itself serve as a presage; for the siege commenced precisely at the same time of year as that at which the prediction was uttered—just before the Passover, when the fig-tree was putting forth its leaves. But, with regard to the final coming of our Lord, the subject of the second part of the prophecy, no specific sign is given. On the contrary, "of *that* day and hour" (ματὸς) when "heaven and earth shall pass away," it is added, "no man knoweth; no, not the angels in heaven."† It is among the times and seasons which our Lord was not commissioned to reveal‡, which the Father hath "put in his own power." Do we ask why a sign was given in the one case, and withheld in the other, when, as it is argued, the presumed analogy would have led us to expect a similar signal? The reason is obvious. In the one case, a specific direction and command were connected with the specific sign; and it was requisite that they should know the day and hour in which immediate flight became necessary. In the other case, no specific duty is enjoined,

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\* Ecl. Rev. vol. xix. p. 224, where this remarkable chapter is considered more in detail.

† In this interpretation, which the connexion, the emphatic pronoun, and the general sense alike demand and justify, we are supported by Lightfoot, Grotius, and other learned Commentators; and among others, we are glad to find this sense adopted in Dr. Valpy's Greek Testament with English Notes, a new edition of which is now on our table. To us, it has always appeared surprising, that this solemn declaration should have been supposed by any respectable commentator to refer to an event which was to take place in less than 40 years, and of which almost the day and hour had just been specified. Is it conceivable that the time of an event so circumstantially predicted and so near at hand, should have been unknown to the angels?

‡ So the best critics understand, Mark xiii. 32.



which would require a signal of our Lord's approach; and therefore, the direction given is, to "watch" and "be ready," as those "who *know not* at what hour their Lord shall come."

In the Book of Daniel, again, we have instances of both descriptions of prediction, the definite and the indefinite; the one of a temporary, the other of a standing and permanent interest. The prophetic interpretation of Nebuchadnezzar's dream and that of the hand-writing, clearly belong to the former class. The greater part of the historic revelation falls under the latter description. But there is one very remarkable prediction, that of the Seventy Weeks, which requires distinct notice. In point of literalness and explicitness, it stands almost alone, and is clearly one of those predictions which was intended to be in part understood, and was understood, prior to its fulfilment. As a mark of *time*, there is every reason to believe, notwithstanding the critical difficulties which may embarrass the passage, that it was certainly made the basis of accurate calculation respecting our Lord's advent; and this fact furnishes, perhaps, the best reply to captious objectors. Gibbon, who seems to avow that he was one of 'those who neither understand nor respect the Mosaic dispensation and the prophetic style,' says, in one of his venomous notes: 'If the famous prophecy of the Seventy Weeks had been alleged to a Roman philosopher, would he not have replied in the words of Cicero, *Quæ tandem ista auguratio est, annorum potius quam aut mensium aut dierum?*'\* The Christian Public are much indebted to the learned and ingenious Author of the fourth publication enumerated at the head of this article, for shewing, (though he does not allude to Gibbon's note,) that this pointless sarcasm is founded upon ignorance, not of the prophetic style, but of the Hebrew language. The word translated "weeks" in the Authorized Version, simply signifies *sevens*; and it is a mere assumption, that the seventy-sevens spoken of by Daniel, would, if taken literally, imply *sevens of days*.

'On this point,' says Mr. Maitland, 'I think that Christian writers have made a concession to infidels, which the Jews themselves do not ask, and which truth does not require. The Jews, however blind they may be to the fulfilment of this prediction, have never been wholly unacquainted with the language of the prophet, and the mode of computation and expression used by their own writers; and when these points are considered, perhaps the reader will agree with me, that there is no such absolute necessity for a mystical interpretation of the seventy weeks as he may have supposed to exist.' p. 5.

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\* Decline and Fall, c. xv.



He then proceeds to shew, that the Jews very rarely calculated by weeks or sevens of days; that the word days is, in almost every case, expressed, not implied, when weeks are intended; and that the very word which we translate week in Daniel's prophecy, is used by the Misnic writers to signify '*the space between one sabbatical year and another.*' Among other passages, he cites one, in which mention is made 'of a work-man of a week, of a month, of a year, of a seven.' And he concludes that a Jew, not prepossessed on the subject, would naturally have supposed the Prophet to speak, not of sevens of days, but of sevens of years. To the use which Mr. Maitland makes of these observations, we shall advert hereafter. Our present object is to point out the literal and explicit character of the prophecy, so far as regards the date given. Whatever obscurity or uncertainty may be supposed to attach to the sacred text,\* there is nothing mystical in the terms of computation, in which respect it stands in direct contrast to the other predictions in this book, as they are usually interpreted.

Explicit, however, as this remarkable prophecy is with respect to the time of Messiah's appearance,—and equally explicit are some of the most obscure predictions as to another mark, his lineage,—the full meaning of the revelation was not understood, and we should say was not intended to be known, until the event predicted, the cutting off of Messiah, had furnished the interpretation. We may then safely conclude, that the whole testimony of Scripture does *not* contradict, as Mr. Irving affirms, the position we have endeavoured to establish; *namely*, that there are prophecies bearing internal evidence that they were not given to enable men to foreknow future things, but that, after they were fulfilled, they might be interpreted by the event.

The inquiry will naturally follow: Do the unfulfilled prophecies of Daniel and St. John appear to be of this description, or do they not? Do they bear any marks of having been given to the Church as explicit revelations of future events, or only as general intimations, the meaning of which the events should reveal? But it may not be unprofitable to institute a preliminary inquiry, as to the specific object for which the prophetic revelation itself appears to have been vouchsafed. The length to which this article has insensibly extended, compels us reluctantly to defer the consideration of these and some other points till our next Number.

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\* See *Eclectic Review*, Vol. xxvi. p. 246. Art. *Stonard on the Seventy Weeks*.

Art. II. *Memoirs and Remains of Joseph Brown Jefferson, late Student at Homerton College, and Minister at Attercliffe, near Sheffield.* By John Whitridge. 12mo. pp. 274. Price 5s. Manchester and London. 1826.

THE subject of the present publication was the fellow-student and bosom-friend of the Rev. Stephen Morell, of whom a Memoir was reviewed in our last volume.\* These two young ministers "were lovely in their lives, and in their deaths they were not divided," except by a small interval. Bound to each other by an ardour of piety and a purity of friendship of which this selfish world furnishes no redundancy of examples, they had cherished the wish to serve the best interests of mankind and the honour of their Blessed Redeemer, had it been his will, in some contiguous stations, where their studies and labours might have been reciprocally aided, where the frequent renewal of personal intercourse would have spread through the periods of absence a delightful excitement to literary pursuits and religious exercises, and where the usefulness of each would have been promoted by the varied talent of the other. Though congenial, they were not similar. While both of them were endowed with a remarkable singleness of heart and unity of aim in reference to the noblest of all objects, they possessed that diversity of mental character which was excellently suited to obviate dull resemblance, and to conduct to the same point by a beneficial difference of method. Both possessed simplicity, openness, and amiableness of temper, to a great degree; with that tenderness yet vigour of imagination which forms the music of mind. In readiness of invention, and in strong original powers of understanding, Morell stood distinguished; while the leading characteristics of Jefferson's mind were, susceptibility to the admiration of excellence, ardour of investigation, patience of studious labour, indefatigable diligence in amassing the materials of knowledge, and a happy faculty in disposing and applying those accumulations. In each, shone the best of all accomplishments, a conscientious devotedness of faculties, talents, and attainments, to the greatest end of human existence. Elevated piety was the temperament of their souls, and it modelled their entire character.

\* *Fortunati ambo; si quid mea carmina possunt,  
Nulla dies unquam memori vos eximet ævo!*

Joseph Brown Jefferson was the son of a dissenting minister at Busingstoke, distinguished for the worthiness of his charac-

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\* Eclec. Rev. Vol. xxvi. (July 1826.) p. 56.

ter and the extent of his acquirements. This estimable man was a poet, an antiquary, an indefatigable labourer in all the fields of knowledge, a sound scholar, and a faithful Christian teacher. Many of his contributions appeared in the *Classical Journal*, the *Evangelical Magazine*, and other periodical works, besides several separate publications. It was to be expected that the son of such a father would be "nourished up in the words of faith and sound doctrine," and accurately trained in the elements of solid learning. The love of books, not a pedantic Bibliomania, but rational and practical, was indeed in him an hereditary passion; it marked his very infancy. Not only were his Latin and Greek studies well founded and conducted, but he was carried on, at a very early age, to a considerable familiarity with Hebrew, which, as the language of Revelation, was his father's favourite study. The Journals of his reading, found among his papers, actually begin before the completion of his tenth year; and it is delightful to observe that one of the first entries is a record of his commencing the methodical reading of the whole Bible. His religion was early formed and decided; it was pure, humble, and practical; and it was consistently maintained to the end of his life.

In January, 1821, he entered on studies preparatory to the Christian ministry, in the Dissenting College at Homerton. How conscientious and assiduous he was in the course of duty now before him, may be understood by the 'Distribution of Time' which his Biographer has copied from his papers.

I. Study; 10½ hours.

In my Study.....	6½ to 7½.....	1 hour	} 10½
Ditto...do.....	9½ to 10.....	½ do.	
In Lecture.....	9 to 9½.....	½ do.	
Ditto...do.....	10 to 12½.....	2½ do.	
In my Study.....	3 to 5.....	2 do.	
Ditto....do.....	6 to 9.....	3 do.	
Ditto...do.....	10 to 11.....	1 do.	

II. Recreation, Family Worship, &c. 6½ hours.

Matins, &c. ....	6 to 6½.....	½ hour	} 6½
Breakfast.....	7½ to 8½.....	1 do.	
Prayers.....	8½ to 9.....	½ do.	
Walk, &c. ....	12½ to 2.....	1½ do.	
Dinner.....	2 to 3.....	1 do.	
Tea.....	5 to 6.....	1 do.	
Vespers and Supper.....	9 to 10.....	1 do.	

III. Sleep; 7 hours.

In an academical course, the two methods of improvement which the French designate by the words *apprendre* and *s'im-*

*struire*, are both called into action : the one *passive*, from the lectures of tutors and the prescribed exercises ; the other *active*, and consisting in reading, extracting, analysing, condensing, original composition, and strenuous meditation. Without the latter, the former will be of little avail ; its immediate benefit will be inconsiderable ; and, when the remiss student has entered upon the cares and toils of the pastoral office, either his mental poverty will be disgracefully thrown open, or he must supply his deficiencies by painful exertions, to the precluding of higher enjoyments. In both these lines of duty, Mr. J. was exemplary. The Biographer has described the numerous manuscripts which this indefatigable young man left behind him, and of which a large proportion were composed during his academical residence. Several volumes, however, are incautiously placed in the list, which ought not to have appeared there, as they are either transcripts of College Lectures or notes taken during the delivery.

While we are gratified by the ample proofs of this exemplary young man's diligence in study, fervour in spirit, devout singleness of aim, and freedom from the affectation which would exchange the natural hilarity of youth for the constrained assumption of an old man's gravity, we find one feature of his character which the Biographer draws *con amore*, and is evidently solicitous, we think unduly so, to set forth in a strong light. Our readers will learn with astonishment, that this was a *semblance* of predilection for the Church of Rome ! We call it a *semblance* ; for, after a minute investigation to which we have been impelled by both feeling and duty, we are satisfied that it was nothing more. Mr. Jefferson had drunk in with his mother's milk the love of rational liberty and regard for the right of private judgement in religious things. Before he entered on his academical studies, his ready and eloquent pen was required by a body of Protestant Dissenters in Cumberland, where he at that time resided with a relative, to draw up a petition to Parliament in favour of equal liberty to all the subjects of the realm, Popish as well as Protestant. At the first step of his Theological Course, he was enjoined not to take the sentiments of any party from the mere shewing of their adversaries, but to consult their own most approved writers. While the College Lectures in Polemical Divinity and Ecclesiastical History frequently urged the unscriptural and usurping character of the papal religion, they also contained earnest warnings against resorting to vulgar and ignorant abuse. In some of those Lectures, some Popish writers, especially the Jansenists, were occasionally cited in terms of high respect ; in the same way, the ancient hymns and prayers of the Latin services,

(from which flowed that chastised and ardent piety so eloquently panegyricized in Mr. Hall's celebrated encomium on the English Common Prayer Book,) had been introduced to the notice of our young friend, who found their holy breathings so congenial with the wants and feelings of his own heart, that he became deeply attached to them, and, there is reason to believe, made much use of them in his secret devotions. The result of these united causes, acting on the ingenuousness of an unfettered judgement and a tender heart, probably, led him to consider too exclusively the nucleus of evangelical truth held by the Roman Catholic Church, and to overlook somewhat too generously that horrid mass of abuses and perversions which has encrusted the primitive purity of doctrine and pious experience. Mr. Jefferson thought and spoke, as some might have said, too leniently on the subject of Dissent from the Church of England. In his Ordination-professions, he declared that there were reasons which compelled him to continue a Nonconformist, which positively prevented him from conforming, and which might have been of sufficient weight to require an actual secession, had he been originally a member of the Established Communion. (p. 76.) But on the same interesting occasion, he also said :

‘ My object in desiring to be a minister among Independent Dissenters is, not that I may make other men dissenters, nor that I may act as an enemy to the Ecclesiastical Establishments of my country ; but that I may be honoured to make men *Christians*. ’

The reigning principle of his mind, of which these sentences were the utterance, he, at the same time, thus finely avowed :

‘ “ So far as concerns the Christian people over whom it has pleased the Lord of the Church to give me an appointment, my great object will be to instruct them in all Divine Truth : that they may not be ignorant of any part of God's Revelation, nor attach to any one part an importance unduly above another ; but that the whole sum of Truth in its harmony and consistency may be known and acknowledged. The object of such knowledge will be the production of the fruits of faith, holiness in the sight of God, and charity towards men. To the latter, in the present state of religious communities, I shall feel it a duty unceasingly to address myself. The suppression of the discords and alienations which have long afflicted the Church, and the excitement of complete charity and brotherly love among Christians, I take to be both my great duty and my exceeding honour. And with humility, I would pledge myself thus publicly before this congregation and before God, to make my constant effort for the harmonizing of all Christian sects, and the promotion of union among all disciples of the one great Lord. Not by the veiling or compromising of conscientious principles in which we may differ, but by the promi-

ment exhibition of those greater principles in which we are agreed, and especially by the cultivation of those tempers which go to compose the "meekness and gentleness of Christ."

We now cite the extraordinary passage which has occasioned these remarks. It is an extract of a letter from a fellow-student and bosom-friend of Mr. J., written to the Biographer without any apprehension of its being destined to be exposed to the public eye.

' His sentiments were so strong and warm, as to find a field for their exertion in relation to communions widely diverse from his own. Thus while, in common with many Catholics themselves, he detested the tyranny of the Court of Rome, he could not see in the Latin Church those abominations which so many Protestants discover. He lamented, what he thought, the unfairness of most arguments commonly heard among us on this subject. He revered the fabric of that Church, as having so long preserved the essential tenets of the Gospel, and as so many ages the chief depository of the Holy Scriptures. His poetical and romantic turn of mind led him to admire the character of many of her Institutions, and the sublime mysticism which pervades her theology. He admired her as the nurse of a large and honoured number of saints and martyrs; and as the sole channel of modern ministerial power: and he ardently hoped for the time, when, purified from all the effects of secularizing influence, she might again receive into "one fold" those various branches, as he was wont to call them, of the Church Catholic, from which a sad necessity had estranged her. As a natural effect of these sentiments, he detested the low notions, as he thought them, regarding ecclesiastical matters, which are so dear to many Non-conformists of this country. He considered the Apostolic model as presenting to our view one Church, to be preserved by a succession of ordained ministers, and intended, amid many different rites and even of opinions, to continue one communing Church, till the second coming of its Founder. He lamented that the practical communion was for a time gone: the theoretical he regarded as remaining. To this body, so continued by successive ordination, he applied the promises of Christ's presence to bless his own institutions and preserve from fundamental error. All this was, in his mind, perfectly consistent with the two great principles of Congregationalism—the right of a Christian people to elect their own Bishop or Pastor—and the entire independence, as to discipline, of each church with its ordained Elder. The death of so valued a friend was a loss, on very many accounts, deeply deplored by me: but neither is it altogether a private grief, for I am sure he would ever have employed his commanding talents in benefiting the Church of God—in checking, as far as the sphere of his usefulness might have extended, the ignorant and vulgar slang so prevalent in what is called the religious world—in promoting the cultivation of every thing that adorns and ennobles man—and above all, in honouring, by an honourable discharge of all ministerial duties, that Divine Saviour, in whose service all his high faculties found their fit centre, and who was the constant object of his deepest reverence and most faithful devotedness.' pp. 115—17.



On the reading of these paragraphs, astonishment, alarm, and something allied to indignation arose in our minds. What! we were ready to exclaim, are our Protestant principles,—is the glorious Reformation, the grand era of renascent light, liberty, and truth,—are the labours, sorrows, and martyrdoms of so many confessors of Christ,—to be so lightly esteemed as this passage implies? Are the abominations of the “man of sin” to be thus slurred over? Is no vituperative reference to be had to the “mystery of iniquity, the deceivableness of unrighteousness, the working of Satan, the lying wonders,—of that wicked one?” On allowing, however, our feelings to cool, we determined closely to investigate all the circumstances of the case, and we desisted not till we had attained satisfactory explanation. It appears that the writer of the letter, the only one of Mr. Jefferson's fellow-students who had imbibed his opinions, had yielded a characteristic impressibleness and ardour to the causes at which we have glanced, and had imbibed copiously enough the chivalrous piety, if we may so speak, of his departed friend. From the study of Christian antiquity, from the contemplation of the best characters who shine as rare luminaries in the middle ages, from the excessive use of the mystic and meditative theology, and the peculiar strains of devotion to be found in their writings, and from the activity of an imagination enamoured with its own unconscious fictions,—our young friend had conceived the *beau idéal* of a Universal Visible Church, the uncontaminated spouse of Christ, adorned with none but Scriptural beauties, dispensing to the nations holiness, charity, and liberty. Rejecting, with his whole heart, the domination, the exclusiveness, the sanguinary tyranny, the false doctrines, of the Romish Church, he had conceived of those evils as *excrescences* and *abuses*, easily separable from the substratum of immortal truth and purity; and that basis, when thus cleared of its incumbrances, he had inured himself to contemplate as the True Catholic Church. We have found something to smile at, and something in phraseology and minor notions to disapprove, but much more to be deserving of our acquiescence. We have found the grand and precious truths of the gospel held with veneration and love, in the spirit of Leighton and Joseph Milner: and although, on some points of ecclesiastical order, we have seen, as it were, a reflection of the very weaknesses of those two holy men, yet we have received the most unequivocal assurances of a conscientious adherence to congregational order and to the essential principles of sound Protestantism. The sentiments and feelings of our young friend may be fairly expressed in the words of his beloved companion.



‘ “ We rejoice that in our day, so much candour and enlightened benevolence are manifested in the feelings and conduct of the Christian world. We join with all men to sing the funeral dirge of superstitious bigotry and anti-christian malice. Buried let them be in one grave, the slavery of oppression and the thralldom of ignorance, and the persecutions of counterfeit religion. And bright shall the morning be, and blessed and glorious shall be the day, when ignorance shall no longer uphold superstition, and mental darkness shall no longer favour persecution, and national baseness no longer sustain oppression. The time will come, when these sights shall be perfected; and less than human must he be, who would for a moment retard their fulfilment.” *Sermon on the Evil of Religious Ignorance*. p. 9.

We may add our apprehension, warranted by passages in the work before us, that these warm-hearted young men had allowed themselves to be too much fascinated by the splendid fallacies of Eustace, Butler, and Lingard.

We have allowed ourselves to expatiate so largely on this extraordinary topic, because we conceive the development to be due to the cause of truth; and because the body of Evangelical Dissenters have so great an interest in the affairs of their oldest academical institution, that it ought to outweigh our private feelings.

Returning to the personal history of Mr. Jefferson, we can afford only a slight mention to the many evidences which this volume supplies, of his devotedness to his holy work, the choice and delight of his soul. In public preaching and the private instruction of his congregation, he formed judicious plans, and he followed them with his characteristic activity and benevolence. But his conceptions were too vast, and his labours too great. He considered too little the powers of his physical constitution. He yielded with too much facility to the multiplied solicitations for extraordinary services. Exposure to severe cold, after an evening sermon in a crowded place, struck the mortal blow. He languished for about four months. The pure consolations of the gospel maintained his soul in sweet serenity through this painful period. His last intelligible words were a declaration of affection and confidence in his Divine Redeemer: and thus he died in faith and hope, on May 27, 1826.

‘ Thus early,’ adds his relative and biographer, ‘ were finished the life and labours of a most promising minister of Holy Scripture: having but just passed the twenty-third year of his existence, and only eleven months having transpired between the day of his ordination and that of his burial.’ p. 105.

This volume contains some interesting accounts of the me-

Methods of pastoral instruction, which this admirable young man had instituted, but which he was permitted barely to begin. Their wisdom and attractiveness are most striking. The copiousness of knowledge, and the felicity and often originality of illustration, which are shewn in these fragments, would have done honour to the most experienced divine. We find, in particular, the plan of a weekly meeting with the young persons of his congregation, for the purpose of elucidating the *difficulties* of Scripture; from which we cannot refrain from taking an extract.

“ The difficulties which are met with in the understanding of the Scriptures, arise from various causes. To point out some of these causes, is the object of the present discourse.

“ 1. When you take the Scripture into your hands, you will remember that it contains the revelation of God to man; and it may naturally, therefore, be expected to include many things beyond man's understanding, and to discourse of many subjects both novel and mysterious. 2. The greater part of these writings was composed to serve a present purpose; and, unless we enter into that purpose, and are prepared to follow the argument, we must of course fail to comprehend the writer. 3. As these books are of extreme antiquity, they of course refer to customs, facts, persons, places, prejudices, and opinions of antiquity: many of which have long since died and been forgotten. Unless we recal them to mind, the reference will be unintelligible. 4. The books which we are concerned to understand, do not come to us as they were written. Their original languages are not generally understood, and we read them in all the disadvantages of a translation. This translation may be imperfect, or its expressions may have become obsolete, and in some cases the learned authors may have mistaken the sense of their originals.

“ To one or other of these sources, may most of our difficulties be referred.

“ And I apprehend that any one of such difficulties is, to a common reader, insurmountable. 1. If it arise from the profound mysteriousness of the theme, even the largest and most cultivated mind may fail to comprehend it. And much more he who is little accustomed to intellectual exertion. 2. Difficulties which rest in the line of argumentation and proof employed, or in perceiving the end and object of the writer, are not likely to be solved without some illustration and help from others. 3. Allusions, and figurative diction, do absolutely require literary and classical explanation. 4. Obscurities in the English words, or misconceptions of the meaning, from which no man or men can be safe, cannot be remedied but by the aid of superior learning, such as we can only come at by the help of books. On all which accounts, the English reader of the Scriptures must sometimes feel his loss; and without the means of applying to books, he will be helpless. These books are often costly, and often useless to the persons who most need their help—*obscurum per obscurius.* Hence the duty of the public teachers of religion giving their atten-

tion to clear up, in some measure, the difficulties which the people may find. And hence one instance of the necessity of a standing ministry, to which reference may be had for information.

“ I may now set before you, a few examples of each kind of difficulty already mentioned.

“ 1. Difficulties necessarily resulting from the nature of the subject.

“ The sacred writers, being inspired to speak of the unseen world, of eternal objects, of the Invisible and Infinite God, are in the situation of Paul after he had been in Paradise: he found himself unable to express what he had seen and heard, so as to make himself understood. 2 Cor. xii. 4. Dan. xii. 8. . . When they speak of God, it cannot be but that their language should be sublime and obscure, beyond our full comprehension. Exod. iii. 13—15. Does any man understand this? Job xi. 7, 8. When they speak of the Son of God, human language is not adapted to express the subject, and human understandings cannot fully know it. John i. 1—5. Matt. xi. 27. The being and attributes of the Holy Spirit are beyond our thoughts. John iii. 8. The unseen world—heaven—hell. Rev. xxi. &c. These are things which never can be perfectly understood, at least in this life; but still they are more likely to be somewhat illustrated, when we borrow all the light and information which good and wise men, who have diligently studied, can give us.

“ 2. Difficulties which result from the nature of the argumentation.

“ For instance, if we read an answer to some enquiry, we shall have difficulty in understanding the answer, unless we know what the question was. If we read an argument, it will be much more intelligible, if we know what the writer wishes to prove. Now sometimes this is not so readily discovered. Many examples in the book of Job ix. 22—24: in the Psalms xl. xlv. xlix: in the Prophets, Isa. xxi: in the Epistles, Rom. iii. 2 Cor. i. 17—23. 1 Thess. iv. 15.

“ We may observe, by the way, from these latter instances, the Epistles of Paul, how little credit is due to those enemies of Christianity, who would have us suppose, that the early believers were weak silly enthusiasts. The letters written to these people shew, that they must have been men of good sense and sound understanding, or they never could have understood them.

“ 3. Difficulties arising from the facts and customs alluded to.

“ CUSTOMS. Ps. cviii. 9. Josh. ix. 4. Matt. ix. 17. Acts xxii. 25. PERSONS. Acts xxiv. 25. Felix and Drusilla. 2 Tim. iv. 16, 17. 1 John ii. 18—22. 2 Ep. 7, 9. Antichrists. PLACES. Ps. cxxxiii. 3. Comp. Deut. iv. 18. Burder's O. C. p. 124. OPINIONS. Ephes. iii. 5, 6. Matt. xii. 24. ADAGES. Matt. xxi. 21. 2 Cor. xiii. 2. Burder, p. 277. Matt. xix. 24. Jer. xiii. 23.—*Campbell*, p. 126.

“ 4. From an imperfect, mistaken, or obsolete translation.

“ IMPERFECT. Gen. xiv. 22. 2 K. iii. 11. Isa. lviii. 13. Boothroyd's Reflections, 31. Isa. xxxii. 20. Ps. xxxvi. 9. Heb. iv. 5. Heb. iii. 4. MISTAKEN. 1 John iii. 16. OBSOLETE. 2 Cor. viii. 1. 1 Cor. iv. 4. Gen. xlv. 6.

“ It is our consolation to remember, that no one article of our faith stands affected by these difficulties. They leave the foundation of our hope immovable. The grace of Christian charity depends not on the decision of controverted questions. It is only our knowledge or desire of knowledge, that is hindered or mortified. Knowledge is power. And as the same great author has well said,—It was the desire of *power* in excess that caused the angels to fall; it was the desire of *knowledge* in excess that caused man to fall; but in CHARITY is no excess, neither can men nor angels come in danger by it.” ’ pp. 92—97.

Out of the rich remains of this lamented young minister preserved by his Biographer, we shall select a few passages. They exhibit the style of his ordinary discourses, and will enable the reader to form some judgement of what would have been the energy and beauty of his pulpit compositions, had the Providence of Heaven favoured us with his continuance to the maturity of improvement. We take two paragraphs from a Sermon (on 1 Cor. xv. 29. “ Else, what shall they do who “ are baptized for the dead?” &c.) composed during the last year of his academical course.

“ He,” the Christian minister, “ is the successor of a long array of holy men, now ministering in the eternal temple. He occupies the post, which once the worthies of another age so ably filled. He stands in the place of the departed. Where are the men who taught the Church, through all the night of the Church’s dark ages? Where are they who asserted her rights in the day of bigotry, and through the storms of persecution? Where are the worthies of our church, on whose memory the dust of time and veneration has now gathered? Where is he who first ministered in this place, and taught you the way of immortality? ‘ Your fathers; where are they? Or the prophets; do they live for ever?’ I stand this day in the place of the dead—methinks the baptism of mortality descends upon me as I speak. I feel the tenure upon which I hold this post—it is as if the spirits of the departed were near, standing invisible to behold my actions, and asking me, ‘ What do I, thus baptized for the dead; unless, filled with their spirit, and inspired by their faith, I preach the resurrection of the sleepers and the just judgment of the Son of God!’ And, my brethren, if at any time we should be seen to assume a tone of boldness, and speak with a freedom unwarranted; think that we do it under this impression—impute it to that solemn unction from the invisible world, which distils from such meditations as these, and which cannot but impel us to speak as one baptized for the dead.” ’ p. 27.

“ There fell lately a Missionary in our Western India, under circumstances so angry and menacing, that his successor must really be ‘ baptized for the dead.’ His successor at that post ought to have the courage of a lion. Might a Christian Missionary wear the armour of fleshly warfare, he should gird him in a panoply of steel, and teach the Christian faith with the point of the sword; else he

will fall before the hatred of the infidels. But since, 'the weapons of our warfare are not carnal,' and the minister of peace may not wear the bright arms of earthly soldiery; it behoves the bishop of that little flock, to carry in him the soul of a martyr, and to breathe all the courage of an immortal—he must not count his life dear—he must bow his neck with the meekness of Jesus Christ to the oppression of the foe—and if you would have, in one word, his office and his qualification, he must be 'baptized for the dead.' " " pp. 121, 2.

From a Sermon on 2 John 8, we take another specimen.

' " Look abroad on the world—expand for once your contracted notions, and forget for one moment your own condition and interests. See you the provinces of the Sun—the fairest spots on this earthly globe, in which beauty and fruitfulness have dwelt from the creation, beneath a cloudless sky? There the sword of Mohammed hath rested in blood, and the religion of Jesus may not lift up her head. See you the empire of past ages—the vastest territory of men? There superstition hath fettered the mind more firmly than the power of the rulers—and there idols rather than God are worshipped. Have you considered the claims of your own fellow-subjects in India—the claims which they have upon your Christian zeal—the claims which they have upon your common humanity? Where, then, is your humanity, and where is your zeal, if some sacrifice is not already made for their deliverance from 'delusions strong as hell?' How cold are some Christians on such subjects! 'Look to yourselves, lest ye fail of your reward.' He that soweth sparingly, shall reap also sparingly.

' " Quiet and rest are not earthly rewards. He that is a Christian is bound to exert himself; and is encouraged by the assurance that rest in the future world is appended as his full reward. Even on earth, happiness springs not from rest, but from action. Every thing around us is unwearied in its motion;—life and action pervade the whole universe. The heavens and the earth are perpetually in motion. Every being which we see is occupied. Indolence and inactivity are not the lot of any earthly inhabitant. And the order of nature may not be inverted by any. The privilege of the believer extends not to this:—he is destined to action. And, when we see any standing still, after they have confessed the claims of the heathen world upon their zealous exertions, and have known the path of their duty; we must warn them in the Apostle's language, 'look to yourselves.' Something must be wanting at home, which you will do well to supply—something must be wrong—you are losing the things you have wrought. Beware that you lose not your final reward.' " "

The larger part of this volume consists of nine "Lectures on Hebrew Prophecy," which were delivered on Lord's day evenings to Mr. Jefferson's congregation, as the commencement of a course which he was not permitted to end on earth. The bursts of amplification which the fervour of his piety and his genius threw forth in the actual delivery, no pen has preserved or could preserve. But these remains are rich: they may be read with delight and profit by the critical biblicist,

and by the simple child who has just learned to lisp the praises of Him to whom all the prophets bore witness. Their subjects are,—The Nature and Design of Prophecy.—The Primary Promise of the Messiah.—The Curse of Canaan.—The Promise to Abraham.—The Prophecies of Balaam.—The Prophetic Writings of David.—Predictions concerning Babylon, Egypt, Tyre, and Nineveh.—The Predictions recorded by Daniel.—The Gradual Unfolding of Prophecy. We allow ourselves to copy only one passage, taken almost at random.

‘ Reflect, too, on the unavailing anguish of the mind which is ever longing after the peace and the reward of the just, without that resolution and energy of faith which might bring them into possession. This lover of gold looked with envy on the people whom God had blessed—and he looked forward with painful longings to their future state. “ Let me die the death of the righteous—let my after state be like his!”—And like him, many men have gone down to the grave, crying out, let me die the death of the righteous, but their death was after all the end of the wicked, who are “ driven away in their wickedness.” And the sorrowful reason for all this, was none other than the entire destitution of every principle which could afford them hope. How else should the man die than sadly and hopelessly, who has lived without hope, and has known his God only as the object of his rebellions, his provocations, and his guilt.

‘ We stay not to ask how it came that this sorceror of Mesopotamia should be a Prophet, and endued with the spirit of God—though, with sufficient time, that might be a solemn and useful enquiry. But we rather prefer to ask, how comes it, that men who are blest with the living oracles of God, who hear the words of the Almighty, and see in Holy Writ the visions of God, and the powers of the world to come; how comes it that any such can remain unmoved and unconverted; how can they resist the energy of the gospel of peace, and the resistless terrors of the Lord, and the red lightnings of that judgment day! Say, how is it? You that are living examples of the terrible truth, say how is it, how can it be?—The time is gone, the night is at hand—“ now behold, I go unto my people—come therefore, I will advertise you what shall be in the latter days.” The heaven cannot receive you, for the star of the Son of Man shall shine upon no man’s brow who has not first written there “ Holiness to the Lord.” The earth will reject you, for the very grave shall open and heave you forth to the day. And from the grave must you go to your last “ long home,” a home of darkness, prepared for the evil one and his angels.—That is the end of them that obey not the gospel of God.—One moment stay, while the day yet lingers—haste to the refuge—haste to the hiding place—haste to the Cross—the cross of Calvary—

“ There, and there only is the power to save;  
There, no delusive hope invites despair;  
No mockery meets you, no deception there.” ’ pp. 207, 8.



Art. III. *Transactions of the Royal Society of Literature of the United Kingdom.* Vol. I. Part I. 4to. pp. xxxvi. 228. London. 1827.

**O**UR readers will, we presume, participate in the curiosity awakened by the announcement of the first part of the *Transactions* of this new royal society; an institution to which it is not a little remarkable that it should have been reserved for the present reign to give birth. Amid the multiplicity of our public institutions for the encouragement of the sciences and the arts, there was none that had for its specific object 'the advancement of General Literature.' The present Society was instituted in the year 1821, under the immediate auspices of his Majesty, who has been 'graciously pleased to grant to the Society the annual sum of one thousand guineas, to be assigned, in equal portions, to ten Royal Associates of approved learning; together with the further donation of two gold medals, of the value of fifty guineas each, to be awarded annually to authors of works of eminent merit, or for important discoveries in literature.' In the year 1825, his Majesty was pleased to confirm and perpetuate the Society by the grant of a royal charter; and in furtherance of his royal intentions, a piece of ground near the church of St. Martin in the Fields has been assigned as the site of a hall and library for the use of the Society. The plan for effecting the general object proposed, is stated to be:

'*First*,—To promote, by assistance from its funds or otherwise, the publication, and in some cases the translation, of valuable Manuscripts discovered in any public or private collection.

'*Secondly*,—To encourage such discoveries by all suitable means.

'*Thirdly*,—To promote the publication of works of great intrinsic value, but not of so popular a character as to induce the risk of individual expense.

'*Fourthly*,—To read, at its public meetings, such papers upon subjects of General Literature, as shall have been first approved by the Council of the Society; from which papers a selection shall be made, to be printed in the *Transactions* of the Society.

'*Fifthly*,—To adjudge Honorary Rewards to persons who shall have rendered any eminent service to Literature, or produced any work highly distinguished for learning or genius; provided always that such work contain nothing hostile to religion or morality.

'*Sixthly*,—To establish correspondence with learned men in foreign countries for the purpose of literary inquiry and information.

'*Seventhly*,—To elect, as Honorary Associates, persons eminent for the pursuit of literature; and from these to elect Associates upon the Royal Foundation, or upon the foundation of the Society, as circumstances may admit.'



The President of the Society is the Bishop of Salisbury (Dr. Burgess); the Librarian, the Rev. H. H. Baber; the Secretary, the Rev. R. Cattermole; and the following are the names of the first ten Royal Associates:—S. T. Coleridge, Esq. The Rev. Ed. Davies, M.A., the Author of *Celtic Researches*. The Rev. Dr. John Jamieson. The Rev. T. R. Malthus. Thomas J. Mathias, Esq. James Millingen, Esq. Sir William Ouseley. William Roscoe, Esq. The Rev. H. J. Todd. Sharon Turner, Esq. Among the sixteen Honorary Associates are: Mr. Bernard Barton. The Rev. G. Crabbe. The Rev. G. Croly. Professor Lee. James Montgomery, Esq. Dr. Robert Southey. Dr. Lingard. W. Jacob, Esq. &c. It does honour to those with whom the selection rested, that individuals of opposite political parties and of various religious denominations, should be found in this enumeration. A member of the Society of Friends, a Moravian, a Roman Catholic divine, and a Unitarian are, without regard to their peculiarities of private sentiment, harmoniously associated; and if the Orthodox Congregational Dissenters, the denomination which boasts of the names of Howe and Owen, Watts and Grove, Doddridge and Fell, have not hitherto furnished an Associate, or Honorary Member, we are ready to admit that our learned men are not numerous—it is not a learned age—and the most learned and the most eloquent men of the body, are less known by their works than we wish they were. Add to which, few of our ministers have leisure for the cultivation of general literature; and as to some, whose philological attainments would do honour to any society, the distant sphere of their labours would prevent their being otherwise connected with it, than as foreign or corresponding members. We confidently anticipate, that the names of Carey, and Marshman, and Morrison, will not be deemed unworthy of association with those of Sir John Malcolm, Sir William Ouseley, and Sir George Staunton; and that the same honourable policy which appears to have presided hitherto over the councils of this Institution, will secure, in good time, the addition of other names which we should not find it impossible to suggest. If these remarks should be imputed to a jealousy for the honour of the Orthodox Congregational Dissenters, we would frankly plead guilty to the charge. While we wish more and more to divest our minds of any undue party spirit, abhorring from our hearts a sectarian narrowness of feeling; while, too, we may add, we feel ourselves less attached to the denomination to which we have the honour to belong, and to which we feel under extremely small obligations, than to the principles they profess, and which we contribute our poor endeavours to maintain;—still, we will not

conceal, that even the literary honour of our denomination is an object to which we cannot feel indifferent.

The present Part comprises sixteen papers, of which it may not be unacceptable to our readers to have a brief analysis.

The first paper, communicated by Granville Penn, Esq., relates to 'an unknown manuscript of 1422,' illustrative of the dying declaration of our Henry V., recorded by Monstrelet, that he had intended, after he should have brought the kingdom of France into a peaceable condition, to undertake the conquest of Jerusalem, if it had been the pleasure of his Creator to permit him to live out his term. Rapin and Hume both report this circumstance; but the latter subjoins a comment which affords a fresh illustration of the inaccurate and flippant manner in which he compiled much of his fascinating misrepresentation of English history. 'So ingenious,' he says, 'are men in deceiving themselves, that Henry forgot, in these moments, all the blood spilled by his ambition, and received comfort from this late and feeble resolve; which, as the mode of these enterprises was now past, he certainly would never have carried into execution.'

'What this celebrated writer had done with his historical recollections,' remarks Mr. Penn, 'when he thus positively affirmed that the mode of these enterprises was past, it is not easy to conjecture; because, when Henry succeeded to the throne, he found a large land and naval force actually prepared by the late king his father, for the proclaimed purpose of executing such an enterprise; which was only prevented by his death. So that the declaration of the son, was, in effect, only the declaration of a design to give eventual accomplishment to a suspended measure of his late father.'

This fact, which Hume excludes from his account of the reign of Henry IV., is mentioned in the Chronicle of Hall; and Shakspeare has made use of it, making the dying monarch tell his son, that, in order to secure himself against his factious nobles, he had

'had a purpose now  
To lead out many to the Holy Land;  
Lest rest, and lying still, might make them look  
Too near unto my state.'

*King Henry IV. Part II. Act iv. Sc. 4.*

Rapin, with his usual accuracy, notices the fact.\* Mr. Sharon

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\* Dr. Lingard takes no notice of it, and mentions very slightly the declaration of Henry V., referring to Monstrelet, (Vol. III. p. 380.)

Turner says : ' It is *supposed* that he was meditating a crusade, when death surprised him, at an age that is to many but the season of vigorous manhood.' He also briefly adverts to the declaration of Henry V. respecting his intention, referring to Pierre du Fenin as his authority. So far was the ' mode' of these disgraceful enterprises from being past, that, a century later, an attempt was made to engage the princes of Christendom in a fresh confederacy against the Turks. Mr. Penn, however, goes too far, when he represents the spirit of crusade as still in vigour in the sixteenth century. Although the Popes repeatedly sounded the alarm, the sovereigns of Europe had grown deaf to the call. The decline of the papal influence, the cheapness of indulgences, the extension of the privileges of crusaders to other orthodox warriors, the commercial politics of the Italian States, and the growing conviction of the impossibility of maintaining a Latin kingdom in Palestine, are enumerated by Mr. Mills among the causes which had contributed to ruin the crusading cause. The intentions of Henry IV. and Henry V. are not, however, to be questioned. It seems to have been, on the part of the latter, a long cherished resolve ; whether dictated by the policy to which Shakspeare ascribes it in Henry IV., or inspired by fanaticism, and proceeding from the wish to take heaven by storm by so meritorious an enterprise. Though not a death-bed resolution, however, as Hume represents, it was evidently adverted to by the dying king in connexion with the performance of the Penitential Service, as a proof of his piety, if not as a meritorious item to be set down to the account of his good works.

The evidence of Henry's ' veracity and sincerity' is supplied by a manuscript discovered at Lille in Flanders, in the autumn of 1819, which proves, ' that a confidential military agent of high character and distinguished rank, (Gilbert de Lannoi, knight, &c.) had been despatched by him to survey the maritime frontier of Egypt and Syria, and to procure upon the spot the information necessary towards embarking in so vast an enterprise.' The MS. is a small quarto of vellum, in old French, finely written in the black character, and richly illuminated, consisting of 54 pages. It comprises a succinct military survey of the coast, from Alexandria round to Gallipoli, made by command of Henry V. within the last three years of his life, and completed and reported immediately after his unexpected death. The paper before us gives the title and the heads of the several chapters, which are curious as far as they go ; but we confess that we should have been pleased to have a specimen, at least, of this ancient geographical survey. Possibly, it is intended to pub-

lish a transcript of the MS. Why might it not have found a place, as an Appendix, to this volume of Transactions? Brief and meagre as the account may be, one would have liked to see how the chevalier describes the ports and city of Alexandria, Cairo and Babylon, '*Ihrl'm,*' '*Sur,*' and '*Sayette,*' (Jerusalem, Tyre, and Sidon), as they existed in the fifteenth century.

The next six papers, (Art. II. to VII.) are 'on the Affinities and Diversities in the Languages of the World, and 'on their Primeval Cause:' communicated by Sharon Turner, Esq. The general object is to shew, by a very extensive induction, 'that all languages exhibit some tokens of an ancient general consanguinity of origin.' In the first two papers of the series, the numerals one and two are cited, in an amazing variety of dialects, for the purpose of shewing, that 'the numerals of different nations are combinations of simpler terms used also for numerals by some other nation.' In the third paper, 369 words in different languages, signifying Mother, are arranged under two leading classes; in one of which, the letter M. is the governing sound, in the other, the letter N., but in various combination. The next paper contains a collection of 547 words, in all languages, signifying Father. In the last two, the affinities of different and unconnected languages are pointed out in the instance of the substantive verb and its inflexions, and in various other words. The conclusion which Mr. Turner considers as deducible from the whole is, that the Mosaic account of the confusion of the primitive language, in Gen. xi., will alone account for the multifarious diversity, yet occasional affinity and identity, which are found to exist in the languages of mankind.

'If the primitive speech had not been suddenly and violently broken up, every language which might gradually have been formed from it, as the branches of the first united population moved successively off to different localities, would have exhibited that general similarity of words, structure, and grammar, and those occasional varieties and diversified terminations, additions, and idioms, which appear in the Latin and in its ramifications, the Italian, Spanish, French, and Portuguese. But, if the primitive speech of mankind did undergo a violent confusion and abruption, and their population, at that period one single society, was also at the same time divided and scattered into distant places, then, fragments only of the first common tongue would be carried away by each diverging family; and quite new and dissimilar languages would be gradually built up, by each accumulating, in its new settlement, words of unlike sounds as necessity required, and accident or existing circumstances suggested; yet all retaining some elements or fragments of their

former speech. In this state all languages seem to be ; every one displaying affinities for which no assumption of chance can sufficiently account, yet exhibiting disparities that refute the idea of all regular descent and tranquil construction. Hence we may presume, that the languages of the world exhibit features of the primeval unity of human speech, and also the marks of a subsequent subruption and confusion.' p. 81.

This view of the subject strikes us as strongly claiming attention, as well by its probability as by its importance. Nor is the value of the suggestion materially diminished by the unsatisfactory nature of some of the data on which the general position is built. We shall very briefly state a few difficulties and objections which have occurred to us, and which we submit to Mr. Turner's consideration. In the first place, the arrangement of specimens appears to us not unexceptionable. Primary languages, mere varieties of dialect, and the barbarous and uncertain jargons of savage tribes, are all confounded ; and distinctions are needlessly multiplied without a difference. Thus, for instance, we have *Ab*, father, with a final B., distinguished from *Aba*, *Abba*, *Apa*, and *Appa*, when the word is evidently identically the same ; and it would be just as proper to exhibit as different words, David and Taffid, good, goot or koot, and guid, 'pon and upon, horse and orse or oarse, God, Got, Gwod, Göde,—the mere varieties of provincial accentuation. The same word will often be pronounced differently, according as the next word commences with a vowel or a consonant, and little stress can be laid on variations of orthography. In many instances, there can be no doubt that a word cited as belonging to the specified language, has been adopted in consequence of intercourse between the natives and the people of another country. Such coincidences are often to be traced to early commerce, to colonization, and to the new ideas introduced by religious instructors : this last circumstance appears to be especially deserving of notice with regard to the American languages. Again, Mr. Turner has supplied us with no means of verifying the accuracy of any of his specimens by giving his authorities. We do not mean to question the existence of any of the languages referred to ; such, for instance, as the Arintzi, Sujanisch, Chaszi-ckumuck, Kabutsch, Zamutesch, Ugal-jachmutzi, Sesshafti-Tchugatzi, and others, which Professor Vater, Mr. W. Humboldt, or Mr. Turner may be well acquainted with ; but we should have liked to know the sources of their information. Moreover, as authors differ widely in their orthography, the same sound may be transformed into half a dozen different words, as taken down by an English, German, French, or Russian tra-

veller. For instance, Mr. Turner distinguishes *Atja* from *Atya* and *Atyat*, when the probability is, that not only the word is the same, but its pronunciation also. He has, besides, admitted into his list some palpable colloquialisms, of the origin of which it is not necessary to seek for any further explanation, than the propensity which is discoverable in children and uneducated persons, to play upon words and alter them according to their fancy. Nor do we think that the modern origin of many of the dialects, and of the people or tribe speaking the language cited, ought to have been kept out of sight. For any thing that appears to the contrary in Mr. Turner's paper, it might be supposed, that these five hundred languages all originated at Babel, or very soon after the primitive Dispersion; whereas, in some instances, an ancient language has been the parent of several others, in which, as a vernacular dialect, it has become lost; in other cases, a mixed language has resulted from conquest or colonization; in a third class, the primary language has suffered deterioration in sympathy with the retrogression of the people towards barbarism; and in a few ascertained cases, a variation of dialect has been the result of arbitrary innovation. Unwritten languages are liable to almost infinite diversification. The languages of Caucasus are said to be as various as the petty principalities into which the country is divided, and to have little or no apparent affinity to each other; exhibiting as great a diversity in the space of a few square miles, as those of many nations do in as many thousands. In fact, while it is the tendency of progressive civilization and mutual intercourse, to blend down various dialects into one common language, a contrary process is the natural result of the dispersion and isolation of different branches of the same family. Mr. Turner would much have strengthened his argument, in our opinion, if he had confined his specimens and reasonings to the marked coincidences and diversities found in the primary languages, arranging the subordinate and accidental variations of dialect under the primitive words. It is obvious, that such diversities or affinities as can be shewn to be of modern origin, must detract so far from the force of his conclusion.

The structure of languages, rather than the mere vocables, might seem to afford the best data for an inquiry into the original affinity of different tongues; and we have sometimes wished to see an attempt at classification founded upon a similarity of formation, rather than on etymological coincidence. Those which possess, so to speak, an internal organization, which are developed by inflexion, are, by that circumstance, essentially distinguished from those in which the only principle of com-



position is that of aggregation. The invention of writing must have had a very powerful effect upon those languages which were early expressed in alphabetic characters. The invention of vowel characters would also form an important era in the progress of language; the semi-alphabetic languages being necessarily imperfect as a written medium. In a classification of dialects, some would be found to constitute a link between different families; as the Persian appears to partake at once of an affinity to the Semitic class and to the Sanscrit, the parent of the Indo-European family. The Birman, in like manner, so far as known, would seem to form a link between the Indian and the monosyllabic languages. There can be little doubt that the American languages are all originally derived from those of Eastern Asia.

The changes which language would undergo from a mere difference of articulation, must be apparent to any one who has attended to the early essays of children,—to the abbreviations, substitutions of letters, and other changes which they make in order to accommodate the word to their unpractised organs. A difference of articulation in adults may be the result of various causes, affecting more or less a whole tribe. It may arise from a peculiarity of organization in the throat, mouth, or lip, giving rise to some national shibboleth; from a slow or rapid habit of utterance; from the energy and excitability of the people, or the contrary; from the effect of civilization in refining and harmonizing language; from delicacy of ear or the want of it; and from artificial causes, such as the custom of mastication, the use of the *botoque*, &c. And in cases in which there is no written or other educational standard, it is obvious that, from these and similar causes, the same language may, in process of time, branch out into a variety of discordant dialects. We offer these as very crude hints, but possibly they may answer the purpose of stimulating the zeal of some individual who may be better able to pursue the very complicate inquiry.

The eighth paper contains Observations on the River Euphrates, by Sir William Ouseley. A fund of learning is brought to bear on the subject, but, at the close of the paper, the reader is somewhat disappointed to find that he has been conducted through a labyrinth back to the point at which he entered. Sir William informs the Society, that, eleven years ago, he formed a project which he has never been able to realize; and in this paper, he has attempted to ascertain what he finds unascertainable. Thus much only seems highly probable; that the name of the Euphrates, which we have received from the Greeks, is compounded, agreeably to Ro-



land's conjecture, of the Persian *áb*, *au*, or *eu*, water, and the original name of the river, *Frat*, *Phrath*, or *Forat*. The latter word is of very uncertain derivation, and Josephus was evidently ignorant of its true etymology: the Euphrates, he says, is called *Phora*, which 'signifies either dispersion or a flower.' By Moses of Chorene, the Armenian historian, it is written Ephrat, which comes very near the Greek Euphrates. If its derivation is to be sought for in the Hebrew, we should be strongly inclined to adopt the etymology suggested by Josephus, but with a different meaning. The verb *Phar*, we are told, signifies 'to spread,' which indicates *σχιζασμον*, dispersion. But why may it not indicate the spreading river, in opposition to *Diglath* or narrow, the ancient name of the Tigris?

The ninth paper, communicated by Archdeacon Nares, contains an historical account of the discoveries made in Palimpsest Manuscripts. This is an interesting notice; but, as we have had occasion to enter into the subject at some length in reviewing the Cicero de Republica,\* we shall pass it by with the remark, that the Royal Society of Literature could not do itself greater honour than by promoting and rewarding similar discoveries, and by facilitating their publication.

Article X. contains an account, by the Rev. H. J. Todd, of a M.S. in the library belonging to the Dean and Chapter of York, which appears to be the work of the accomplished Sir John Harington. It is entitled: "A Collection of Passages of State under Queen Elizabeth and King James." The Writer discovers an anxiety, in more than one instance, to vindicate the character of Queen Elizabeth; and his opinion, on the points referred to, must be allowed to carry some weight, but, as it was formed upon the testimony of others, it cannot be admitted as original evidence. We transcribe Sir John's 'epigrammatical epitaphe' upon the Queen of Scots, which is given in one of the extracts.

' When doome of peers, and judges preappointed,  
By straining laws beyond all reach of reason,  
Had vnto death condemn'd a Queen annoynted,  
And found (oh straunge) without allegiance, Treason;  
That axe, that should have done this execution,  
Shun'd to cut off an head that had bene crowned:  
Our hangman lost his wonted resolution  
To quell a Queene of nobles so renowned.  
Ah, is remorse in hangmen and in steel,  
When peers and judges no remorse can feel?  
Graunt, Lorde, that in this noble Ile a Queen  
Without a head may never more be seen.'

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\* Ecl. Rev. N.S. Vol. XX. p. 413.

The epigram would have been more perfect, without the loyal but ominous wish expressed in the last couplet. Sir John little anticipated that the next crowned head that should suffer similar dishonour, would be that of the King of England.

The next two papers, communicated by James Millingen, Esq. and W. Martin Leake, Esq., contain historical dissertations on a Coin of Metapontum, and some coins of the city of Kierion in Thessaly. They are valuable as illustrating the history and topography of ancient Greece, but would scarcely interest our readers in the shape of a dry analysis. The following paper, communicated by Mr. Todd, contains a critical description of a Codex containing several Greek Manuscripts, biblical and classical, belonging to the Patriarch of Jerusalem, the loan of which was obtained by the late Professor Carlyle and Dr. Hunt, and which were for some time in the possession of the Archbishop of Canterbury. For the description, the learned world are indebted to the late Dr. Charles Burney, who examined it previously to its being reclaimed by the Patriarch.

Art. XIV., is a paper upon a much disputed point in political economy; 'the measure of the conditions necessary to the supply of commodities.' It is from the pen of Mr. Malthus, and is designed to shew, 'that the natural and necessary conditions of the supply of all commodities not subject to a monopoly, are represented and measured by the labour which they will ordinarily, and on an average, command; and that no other object whatever can be substituted for labour, or can represent and measure the natural and necessary conditions of the supply of commodities.' By the somewhat intricate periphrase—'natural and necessary condition of the supply of commodities,' Mr. Malthus intends, as he informs us, 'the natural and necessary costs of production;' and we regret that he has not adhered to the more simple and intelligible expression. His reason for preferring the former phrase, he says, is, that 'the term cost, if not well guarded, is too apt to convey the idea of money expenditure.' The natural way to obviate this mistake, then, would be to guard the term. But we cannot allow that, to persons accustomed to such inquiries, the term *cost* would necessarily connect itself with money; and to unpractised readers, what may be gained in accuracy, by substituting the circumlocutory phrase, is lost in perspicuity. As Mr. Malthus promises to continue the discussion in a future paper, we shall waive for the present any remarks upon the doctrine he propounds. We cannot, however, refrain from expressing our regret that he should affect a style so unneces-

sarily involved, and, with Adam Smith before him as a model of perspicacity, wrap up his argument in a studiously technical and abstruse phraseology.

Art. XV., contributed by W. M. Leake, Esq. gives an account of an Edict of Diocletian, found at Eski-hissar (Stratoniceia) in Caria, fixing a *maximum* of prices throughout the Roman Empire, A. D. 303. The fact itself is curious, and the list of commodities with the prices annexed in *denarii*, renders it a highly interesting document. A translation would not have been unacceptable.

The last paper in the present Part is, 'On some Egyptian Monuments in the British Museum and other Collections: By the Rt. Hon. C. Yorke and W. M. Leake, Esq.' It is one of the most interesting articles of the series, but consists of little more than brief letter-press descriptions of the lithographic sketches, which would not be intelligible apart from the plates. We observe that these gentlemen participate in the doubts we expressed in our notice of M. Champollion's Letters to the Duke of Blacas\*, relative to the identity of his Mandouei and the famous Osymandyas. A very beautiful statue procured by Mr. Salt from the ruins of Karnak, is proved, by the shields or *cartouches* containing the title and name, to be a statue of the same monarch that is represented by the Colossus in the Royal Museum at Turin, the Osymandyas of M. Champollion; and it is highly remarkable, that, in both, the leading character in the name, the symbol of the deity from whom the name is derived, has been carefully erased from every one of the shields containing it. This is also stated to be the case with regard to many of the shields introduced into the ornamental sculptures of the hall or chamber in which Mr. Salt's statue was found; and the Writer adds:

'It would be difficult to give a satisfactory explanation of the pains that have been taken to erase the principal character forming the name of this prince, in so many instances. Was it done by the priests, because the king was unpopular? And can it then be the great *Osymanduas*? Mandouei may indeed be the Greek Mandyas, but there are no signs corresponding to the title Osh (Great), whence *Osu* in Greek.' p. 210.

But, if Osh signify simply the title of Great, what becomes of M. Champollion-Figeac's hypothesis, that Ousi, a name which occurs in the list furnished by Syncellus, is another name for Mandouei?

Upon the whole, the present publication does credit to the

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\* See page 128 of our last Number.

Society, and affords a pledge and promise of valuable accessions to the stores of British literature.

Art. IV. *A Widow's Tale, and other Poems.* By Bernard Barton, Author of "Devotional Verses," &c. 12mo. pp. 156. Price 5s. London. 1827.

**T**HE affecting occurrence which suggested to the ready pen of our Friend Bernard the subject of the principal poem in his present volume, is the loss of five Wesleyan Missionaries in the Maria Mail-boat off the Island of Antigua in February last. The published account of the catastrophe, by the only survivor, has supplied the incidents; and she, as will be inferred, is the Widow who, in the poem, tells her melancholy tale. It is, indeed, a tragical one, and although not worked up to the pitch of horror by which a mere fancy scene might be made to harrow up the feelings, cannot fail deeply to interest the reader by its unaffected pathos. Mr. Barton has evidently had in view, however, a higher object than the poet's fame; namely, to place in its true light, a mysterious and discouraging dispensation of Divine Providence.

' Mysterious to our reason seems your doom;  
Yet not less merciful that doom might be.

\* \* \* \* \*

And when the silent chambers of the sea  
Shall hear the echoing trumpet rend the skies,  
With them to meet the Lord in glory ye shall rise.

' Then shall the wisdom of Omnipotence  
To our illumined vision be made clear;  
Marvels and mysteries unto mortal sense  
Shall great, and good, and merciful appear.  
Be ours that perfect love which casts out fear,  
Dark doubt, and unbelief, by faith's strong might;  
And all things "seen in part and darkly" here,  
Through the dim glass of reason's erring sight,  
Shall be reveal'd to us in truth's unclouded light.

\* \* \* \* \*

' It is not in the summer hours of life,  
When all around is prosperous, bright, and gay,  
That prayer's true worth is known; 'tis in the strife  
Of fear and anguish, when we have no stay  
On earth or earthly things. Oh! then we pray  
As those who know not sorrow, never can:  
Each false support must first be rent away,  
All confidence in self, all trust in man,  
Rear-ward each worldly thought, each heavenly in the van.

' Lightly the worldling may our prayers esteem,  
 Since, save myself, all sank beneath the tide.  
 Not so the Christian of their worth will deem,  
 As if their richest blessing were denied :  
 Not for our mortal life alone we cried,  
 But prayed of Him whose word once still'd the wave,  
 The Pure, the Sinless, who for sinners died,  
 His power from death's most dreadful sting might save,  
 And give us thro' His name the victory o'er the grave.'

We cite these stanzas, not as being by any means the best in poetical merit that we could select, but as shewing the sentiment which the Author has aimed to impress upon his readers, and in expressing which, he has, in one or two instances, neglected the polish of his lines. There are many passages in the poem very superior, but we purposely refrain from detaching them from the narrative, under the idea that most of our readers will feel disposed to possess themselves of the volume.

The annals of Missionary enterprise afford more instances than a few, of occurrences which, to our limited view, seem not less mysterious. The loss of the *Duff* will be in the recollection of many of our readers ; and we too frequently meet with cases in which a devoted and pious individual, having just entered on the field of his labours, or, perhaps, after surmounting the difficulties and impediments which a strange language and a strange climate present, has been suddenly cut off by disease, and the cost of years has been at a stroke rendered abortive. And at home, within the private circle of one's acquaintance, we hear of fatal accidents occurring to estimable and useful individuals, while actually engaged in the prosecution of some work of piety or benevolence. Two instances of this kind have fallen within our knowledge in the course of the past month. It is important, that Christians should learn to view such events in a proper light ; for, when we term them mysterious, as undoubtedly they are to a certain degree, we, perhaps, conceal under that expression an undefined sentiment, a sort of misgiving, attended by a secret uneasiness, as if something had taken place at variance, if not with the Sovereign wisdom, yet with the promises of God. It is an excellent remark contained in a letter from that admirable man, the Rev. David Brown, of Calcutta : ' There is an aptness in us to misinterpret providential discouragements in our duty, as if they amounted to a discharge from our duty, when they are intended only for the exercise of our courage and faith.' This is, doubtless, one lesson which such events supply. Another design may be, to admonish those who have

embarked in the sacred cause, or are engaged in any public works of benevolence, not to rest, in any degree, their personal security or preparation for death, on a presumption derived from the work they have undertaken;—not to ascribe a conservative virtue, any more than a meritorious efficacy, to their good works, or to connect with the public services they may be able to render to God and his Church, an immunity from the events common to all; lest they should be tempted, while so engaged, to relax in those duties which are strictly personal and connected with a meetness for immortality. It is stated to have been the effect of the judgement upon Ananias and Sapphira, that “great fear came upon all the church, and upon as many as heard these things; and of the rest, durst no man join himself unto them.” A salutary fear may, in like manner, be produced by events which are far from being judgements either upon the individuals or upon the society or community with which they may be connected. There is such a tendency to presume upon a Christian profession, and especially upon an official connexion with holy things,—so much room for self-deception is left by external engagements of the most sacred nature,—that the sudden removal of ministers and missionaries, under circumstances peculiarly affecting and appalling, seems to speak loudly in admonitory accents to those who have taken upon themselves a similar office. In such cases, it may be said of those who are taken away, that it is.

—‘for us they sicken, and for us they die.’

To themselves, the event cannot be regarded as calamitous; and much of the apparent mystery results from the strength of a presumption which such occurrences seem adapted and intended to correct. It was at a very early period in the history of the Christian Church, that “Herod the king stretched forth his hands, and killed James the brother of John with the sword;” so dividing the two brothers, and robbing the Church of one of the three chosen witnesses of some of the most remarkable transactions in the life of our Lord. The event must have struck with consternation, the whole body of believers at Jerusalem; it must have put to their test alike their courage and their faith; and it evidently gave a fresh energy to the prayers of the Church, in answer to which Peter was miraculously rescued from the tyrant’s rage.

We will not apologize for this digression; but we must now return to our Author, of whose talents, however, we have had so frequent occasion to express our high opinion, that little more can be necessary, on reviewing his present volume, than

to select a few specimens in proof of its comparative merit as measured by his former publications. The bulk of the volume consists of 'Miscellaneous Poems' of a varied character, and, on this account, more adapted to please general readers than his Devotional Verses. The Grandsire's Tale should have followed the Widow's Tale, as a companion story: it is very beautifully told. The following lines convey with epigrammatic point a very striking thought.

‘ On the GLORY usually depicted round the Head of the SAVIOUR.

‘ A blameless fancy it perchance might be  
Which first with glory's radiant halo crown'd Thee;  
Art's rev'rend homage, eager all should see  
The majesty of Godhead beaming round Thee.

‘ But had thy mien to outward sight been such,  
In God-like splendour unto sense appealing;—  
What mortal hand had dar'd thy form to touch,  
Though conscious even touch was fraught with healing?

‘ More truly, but more darkly, prophecy  
Thy vesture of humanity had painted;—  
Uncomely, and repulsive to the eye,  
A man of sorrow, and with grief acquainted!

‘ Saviour, and Lord! if in thy human hour  
Evangelists, alone, might tell thy story,  
O how shall painter's art, or poet's power,  
Portray Thee coming in thy promised glory?’ pp. 54, 5.

The stanzas to the Passion-flower well deserve a place in any future Flora Domestica. The melancholy Jacques is said to have found ‘tongues in trees,’ and ‘sermons in stones:’ flowers are not less eloquent to the Poet's ear.

‘ If superstition's baneful art  
First gave thy mystic name,  
Reason, I trust, would steel my heart  
Against its groundless claim.

‘ But if, in fancy's pensive hour,  
By grateful feelings stirr'd,  
Her fond imaginative power  
That name at first conferr'd,—

‘ Though lightly truth her flights may prize,  
By wild vagary driven,  
For once their blameless exercise  
May surely be forgiven.

‘ We roam the seas—give new-found Isles  
Some king's or conqueror's name;  
We rear on earth triumphant piles  
As meeds of earthly fame:—



- ‘ We soar to heaven, and to outlive  
Our life’s contracted span,  
Unto the glorious stars we give  
The names of mortal man.
- ‘ Then may not one poor flowret’s bloom  
The holier memory share  
Of Him, who, to avert our doom,  
Vouchsaf’d our sins to bear ?
- ‘ God dwelleth not in temples rear’d  
By work of human hands,  
Yet shrines august, by men rever’d,  
Are found in Christian lands.
- ‘ And may not e’en a simple flower  
Proclaim His glorious praise,  
Whose fiat, only, had the power  
Its form from earth to raise ?
- ‘ Then freely let thy blossom ope  
Its beauties—to recal  
A scene which bids the humble hope  
In Him who died for all !’

Mr. Barton has given us several pieces in a stanza which Mr. Milman has contributed to bring into vogue, but of which Professor Smyth has alone furnished a very successful specimen. We confess that we are not partial to the measure, which, as generally written, is only an apology for lazy versification, as it makes two rhymes do the work of four. Thus, we have a *Sea-side Reverie*, beginning :

‘ It is a glorious summer eve ! and in the glowing west,  
Pillow’d on clouds of rainbow hues, the broad sun sinks to rest.

These lines ought to have been printed thus :

‘ It is a glorious summer eve,  
And in the glowing west,  
Pillowed on clouds of rainbow hues,  
The broad sun sinks to rest.’

But, in that case, the want of rhyme at the eighth foot would have been obvious. The only allowable use of the line of fourteen feet is for the purpose of varying the pause, by introducing it at the seventh foot, instead of the eighth ; for instance :—

‘ It is a glorious evening, and the richly glowing west.’

Yet, in the stanzas ‘ for Music’ by Mr. Smyth, above referred to, the ear is satisfied with the fine modulation of the verse.

‘ When brightly glows the western wave beneath the sun declining.  
 And languid sounds the distant tide, retiring from the shore,  
 ’Tis then I sink, to pensive thought my melting soul resigning,  
 Surrendered sink, while care disturbs and reason wakes no more.  
 I muse of all that childhood loved, ere age its joys derided,  
 Of all that youth delighted sketch’d, while hope the pencil guided,  
 Of all that once my heart believed while tenderness presided,  
 And every scene that memory throws her lonely radiance o’er.’

In this specimen, however, much of the beauty of the stanza results from the double rhyme and the triplet, followed by a line answering to the second and fourth, and closing the whole as it were with the key-note.

Our friend Bernard may smile at our laying so much stress on the mere mechanism of verse; but all art is mechanism, and it is by art that genius works. In place of any further criticism, we shall close this article with another specimen, which we think will sufficiently recommend the volume to our readers.

#### ‘ THE DEAD.

‘ Number the grains of sand out-spread  
 Wherever Ocean’s billows flow ;  
 Or count the bright stars over-head,  
 As these in their proud courses glow ;  
 ‘ Count all the tribes on earth that creep,  
 Or that expand the wing in air ;  
 Number the hosts that in the deep,  
 Existence, and its pleasures share ;  
 ‘ Count the green leaves that in the breath  
 Of Spring’s blythe gale are dancing fast ;  
 Or those, all faded, sere in death,  
 Which flit before the wintry blast ;—  
 ‘ Aye ! number these, and myriads more,  
 All countless as they seem to be ;  
 There still remains an ampler store  
 Untold by, and unknown of Thee.  
 ‘ Askest thou—“ Who, or what be they ?”  
 Oh ! think upon thy mortal doom ;  
 And with anointed eye survey  
 The silent empire of the tomb !  
 ‘ Think of all those who erst have been  
 Living as thou art—even now ;  
 Looking upon life’s busy scene  
 With glance as careless, light, as thou.  
 ‘ All these, like thee, have liv’d and mov’d,  
 Have seen—what now thou look’st upon,  
 Have fear’d, hoped, hated, mourn’d, or lov’d,  
 And now from mortal sight are gone.

- ‘ Yet, though unseen of human eye  
 Their reliques slumber in the earth,  
 The boon of immortality  
 To them was given with vital birth.
- ‘ They WERE; and, having been, they ARE!  
 Earth but contains their mould’ring dust.  
 Their deathless spirits, near or far,  
 With thine must rise to meet the just.
- ‘ Thou know’st not but they hover near,  
 Witness of every secret deed,  
 Which, shunning human eye or ear,  
 The spirits of the dead may heed.
- ‘ An awful thought it is to think,  
 The viewless dead out-number all  
 Who, bound by life’s connecting link,  
 Now share with us this earthly ball.
- ‘ It is a thought as dread and high,  
 And one to wake a fearful thrill,  
 To think, while all who *live*, must *die*,  
 THE DEAD, THE DEAD are *living still*.’
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Art. V. 1. *The History of the Reign of Henry the Eighth* : comprising the political History of the Commencement of the English Reformation. By Sharon Turner, F.S.A. and R.A.S.L. 4to. pp. 710. Price 2l. 2s. London. 1826.

2. *A History of England from the first Invasion by the Romans*. By John Lingard, D.D. Vol. the Fifth, containing the Reigns of Mary and Elizabeth. 4to. pp. 500. London. 1823.

3. *A Vindication of certain Passages in the Fourth and Fifth Volumes of the History of England*. By J. Lingard, D.D. Second Edition. 8vo. pp. 112. Price 1s. London. 1826.

THE history of England had been too long considered as finally settled and rendered classical by Hume, the subtle and prevaricating apologist of despotism in government and of scepticism in matters pertaining to religion. He is now more justly estimated, nor have the fascinations of his style given permanency to a chronicle, of which the depraved sentiment and coloured narrative, are unredeemed by severe and independent research. A better spirit seems to prevail, and the annals of our country are in a fair train for complete and honest investigation. Mr. Turner in particular has distinguished himself as an impartial and vigilant examiner of original authorities, without neglecting the collateral sources of illustration. With a defective style and occasional indications

of bad taste, he has so many of the most substantial qualifications of the historian, that we can dispense with some of the accessories, satisfied with the possession of the main requisites. Thierry's work on the Norman Conquest is, in many respects, an admirable essay, and, in its earlier passages, full and satisfactory; but in the later periods, it is too lightly touched, and with too protracted an application of its primary hypothesis, to be taken as the standard exhibition of British story. Dr. Lingard, again, is proceeding steadily with his ingenious attempt to give a new aspect to the chronicles of England; whether it be the genuine features of history or a painted vizard, such of our readers as may remember our remarks on the preceding volumes, can, we should hope, have little difficulty in determining. The conflict of errors, tends, however, if not to elicit, at least to illustrate truth; and truth itself may exist under so many modifications as to require much sifting and attrition, before it can be considered as established. The extensive detail of Rapin; the incidental investigation of Henry; the intelligence, research, and liberality of Mr. Turner; the thorough-going partizanship of Dr. Lingard; are all useful in their way: they give us the evidence in so many lights, that it is our own fault if we miss the right result.

Before we pass on from these prefatory remarks to the more immediate subject of the present article, we deem it expedient to disavow, in reference to the expression just used, and to others of the same kind that may occur hereafter, any intentional disrespect to Dr. Lingard. We have given his volumes a fair examination, and we have risen from their perusal with the conviction that he is, of all writers on English history, the most deeply prejudiced. And when, always keeping in view his extensive knowledge and his singular acuteness, we have compared the evidence that lay before him with the inferences which he has felt himself justified in deducing from it, we have found it impossible to resist the conclusion, that his prejudices are deliberate. His devotedness to his Church seems to have had an injurious effect upon his understanding, with the entire consent of his will. Without meaning for a moment to impute intentional falsehood to such a man, we cannot help expressing our unfeigned astonishment at the system of unscrupulous and unhesitating advocacy which he has seen fit to adopt.

Mr. Turner divides the history of England into three principal eras: the Anglo-Saxon period; the Middle Ages, including the period from the Norman Invasion to the death of Henry VII.; and the Modern History, commencing with the acces-

sion of Henry VIII., whose reign occupies the volume which now lies before us.

It was the fortune of that monarch to hold the sceptre at an important and extraordinary crisis, both in the history of England, and in the general course of human affairs. The *mind* of Europe had long been at work, notwithstanding the strenuous efforts of Rome to restrain its excursions and to press down its salient energies. During her dark and protracted dominion, light had never been so completely extinguished, but that there were some noble spirits ready and resolute to encounter sufferings even unto death, in the vindication of evangelical and intellectual truth. Their testimony was not in vain, though they were not permitted to share its triumph upon earth. The spirit of inquiry went forth, and, though it wrought in secret, it spread extensively, and gained strength with every effort, until at length it burst forth into the victorious insurrection of the Swiss and German Reformers. England was neither slow nor reluctant to receive the general impulse, and Henry's character was in some respects formed to assist and to forward its progress. He was a lover of literature; he felt no dread of innovation, provided that it did not interfere with his passions or caprices; and he was of a bold and forward disposition, as well as accessible to many of those motives which usually sway men in such matters. The facilities which he afforded to the first movements of the Reformation, were precisely such as shewed that he was an unconscious agent in the mighty work which was to change the face of Europe and the world. It is a rather favourite system with Romanists, to throw upon the Reformation all the odium that properly attaches only to the character of Henry, as if he were its sole originator, and as if the righteousness of its principles could be affected by the immorality of its promoters. Even if we take it as proved, that the liberation of England from the idolatries and usurpations of Rome, was primarily the mere result of Henry's overpowering tyranny and unbridled appetite—what then? What would this demonstrate, but that the Divine Providence overrules all, even the guilty doings and impulses of men, to its own holy and gracious purposes? When our antagonists tell us, that the 'pretended Reform' had its origin in the wounded pride, the injured interest, and the impatient sensuality of Luther, and that its introduction into England was the act of a furious and inconstant voluptuary, they prove, on the largest allowance of their plea, only that a higher power than man's was dictating events; they carry us onward from the instrument to the operator,—from ignorant and powerless man, to almighty and omniscient God.

For the purpose of aggravating to the utmost this worthless argument, the character of Henry is exhibited in the most odious light,—base, selfish, loathsome, without one redeeming quality to break its lines and shadows of deformity. Nothing is allowed for circumstances, nothing for positive or probable guilt in the parties represented as injured, nothing for prejudice or delusion in the alleged oppressor, nothing for the effect of evil counsels and the misrepresentations of malignant counsellors: in short, no defensive plea, no exculpatory suggestion, nothing explanatory or in mitigation, is to be allowed in the case of Henry, but all that is hateful and disgusting, portentous and appalling in human temper and agency, is made to rest upon his memory. He comes down to us by a sort of prescriptive tradition, as a compound of Bluebeard and the Ogre—the Rawhead and Bloody-bones of English history. Dr. Lingard's exhibition of his life and actions will not diminish this impression. He pursues him with shrewd and unrelenting severity, and, by the help of dexterous management, converts every act of this crowned *Abomelique* into an argument for his purpose. This part of Dr. L.'s labours does not, indeed, come properly within the range of the present article; but, as we have had to refer occasionally to its statements during our perusal of Mr. Turner's volume, we shall feel it expedient to make a few incidental comments on its representations. We cannot, in fact, but regard it as a fortunate circumstance, that Dr. Lingard's path should have been so critically crossed by this sagacious and indefatigable investigator. The partiality of the Romish priest is, indeed, too obvious for misapprehension; but it is involved in so much occasional intricacy, and is so skilfully covered by specious assertion and adjusted detail, that it requires some such vigorous counteraction as that supplied by Mr. Turner, to remove the impression. A reader, how careful and anxious soever, cannot stop at every page, to examine authorities, even if he have them at hand: he is compelled to take much upon trust. And even where the *malus animus* is manifest, an uncontradicted statement will frequently leave a disagreeable feeling behind it.

An instance in illustration of these observations, will assist in conveying a more distinct idea of our meaning, than can be done by simple comment. Dr. Lingard exhibits, throughout, a spirit of determined hostility to Anne Boleyn; and, in order to fix a character of greater odium on her marriage with the king, both affirms her previous concubinage, and qualifies it as incestuous on the ground of a former cohabitation asserted to have taken place between Henry and her sister Mary Boleyn. Without the smallest hesitation, he inscribes Mary on

the list of the king's mistresses, and assigns as his authority, the 'repeated assertions' of Cardinal Pole, in his '*private letter*' to Henry, written in 1535.'

This rancorous accusation is the subject of a masterly note by Mr. Turner, who proves, by a reference to Pole's own context, that the charge is unworthy of credit. An imputation of this kind, unless supported by positive or circumstantial evidence, cannot claim a moment's notice; and even had there been no corrective supplied by the very terms of the charge, Dr. Lingard would be without justification in adopting it on the mere allegation of a single and hostile individual. Pole was well aware, that, for so bold an assertion, his authorities would be required; and he does not hesitate to affirm, that Henry himself admitted the fact in his negotiations with the Pope, though the whole process of that diplomacy is minutely known, and nothing of the kind occurs in any part of its details. But, if these were not in existence, the unaccountable folly of Pole would be quite sufficient to stultify the inventions of his malignity. It is not worth while to transcribe the whole of his evasions; the following summary, as given by Mr. Turner, will be enough. It will not be found the less piquant for the quiet castigation inflicted, *en passant*, on the easy faith of Dr. Lingard, when he has special purposes to answer by his credulity.

'He (Pole) first says, that heaven revealed this to him; then, that it did not reveal it, but that Anne Boleyn told him; then, that Anne never said a word to him on the subject, but that heaven had made it certain to him by the application for the papal dispensation. If this be not aberration of mind, I can only say it is an incomprehensible mystification. But that any person of common sense or equity should repeat such a charge on such an authority, only shows how gratified some minds allow themselves to be with another's defamation.'

Dr. Lingard, as we have intimated above, cites the charge as occurring in a '*private letter*' from Pole to Henry. The intent of this inuendo is not to be mistaken. How efficient soever it might prove, as a mean of annoyance, to *publish* falsehoods concerning an individual, to state them to himself as an appeal to conscience, would be egregiously absurd; and it follows, by implication, that this accusation, as having been made the subject of private expostulation, is undeniably true. All this array of circumstances fails, however, before the fact, that the allegation in question occurs, not in a private epistle, but in Pole's book '*Pro Ecclesiastica Unitatis Defensione*.'

This is but a specimen (and by no means the worst) of the spirit in which Dr. Lingard's volumes are written. As a history



of England, they are worthless in all that, however remotely, pertains to ecclesiastical matters; and this pervading taint renders it impossible to read with that frank and fearless confidence, without which reading becomes irksome and precarious.

Mr. Turner is an historian of a very different order. Inferior to Dr. L. in style, he is far beyond him in all the higher essentials of historic composition, and especially in all that regards fairness and liberal investigation. Professional habits may occasionally have given to his reasoning the air of special pleading; but even here, all is open and avowed: the authorities are before you, the motive and the feeling are undisguised; and while the reader differs from the conclusion, he is indebted to the Author for the materials on which he grounds his dissent. In the present instance, Mr. T. has undertaken a bold and difficult task, in the endeavour—we will add, the successful endeavour—to modify and to correct the prevalent sentiment respecting the character of Henry VIII. He has examined, with his characteristic diligence and ability, all the original sources of information, including a large mass of new and important materials; and the result has been, an entire conviction that the great changes which distinguished this remarkable reign, were the effect of circumstances beyond the control of Henry or his ministers. In Mr. Turner's opinion, the new documents

‘clearly show that all which Henry or his cabinets, or even the pope, successively did to cause this transforming revolution, was not done as matters of religion, or from the reasonings or labours of the ecclesiastical world, or even from choice; but from impelling currents of political incidents which forced almost every actor to do, and for the most part unwillingly, all that was performed in bringing about those extraordinary changes, which have made this reign an era in the history of human nature.’

When the Romanists are accused of systematic persecution, it is with them a usual method of evasion to retort the charge, and to bring in proof the executions which took place in the reigns of Henry and Elizabeth. We will not now inquire how far those transactions, even allowing the utmost latitude of application, may be taken as weighing against the sanguinary policy that has invariably marked the supremacy of Rome, but introduce at once the conclusion of Mr. Turner's preface, in decisive and unanswerable evidence that the cases so triumphantly cited, do not, in the smallest degree, apply.

‘Wishing not to wound the feelings or to disturb unnecessarily the favourite opinions of any, the Author would not willingly have counteracted the belief of many Catholic gentlemen whom he respects, springing in them from the best of feelings, and originating in ancient

assertions which have long been re-echoed, that the ecclesiastical persons who suffered public punishment under Henry or his successors, were destroyed only for their religion, and not for any legal criminality. This opinion has been industriously circulated by their friends ever since their deaths, to save both their memory and their cause from that odium which, under any form of government, must, for the general welfare, be attached to all political treason. But it has become impossible for the Author to doubt that, however they may have acted in obedience to their consciences, the clergy who perished by execution in Henry's reign were engaged in practices connected with insurrection and treason; and were convicted and punished because they were pursuing them. The grounds for this opinion will appear in those parts of the history which relate to it. But there is one high authority on this subject as to corresponding events in the reign of Elizabeth, which is worth quoting here. It is a public statement of the Lord High Treasurer in the beginning of the reign of James I., which every one may verify for himself by consulting the Catholic authors to whom the King's Prime Minister alludes. In the celebrated conference before this Sovereign at Hampton Court, in 1603, Dr. Reynolds applied for the suppression or restraint of unlawful and seditious books. The King, perceiving and intimating that the angry doctor meant those of the secular priests and jesuits of the Romish Church, told him, that he was a better college-man than a statesman, for making such an application; and two of the Cabinet ministers gave their separate reasons in vindication of the Government's permitting the obnoxious publications to be freely circulated. Lord Cecil remarked, that "they were tolerated, because in them the title of Spain was refuted:" and the Lord Treasurer added, that Dr. Reynolds might have observed another use of these books, namely, that now, *by the testimony of those priests themselves*, her late Majesty and the State were cleared of the imputation of putting papists to death for their conscience only, **SEEING IN THOSE BOOKS THEY THEMSELVES CONFESS THAT THEY WERE EXECUTED FOR TREASON.'**

The commencement of Henry's reign was prosperous and promising in the highest degree. The manly beauty of his person and the majestic courtesy of his demeanour, extorted the admiration of his most rancorous enemies; and his mental accomplishments were eulogized in the most glowing language by Erasmus, Melancthon, and Pole. In one of his most severe attacks on his king and benefactor, the latter could say of and to the English monarch: 'The deity adorned you most accumulatively with every good, both of body and mind; and turned the minds of all to love you, as well for your virtues as for the most certain hope of the national felicity.' During the first twenty-seven years of his reign, the attachment of his subjects and the admiration of Europe, continued in undiminished strength. It is affirmed by Mr. Turner, and he is not accustomed to make rash assertions, that

‘ if Henry had died, after this length of reign, before the act of parliament for abolishing the papal supremacy in England, the mortal and yet unpardoned offence of this applauded prince, had been carried into resolute execution, no king, since Alfred the Great, would have descended to his tomb with such lavish encomiums and universal admiration from the literature of that period. If he had died the day before he signed the death-warrant of Fisher, and decided on that of Sir Thomas More, he would have nearly rivalled our great Saxon benefactor, in his historical praise, and perhaps in the public gratitude.’

This is substantially true, but we cannot help thinking it by far too strongly stated. Henry was, in no respect, a man to be placed in comparison with the incomparable Alfred, rightly distinguished as the ‘ great benefactor’ of his country. The high principle of the Saxon was a very different thing from the popular qualities of the Tudor. Alfred’s learning was more profound and complete than the superficial acquirements of Henry; his military character cannot be compared with the mere animal courage of ‘ bluff King Hal;’ and his lofty patriotism ‘ towers an eagle’s flight’ above the simple selfishness that seems, both in its harmless and its injurious impulses, to have been the great regulator of Henry’s conduct. Still, there is much to be deducted from the overwrought statements of impassioned writers. Henry’s delinquencies were of a kind to awaken a more deep and undistinguishing abhorrence than is provoked by actions of more positive criminality. He allowed himself to exact an extreme revenge for offences seldom visited with sanguinary penalties; and his severities were frequently and fiercely exercised on those who had shared his intimacy, or been the objects of his tenderest endearments. His ministers, his generals, his wives, were unrelentingly consigned to the dungeon and the axe; and there was a coarse heartlessness in the manner, that gave a more hateful and appalling aspect to transactions which required all that could be given of softening and extenuation. Henry was neither a Nero nor a Caligula; and if his character exhibits few redeeming qualities, it must not be forgotten that his reign was splendid, and that he laid the foundation, at least, of that moral improvement of which neither tyranny nor treachery could afterwards arrest the march.

The outset of his reign was as brilliant as it could be made by an unrestrained passion for show and expense. Henry’s fine figure, personal strength, and contempt of danger, made him the hero of the tilt-yard; and his tournaments, in which he took great delight, were conducted on a scale of prodigal magnificence. Masques, festivals, and gorgeous processions,

with a lavish distribution of his wealth among his courtiers and his people, soon exhausted the full treasury left behind by his parsimonious father. With the infatuation common to kings, especially when young, stirring and intrepid, he mingled readily in the intrigues which were at that time agitating Europe, and took a personal share in continental warfare. He displayed, however, more courage than generalship: the devastation of a few districts, and the siege of unimportant fortresses, comprised nearly the whole of his exploits. The battle of Spurs was a mere *echauffourée*; and though an able commander might have made it decisive by following up the advantage, it terminated in nothing. His first measures in the exercise of sovereignty were prudent and politic. He chose his ministers from the tried counsellors of his father, and gave up to the arm of law and the public indignation, the tools who had been employed in urging the exactions and oppressions of the former reign. In nothing does the ability of Henry appear more conspicuous, than in the choice of his political advisers throughout his administration. In whatever other respects they may have failed, they were statesmen and men of talent; while their negotiations, though not always honest or directed to fair and useful ends, maintained for their master a high rank among the arbiters of Europe. He erred unquestionably in his excessive patronage of Wolsey, and, by suffering that able but unprincipled minister to usurp the whole direction of affairs, and to make the interests of his master a cover for his own personal intrigues, involved himself at length in circumstances of difficulty, if not of hazard. This, however, was a solitary case. No other statesman was permitted to exercise a similar usurpation, though Henry seems, at all times, to have placed considerable trust in his counsellors. One instance of his deference is so remarkable, that we shall give it in the quaint language of the worthy old chronicler Hall, whose work we recommend to all who are partial to minute description. The pageantry and secret history, the gilding and gossip of Henry's court, are given with an accuracy and detail, that is sometimes piquant, and always valuable. We modernise the spelling for the convenience of our readers.

' In which month (May 1519) the king's counsel secretly  
' communed together of the king's gentleness and liberality  
' to all persons; by the which they perceived that certain  
' young men in his privy chamber, not regarding his estate nor  
' degree, were so familiar and homely with him, and played  
' such light touches with him that they forgot themselves.  
' Which things although the king of his gentle nature suffered  
' and not rebuked nor reproved it, yet the king's council

‘ thought it not meet to be suffered for the king’s honour, and  
 ‘ therefore they altogether came to the king, beseeching him  
 ‘ all these enormities and lightness to redress. To whom the  
 ‘ king answered, that he had chosen them of his council, both  
 ‘ for the maintenance of his honour, and for the defence of all  
 ‘ things that might blemish the same, wherefore if they saw  
 ‘ any about him misuse themselves, he committed it to their  
 ‘ reformation. Then the king’s council caused the lord chamberlain  
 ‘ to call before them Carew (and another who yet  
 ‘ liveth, and therefore shall not at this time be named) with  
 ‘ divers other also of the privy chamber, which had been in  
 ‘ the French court, and banished them the court for divers  
 ‘ considerations, laying nothing particularly to their charges.  
 ‘ And they that had offices were commanded to go to their  
 ‘ offices; which discharge out of the court grieved sore the  
 ‘ hearts of these young men which were called the king’s  
 ‘ minions. Then was there four sad and ancient knights put  
 ‘ into the king’s privy chamber; and divers officers were  
 ‘ changed in all places.’

These details make up an interesting picture. A young king, full of gayety and frolic, giving up, at the remonstrance of his grave counsellors, his select and familiar companions, and accepting a *lugubre* assortment of ‘ sad and ancient’ gentry, instead of a band of choice spirits, instinct with Parisian vivacity, and, like himself, reckless and dissipated.

The rise, splendid career, and miserable fall of Cardinal Wolsey, form some of the most striking circumstances of this extraordinary reign. Dr. Lingard is pleased to ascribe to this showy, proud, and selfish statesman all that is praiseworthy in the life of the king.

‘ The best eulogy,’ he affirms, ‘ on his character is to be found in the contrast between the conduct of Henry before, and after the Cardinal’s fall. As long as Wolsey continued in favour, the royal passions were confined within certain bounds; the moment his influence was extinguished, they burst through every restraint, and by their caprice and violence alarmed his subjects, and astonished the other nations of Europe.’

This is another specimen of the intrepidity with which Dr. L. writes history. Some years, certainly not the least innocent of Henry’s reign, passed before the elevation of Wolsey; and from the date of his death in November 1530, to the prosecutions of Fisher and More in 1534, we know of no transaction, excepting the divorce, (in which Wolsey himself was a primary agent,) to which Dr. Lingard’s vituperation can apply. Mr. Turner’s character of Wolsey is ably and impartially

drawn; it is too long for our limits, and we can only therefore give it in part.

‘ Although Wolsey grew up to manhood with powers and faculties that, if rightly used, would have placed him among those elevated and selected characters whom we agree to call great men, he so soon spoilt and misdirected himself, that he never became such. Pride, arrogance, vanity, and dissimulation, the destroyers of all moral grandeur, diminished him so repeatedly into an egotist, an actor, a hypocrite, a trickster, a tyrant, an ambi-dexter, a coxcomb, and a pantomimical puppet, that the natural giant fell to pieces, like the mighty image whose limbs, half iron and half clay, had no continuous strength and no substantial foundation.

‘ During his predominance in the royal councils, the reign of Henry VIII. may be denominated a reign of foreign embassies; for, under no preceding sovereign had so many ambassadors been sent out, and so many negotiations carried on by the English Government, as occurred while Wolsey was prime minister. The spirit of his administration was peculiarly diplomatic, and always flowing from, and connected with, himself. The self-projected prominence of his own person was here also distinguished. Other statesmen sink themselves to advance their sovereign, and lose themselves in the cabinet of their fellows. Wolsey always made himself the principal, and usually the sole director of the helm of government. He was both its pilot and its captain, and caused it to be felt through Europe that he was so, and he was accordingly treated with as such. It was his object to govern Europe by his own pen and by his own tongue, while others used the sword; and if he did not effectuate all his own intricate projects, he was at least perpetually defeating or paralyzing those of others.

‘ If the measures to which he led his royal master be considered only in their individual detail, they bear the features of being subtle, inconsistent, entangling, deceptions, interested, and insincere; and some of his negotiations deserve the worst of these epithets. He was certainly a double-dealer, and neither understood the value of good faith, frankness, honour, probity, and undisguising intrepidity, nor could make them the foundation nor the instruments of his policy. He frequently preferred the wily, the intricate, the secret, the insidious, the selfish, the mysterious, and the contradictory—not more, indeed, perhaps not so much, as several other statesmen of his day, and especially those of the Roman court, which, for the last half century, had been repeatedly giving to the world, or at least to the various ambassadors who could detect its meandering, the worst specimens of the worst principles which Machiavel, whether satirically or seriously, has illustrated in his “*Il Principe*”—a work perhaps rather meant to reveal, than to teach, what every moral sense and manly judgement can only read to abhor, and what has been declining in human practice ever since his exposure.’

It will not be expected that we should engage deeply in the discussions connected with this important and complicated



period of English history. There is scarcely a transaction of Henry's life and sovereignty, that has not been made a subject of attack and defence. His first marriage, his divorce, his domestic and political character, his conduct to his ministers and his people, his dealings with the clergy,—in short, a question has been raised in reference to almost every step of his career. Whoever may wish to ascertain with how much dexterity history may be made to subserve the purposes of party, cannot do better than study Dr. Lingard: whoever desires to know, as nearly as possible, the real colour and character of events, will act wisely in consulting Mr. Turner. There are, however, a few particulars to which, before laying his interesting volume aside, we must direct the attention of our readers.

It is important to remark—important, we mean, as it regards the cavils of the Romanists—that Henry was no Protestant: he was nothing better nor worse than a mutipous Catholic. It is well observed by Heylin (as quoted by Mr. Turner), that finding the Pope the greatest obstacle to his desires, he first divested him by degrees of his supremacy; and finally extinguished his authority in the realm of England, without noise or trouble, to the great admiration and astonishment of the rest of the Christian world. But, for his own part, he adhered to his old religion; severely persecuted those who dissented from it, and died in that faith and doctrine which he had sucked in with his mother's milk.' Again, the Pope's refusal to sanction the divorce, which was the originating cause of all the changes that took place, as well as the excitement that awoke the latent ferocity of the King's spirit, was not a willing, but a constrained opposition.

Religion was verbally connected with the discussions and purposes of the pope and Henry, but had really no influence with either, in the objects, conduct, or termination of the contest. Both were strict Catholics at its beginning and at its end. Both hated, and at that time equally persecuted the Reformers. Human passions and worldly interests commenced, continued, and decided it. If Francis had driven Charles out of Italy, Henry would have had his divorce, and the pope have remained the supreme head and the honoured sovereign of the English Church, till some other convulsion overthrew his dominion. But the imperial sword prevailing, Clement was intimidated, and the British nation became emancipated from religious slavery; from a mercenary ritual; from dogmas without reason, and from much debilitating superstition. The separation from the papacy was not at first in the contemplation, nor, until driven to it by the failure of every other conceivable succedaneum, was it even at the last, in the desire of the English King. However he may have been abused for it by the Romish clergy from that day to the present, no sovereign has deserved more largely their admiration for his long deference to the



papal see; for his persevering endeavour to keep in friendship with it, and for his unequalled patience in waiting to obtain it by solicitation, reasoning, and the course of events. What king can be adduced in history, of his power, spirit, and character, who, after becoming so passionately in love in the year 1527, yet arrested the impulses of his natural impetuosity, and restrained his own wishes in the dearest object of human sympathy, for nearly six years, until the end of January 1533, before he broke through every confining bond, and gratified his affection, by the marriage he had so long sighed for? Instead of censuring his imputed vices for the measure, let steady impartiality admire the self-command he had so long exerted. Even the pope had counselled him to take the same step at the commencement of the difficulties. But the King, with a self-government scarcely explicable in his imputed character, paused for six years, that he might, if possible, fulfil his own wishes, in a way that would give universal satisfaction to the critical mind and moral feeling of Europe. The compelled refusal of the pope to gratify the wishes of Henry, was evidence to his own times as well as to ours, that the battle between the ecclesiastical and civil powers of Europe was then determined. The gigantic scheme projected by many pontiffs, but first boldly attempted by Gregory VII. to be realized, about four hundred and fifty years before, of raising the Popedom above the thrones of Christendom, and of making all social dignities subordinate to the sacerdotal, was at that time totally defeated, and was perceived to be so, and has never recovered from the disaster. Its three mortal wounds it received at the battle of Pavia, at the sack of Rome, and at the destruction of the French army before Naples; expiring finally with the capture of St. Pol at Landriana.

This is strongly and unanswerably urged. It is, in fact, idle to state the matter in any other way. Catherine, Henry's queen, was a Spanish princess, and Charles V., as her near relative, as king of Spain, and as the political enemy of Francis, was interested in resisting the divorce. Italy was the arena on which these two great rivals contended for the mastery; and the generals of the Emperor were men of greater skill than those of the King of France. The Pope leant to the latter, but the power of the former was not to be trifled with; and Henry, the ally of Francis, pleaded in vain, although the disposition of the Roman court was favourable to his wishes—'Drive out Charles, and the divorce shall be pronounced; but, while he remains, he is our master.' Francis had committed an irretrievable error in outraging the Constable de Bourbon; and that nobleman, the most consummate officer of his age, headed the armies of Charles, and led them to victory. He decided, in favour of the Imperialists, the desperate conflict of Pavia; he fell while leading them to the successful assault of Rome itself; and he prepared the way for the final defeats of the French army, by the Prince of Orange at Aversa, and by De Leyva at Landriana.

Of this celebrated man, and his negotiations with Henry, much original information will be found in Mr. Turner's volume.

'If the humiliation of the aspiring popedom has been a blessing to mankind, it is to Charles V. and to the duke of Bourbon as his general, far more than either to Luther, to Henry, or to Anne Boleyn, that the world are indebted, and to whom we should be grateful for that benefit. They broke down its military strength, at the critical moment when reason was attacking it; and never recovering its temporal independence, it has never been able to re-organize its mental domination, though it may be now attempting it.'

None of Henry's acts have been usually considered as exposing him to more lasting execration than the deaths of Fisher and More. It has been taken for granted, that their execution was simply the result of their refusal to take the oath of supremacy. But as this had not been made high treason by the statute, it could not alone have made them liable to the loss of life; and it should seem that the supposition has originated in the fact, that submission in this point was made the condition of pardon. Unfortunately, the official documents relating to their trial have disappeared, and we are left to inference and collateral evidence in this important inquiry. Certainly it was not on this charge only that they were condemned: treason and conspiracy were imputed. Pole himself states, that Sir Thomas More was 'arraigned for high treason,' and on this charge his jury found him guilty. So far was Henry from urging these severities, that, when certain Carthusian monks were convicted of treason, he sent again and again to press upon them the alternative of mercy, and so far they may be said to have been martyrs—martyrs of the Pope's supremacy. Lord Herbert expressly states, that 'this piece of justice troubled the king; he would have been glad not to be compelled to such violent courses.' A singularly able argument on this subject, by Mr. Turner, forms the subject of a note, of which we regret that the length precludes the insertion here. It dwells chiefly on the distinction between speculative opinions in quiet times, and the advocacy of inflammatory sentiments at a season when a collision of parties was endangering the throne. Taking the execution of Fisher and More in its worst aspect, it was a sacrifice to political expediency;—a deed criminal enough in this view, but of far less atrocity than would be its character, had it been, as it is usually represented, a wanton, reckless murder of two blameless individuals on a point of tyrannical usurpation. It would gratify us much to give large extracts from the able investigation of Henry's character which forms the subject of Mr. Turner's concluding chapter; but we must abstain. A

comparatively short extract may suffice to shew the vigorous discrimination which forms its specific character.

‘ No execution occurred until conspiracy and rebellion were afloat ; until disaffection was publicly taught and propagated ; until the deposition or coercion of the king, and the overthrow of his government were meditated and attempted. It was after a mortal battle between him and the pope had begun, that the executions took place. This contest was a contest of life or death. The papal excommunication of Henry shews its real character. The utmost violence was enforced against him, and his subjects were made to be his treasonable assailants. It was therefore a civil war, wilfully waged by those who were punished, on behalf and by the excitement of a foreign pope, against their king, which on their part took the shape of unceasing conspiracy, and on his side that of arrest, arraignment, trial, sentence, and unsparing execution.

‘ It was in 1535 that the legal severities became adopted, as the determined principle of the endangered government ; and an intelligent foreigner at that time imputes their application by a prince, who, until that time, had been so clement and liberal as Henry, to his irritation at the menaces and official thunders of the vindictive pope. But the resolute execution of Bishop Fisher and Sir Thomas More, evincing that the king was not to be intimidated, and deterring many who had begun to be active, the Vatican hastened to new revenge ; and issued that infuriating excommunication which commanded treason, rebellion, invasion, robbery, and murder, in order to throw down Henry. From that time, as the preceding history has exhibited, Pole, the pontiff, the emperor, the monks and friars of the country, and the discontented part of the inferior clergy, sought to inflame the nation against the king ; and assailed him with continual slander, invective, plots, conspiracies, insurrections, menace of foreign attack, and schemes of personal assassination, with a mischievous and implacable pertinacity ; which, although failing to accomplish his destruction or to overturn his throne, yet harassed him with continual alarm, uncertainty, agitation, suspicion, irritability, and indignation. Under these circumstances, the sanguinary executions were resolved upon by his cabinet and by himself, not as matters of his personal taste, but as the state policy most proper to be adopted in that perilous crisis. One of his leading ministers mentions them as such, and blames the French king, because, with a cooler judgement, from not being in a similar emergency, he had recommended exile as a preferable punishment.’

We must dismiss the remaining part of our task very summarily. We have copied the title of Dr. Lingard's fifth volume ; but we have no inclination to follow him through the evasions and discolorations which mark his representations of Mary and Elizabeth. The former, bigoted and disgusting as she was, comes from his plastic hand a very amiable sort of monster ; and his portrait of the latter is worked up to a felicitous exhi-

bition of nearly all that is hateful and contemptible in female and regal character. Verily, good doctor, this is overdoing matters somewhat clumsily! We might be willing to make due allowance for errors on both sides among historians; but when a Romish priest requires us to take it on his credit, aided by that of the notorious Persons, that Gardiner was 'tender-hearted and myld,\* we are the less disposed to accept his estimate of other characters—to think lightly of Walsingham and the Cecils, and to put our trust in Reginald Pole. Dr. L.'s narrative is vulnerable in almost every page, but we have neither space nor opportunity for the extensive collation of documents which would be requisite for the complete exposure of his delinquencies. There is, however, one of his systematic pleas, that may be worth a sentence or two of comment. Whenever he has to bring forward the persecutions so actively urged on by the papists, he invariably takes care to refer to similar excesses on the part of the Reformers, and to represent such practices as the error of the age. Suppose it was, on whom does the infamy rest, but on those whose part it was to have enlightened the world as to the true character of Christianity? For centuries, the Romanists had been the teachers, and they had availed themselves of their vantage ground to teach 'bloody instructions.' Persecution with them was a system, not a casualty. The Inquisition, the extirpation of the Albigenses, the St. Barthelemi, the Dragonades, were the effects of an exterminating policy, which to palliate is to share. As to the charge against the Reformers, we refer our readers to the extract given in an earlier part of this article, from Mr. Turner's preface, with the remark, that, so far as our researches have extended, they fully sustain his assertions.

In a recent number of the *Edinburgh Review*, (June 1826.) the writer of a very able article had taken for his text that part of

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\* The following epitaph on this tender-hearted priest, by the father of Sir John Harrington, written while he lay in the tower, will serve as an *à propos* illustration of Dr. Lingard's fidelity. We transcribe it from Art. X. in the *Transactions of the R. S. of Literature*, referred to in a preceding article.

'Here lye the bones of busy Gardiner dead,  
That in five years spoil'd more good laws and lore,  
Than two great kings, with all the witts they bred,  
Could stablish sure in forty years before :—  
The Queen beguild, the Lords like lyme-hounds led,  
The usurping rule of Rome he did restore,  
Burn, head, and hang, imprison, vex, and spoile  
The worthis sort of this declyning soile.'

Dr. Lingard's eighth volume (of the 8vo. edition) which relates the massacre of the St. Bartholomew, and, after a thorough and masterly examination, had shewn the Doctor's representation to exhibit 'many plain indications of carelessness and haste, of borrowed learning, and inexcusable indifference to historical accuracy.' The Reviewer had evidently access to the most valuable publications on the subject, and had availed himself of his advantages with consummate ability. It will not be necessary for us to retail the contents of an article that we trust most of our readers have had opportunity to examine; it will be enough if we advert to it in connexion with a few specimens of Dr. Lingard's elaborate but ineffective reply. He begins by complaining, that 'there is something extraordinary in the choice made by the Reviewer,' of a particular portion of the great work for specific criticism. Assuredly, there is something still more extraordinary in the complant. The writer had previously made proof of Dr. L.'s want of candour and fidelity in his chronicles of the Anglo-Saxon period, and, anxious to avoid 'intermeddling with the disputes between the Roman and the Anglican Churches,' fixed upon the St. Bartholomew as a fair and manageable subject for minute investigation. He might have taken a different course, certainly, but we are not aware that he could have chosen one more equitable and effective. Dr. Lingard would have consulted his own dignity of character more wisely, if he had abstained both from this piece of petulance, and from the absurd and impotent menace which follows it. It is marvellous that, when reminding the Reviewer that 'it is a dangerous experiment to sport with the public credulity,' it did not occur to him, that he was publishing a bitter epigram on himself.

We wish that we had room for a complete exhibition of the astonishing negligence or intrepidity with which the Dr. has committed himself in this pamphlet. His very first specific charge is in the face of evidence. Imputing to the Reviewer misquotation, he states the matter as follows.

'In this passage and in the two following pages, the Reviewer professes thrice to quote my very words, and thrice substitutes in their place words of his own. I said that I had compared "the most authentic documents;" he makes me say that I compared the "original documents."'

Will it be believed that, notwithstanding the positiveness of this assertion, it has not the slightest foundation in fact? The Reviewer does *not*, in the passage in question, profess to quote the very words of Dr. Lingard; and where he has, in the very same page, professed to quote them, he has done it with

entire correctness. Had only one instance of this kind occurred, it might have been passed over as an awkward oversight; but, a few pages onward, we have another misstatement of precisely the same kind.

'He (the Reviewer) cannot quote my words, "that the Protestant martyrologist procured lists of the names," without representing me as saying that the martyrologist "used uncommon industry, and took extraordinary pains, to procure such lists." But though I said it not, I have no doubt that extraordinary pains were taken.'

It is only necessary to say in answer to Dr. Lingard, that the Reviewer has *not* represented him as using the words in question. He has cited him at length, with the exception of a short redundant phrase, and with scrupulous accuracy. In return, the Doctor has misquoted his critic. The latter, referring to the historian's statement which had just been correctly cited, speaks of it in terms strictly implying such reference, and not intelligible without it—'*such uncommon industry*'—'*such extraordinary pains.*'

Two instances of egregious error, are stated to have been errors of the press. In another case, Dr. L. endeavours to escape from the ridicule due to a most absurd expression, by an innocent—'I never thought.' That part of his defence which relates to facts, appears to us extremely weak and evasive; and the result of all the examination that we have been able to bestow upon his writings, is, that he is both superficial and unfaithful; two qualities which leave him without claim to any other credit than such as may be due to a spirited, though by no means a finished, writer.

Art. VI. 1. *A Popular Introduction to the Study of the Holy Scriptures*, for the Use of English Readers. By William Carpenter. 8vo. pp. 656. Maps and Plates. Price 16s. London. 1826.

2. *A Compendious Introduction to the Study of the Bible*. By Thomas Hartwell Horne, M.A. Illustrated with Maps and other Engravings. Being an Analysis of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," in four Volumes. By the same Author. 12mo. pp. 526. London. 1827.

**WE** find ourselves called upon, in noticing these publications, to advert to the very delicate subject of literary piracy. In the year 1818, Mr. Horne first published his *Introduction to the Critical Study of the Scriptures*, in 3 vols. 8vo., which, in the subsequent editions, he extended to four volumes. The work was reviewed in our Journal, on its first



appearance, in terms of high and deserved commendation. We characterized it as the best work of the kind that had hitherto appeared in the compass of English literature; and by that recommendation, we have reason to think that the sale of Mr. Horne's work was not a little promoted. The religious public are certainly under considerable obligations to Mr. Horne, both for the valuable compilation which he has furnished, and for the incentive which it has supplied to the more general cultivation of Biblical literature and criticism. From the popularity and success of the work, it might, however, have naturally been expected, that other publications of a similar kind would be brought out in imitation of his; for when did any literary speculation succeed, that did not produce attempts to imitate or to compete with the original work? Indeed, we are only surprised that Mr. Horne has had for so many years the whole market to himself. It is a proof, that the labour bestowed upon the compilation was not too highly rated by the price set on the work; that the compensation afforded by the sale was by no means excessive; and that it was not found easy to produce a better or a cheaper article. And these circumstances will still secure to Mr. Horne, especially in connexion with the now established character of his *Introduction*, an extensive preference and a ready sale.

Mr. Carpenter admits, that the idea of his "*Popular Introduction*" was taken from Mr. Horne's work; to which he refers in his Preface, as 'the only one with which the Author is acquainted, that in any degree answers to the description' of 'compendium' which he represents to be needed. 'But that publication,' it is added, 'contains, as its title sufficiently indicates, a great proportion of matter which is not available to mere English readers, while its necessarily high price places it, in very many instances, beyond their reach.' Mr. Carpenter seems to have entertained for some time the expectation that Mr. Horne would probably, by an abridgement of his own work, supersede the chance of success for a rival publication. In February of last year, he says, he published 'the outlines of his book in the *Scripture Magazine*, without dropping the most distant hint at the idea of a separate publication, but simply as a suggestion to others on the expediency of such an undertaking.' Believing that Mr. Horne was in the habit of seeing that *Magazine*, he concluded that, if he saw fit, he would take the hint, and supply the desideratum. After waiting three months, and not hearing of any such design, Mr. Carpenter announced that a work of this description was preparing for publication, which notice 'went the round of the periodicals in May.' In August, he issued



a prospectus of the work; and in October, five weeks before the publication of the volume, Mr. Horne first announced his present Compendium, as an Abridgement of his larger work. Such are the facts of the case, according to a statement which, though *ex parte*, we cannot allow ourselves to call in question so long as it remains uncontradicted. From this, it would appear, that Mr. Carpenter thought an abridgement of Mr. Horne's Introduction would be a popular book; that he was anxious to ascertain whether Mr. Horne was himself disposed to undertake it; that he supposed Mr. Horne to have tacitly declined it; and that considering the market to be open, he resolved himself to 'venture on the task.' That he had an unquestionable right to do so, must be admitted, even if his work were a mere Abridgement of Mr. Horne's, which it certainly is not. A fair and *bonâ fide* abridgement of any book is considered, in the eye of the law, as a new work; and however it may injure the sale of the original, yet, it is not deemed in law to be a piracy or a violation of the author's copy-right. It was, moreover, decided by Lord Kenyon (*Kearsley v. Carey*), that any material alteration which was a *melioration*, could not be considered as a piracy.

As Mr. Carpenter had a legal right to abridge Mr. Horne's work, so, he had as clear a right to deviate from it, more or less, in a compilation on a similar plan. It may admit of question, which would be less adapted to interfere with the sale of an original work; an avowed and *bonâ fide* abridgement, or one which purported to be an independent but similar work. In many cases, an author would probably prefer that his work should be openly abridged by another, than that it should be closely imitated. But, as regards the public, it is possible that a new work brought out in imitation of a preceding one, may be better than a mere abridgement would have been; that it may be to a certain extent a *melioration*; and, though more adapted on this account to interfere with the interests of the original author, may be less subject to the charge of piracy. Now Lord Mansfield, in deciding a case relative to Engravings, (*Sayer v. Moore*), observed: 'We must take care to guard against two extremes equally prejudicial; the one, that men of ability, who have employed their time for the service of the community, may not be deprived of their just merits, and the reward of their ingenuity and labour; the other, that the world may not be deprived of improvements, nor the progress of the arts be retarded. The act that secures copy-rights to authors, guards against the piracy of the words and sentiments, but it does not prohibit writing upon the same subject, as in the case of Histories and Dictionaries: in the

‘ first, a man may give a relation of the same facts, and in the same order of time ; in the latter, an interpretation is given of the identical words. In all these cases, the question of fact to come before a jury is, whether the alteration be colourable or not. There must be such a similitude as to make it probable and reasonable to suppose that one is a transcript of the other, and *nothing more than a transcript.*’ If the alterations are various and very material, and errors in the original are corrected and not copied, the work is not liable to the charge of piracy. And Mr. Carpenter, it must be admitted, has steered clear of any very servile imitation.

It is a much more difficult question, whether Mr. Horne, while conceding to Mr. Carpenter his legal right to do as he has done, has any ground to complain of dishonourable treatment. Without giving any decided opinion on so delicate a point, we shall set down two or three considerations which, we think, will apply to this in common with many similar cases.

In the first place, if it can be clearly made out, that an author declines and has refused to supply the proposed desideratum, with the knowledge that it will, in that case, be undertaken by another, he must take upon himself the consequence of such refusal. We do not say that Mr. Horne was bound to take up Mr. Carpenter's suggestion, even if he was aware of it ; or that his not doing so, could be fairly construed into a refusal. A distinct personal application to Mr. Horne would have ascertained his intention, as well as his reasons for deeming such a publication ineligible, had he declined undertaking it. It was certainly not an imperative obligation on Mr. Carpenter to make such private application ; but whether he was not bound in courtesy, and according to the principle of the golden rule, to lay the alternative distinctly before Mr. Horne, we leave to the judgement of our readers. On the other hand, it is due to Mr. Carpenter to observe, that he gave more public and timely notice of his intention, and waited longer to see the result, than many persons would have done. He may have thought that he gave Mr. Horne full time to start fair in the race of competition, or to state, privately or publicly, his objections to the course which Mr. Carpenter was taking. And whether such public notice was all that justice and courtesy demanded, we will not presume to determine.

A second point for consideration is, whether the amount of injury sustained by the author or proprietor of the original work, be compensated by the benefit rendered to the public. If this plea can be substantiated, notwithstanding any hardship in the case, or any unfairness in the proceeding, the interests of the aggrieved party must be made to give way. But if the

private injury be attended with no adequate beneficial result to the public, with only a division or transfer of profits, the general sentiment will at all events resent, if the law can reach, the infringement upon another's property or interest. In the case of a material improvement upon the original work from which the general idea and plan may have been taken, the public are obviously the gainers; or, when an Author has made an unfair use of his monopoly, to demand an exorbitant price for a service is rendered to the public even by acts of piracy, in which, in fact, such a case holds out the strongest temptation. In the case before us, neither of these pleas can be set up; but then, it is not quite clear that any injury will, after all, be sustained by Mr. Horne. Upon the face of the affair, a single volume cannot be supposed to supersede a four-volume work. Could it be for a moment supposed, that all that is valuable in Mr. Horne's work, is to be found in Mr. Carpenter's, then, indeed, a great detriment would ensue to the sale of the larger work, but the public benefit of having the same matter for one third of the price, would far outweigh the private inconvenience. But we take it for granted, that all persons who can afford to purchase Mr. Horne's work, will give it the preference, on the principle which in most cases secures a preference of an original work to an Abridgement. Few Abridgements are popular, even when the original work is voluminous, and susceptible of much compression; and we question whether Mr. Horne's *Compendious Introduction* is not too much of an analysis to be generally acceptable.

It must be admitted, indeed, that, although professed abridgements and analyses are seldom popular, the more compendious work sometimes obtains a preference, on the ground of its cheapness, in the same way as an inferior article will often obtain a ready sale when offered at a low price, few persons being competent or disposed to institute a proper comparison between the genuine and the imitative article. Something of this kind takes place in most branches of trade, and patents are evaded or rendered nugatory in much the same way as copyrights are. But the consequence not unfrequently is, that the general sale or demand is so much increased, that little ultimate injury results to the original proprietor from the competition. With regard to the works which have suggested these remarks, we cannot doubt that there is 'room enough in the world for both.'

Fully to exculpate a writer from the charge of piracy, it is not sufficient, however, that he should have kept on the windy side of the law, that he should have done the party concerned no material injury, or even that he should have rendered a

erary service to the public; it is also requisite, that his production be free from the character of imposition and unfairness, that no attempt should be made to mislead the public, and that the amount of obligation to the Writer's predecessor should be honestly acknowledged. If the title and general appearance of a book are closely imitated with a view to deceive the public, the conduct of the party must be stigmatised as highly dishonourable, even though no direct act of piracy be committed; and again, if unrestricted use is made, without acknowledgement, of a former compiler's labours, and the citations of original authorities are adopted, without consulting the original works, a most dishonourable deception is practised. But, if the compilation of a predecessor is merely used as an index or general guide, in the same way as the editor of a dictionary or a gazetteer would avail himself of the alphabetic arrangement of those who had gone before him,—and the original authorities are carefully consulted, the citations verified, and variations, corrections, and additions introduced; then, we submit, that there is nothing dishonourable in adopting, without specific acknowledgement to a former compiler, the same extracts that he has made use of.

We do not think that 'Horne's Introduction,' and 'Carpenter's Introduction,' are likely to be mistaken for each other; because, in point of fact, an author's name is, after all, the most distinguishing feature in a title-page, and because a single volume cannot be mistaken for a work in four volumes. That Mr. Horne's book has been freely made use of, is not concealed, because the distinct references to it, at the bottom of Mr. Carpenter's pages, are very numerous. Whether Mr. Carpenter has acknowledged in this manner the full extent of his obligations to Mr. Horne, we cannot pretend to say. In two independent compilations, there will necessarily be, if both are alike correct, a *verbatim* agreement in their citations. We cannot be supposed to have undertaken the drudgery of a close verbal comparison; but we are led to believe that Mr. Horne may, in the warmth of his feelings, under the first alarm, have considerably over-rated the coincidences between his work and Mr. Carpenter's. On glancing through the latter publication, we have certainly perceived references to a variety of works which Mr. Horne has not made use of, some of them having been published since the appearance of his work. Some subjects are also treated by Mr. Carpenter at much greater length. For instance; he has been charged with an artful piece of plagiarism in taking Mr. Horne's Observations on the Moral Qualifications for studying the Scriptures. To this.

charge, Mr. C., in his Reply addressed to Mr. Horne,\* answers:

‘ In the first place, your observations on this subject do not exceed *three* pages, while mine occupy nearly *fifteen*; besides which there is not a single remark in common to both treatises, and only a single reference to corresponding topics.’

We must also admit that the Sacred Geography in Mr. Carpenter's volume is often more accurately given; and the Gentleman positively avers, that the citations which his work contains in common with Mr. Horne's, were, for the most part, taken immediately from the original authors.

To the pamphlet in which Mr. Carpenter defends himself from the heavy accusations brought against him, and recriminates on his assailant, we decline to make any further reference; first, because we have not yet heard the other part; and secondly, because we do not wish to interfere in a personal controversy. But we shall now lay before our readers the contents of Mr. Carpenter's volume, by comparing which with those of Mr. Horne's work, they may judge how far the general plan and order are the same.

‘ **PART. I. DIRECTIONS FOR READING THE BIBLE.** Introductory Observations. C. i. Of the disposition and habits of mind which are required for a profitable perusal of the Bible. C. ii, Rules for Reading the Holy Scriptures.

‘ **PART. II. HELPS TOWARDS A RIGHT UNDERSTANDING OF SCRIPTURE.** Introductory Observations on the Nature and Sources of these helps: 1. Sources of internal help. 2. Sources of external help.

‘ Chap. i. *Prefatory Observations on the several Books of Scripture.*—Preliminary Remarks on the Divisions occurring in the Bible. § 1. Of the Pentateuch. § 2. Of the Historical Books. § 3. Of the Poetical Books. § 4. Of the Prophetical Books. § 5. General Remarks on the Books of the Old Testament. § 6. Of the Gospels. § 7. Of the Acts. § 8. Of the Epistles of St. Paul. § 9. Of the Catholic Epistles. § 10. Of the Book of Revelation.

‘ Chap. ii. *A Sketch of Sacred Geography.* § 1. General Features and Divisions of the Holy Land. § 2. The Jewish Capital. § 3. Atmosphere and Phenomena of Judea. § 4. Seasons and Productions of Judea. § 5. Places beyond the limits of Judea, mentioned in Scripture.

‘ Chap. iii. *Political Antiquities of the Jews.* § 1. Forms of Government. § 2. The Judicial Law. § 3. Jewish Courts of Judica-

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\* “ Reply to the Accusations of Piracy and Plagiarism, &c. In a Letter to the Rev. T. H. Horne, A.M. By William Carpenter.” 8vo. 1s. London. 1837.

**ture.** § 4. Of the Roman Judicature. § 5. Modes of Punishment.  
§ 6. Military Affairs. § 7. Tribute and Taxes.

‘ Chap. iv. *Sacred Laws of the Jews, and their Sanctions.* § 1. The Moral Law. § 2. The Ceremonial Law. § 3. Ecclesiastical Punishments.

‘ Chap. v. *Sacred Festivals of the Jews.* § 1. The Sabbath. § 2. The Great Annual Festivals. § 3. The lesser Festivals. § 4. The Sabbatical Year and the Jubilee. § 5. Festivals and Fasts not of Divine Appointment.

‘ Chap. vi. *Sacred Places of the Jews.*—The Tabernacle. The Temple. The Synagogues.

‘ Chap. vii. *Sacred Things.*—Animal Sacrifices. Meat and Drink Offerings.

Chap. viii. *Members and Officers of the Jewish Church.* § 1. The Hebrew Nation, Proselytes, and Devoted Persons. § 2. Ministers of the Sanctuary.

‘ Chap. ix. *Of the Corruption of Religion among the Jews.* § 1. Idolatrous Practices. § 2. Jewish Sects. § 3. The State of Religion among the Jews at the Christian Era.

‘ Chap. x. *National and Domestic Customs.* § 1. Divisions of Time. § 2. Weights, Measures, and Coin. § 3. Literature. § 4. Habitations. § 5. Costume. § 6. Marriages and Treatment of Children. § 7. Modes of Travelling. § 8. Manner of Treating the Sick and the Dead. § 9. Domestic Customs. § 10. Forms of Politeness and Marks of Honour and Disgrace.

‘ Chap. xi. *Scripture Allusions to various Customs and Opinions.* § 1. Images borrowed from the Theatre. § 2. Images borrowed from the Grecian Games. § 3. Philosophical Sects.

‘ Appendix. 1. Outlines of a Scripture Cyclopaedia. 2. Scripture Lessons for Daily Reading, in historical order.’

From this Table it will be seen, that the subjects treated of by Mr. Horne in his first two volumes, which certainly do not constitute the least valuable portion of his work, are almost entirely left out of Mr. Carpenter's plan, whose volume answers to Mr. Horne's third and fourth. Here, there is of necessity a great similarity of arrangement, because both have followed the same authorities,—Jennings, Harwood, Roberts, Michaelis, and Jahn. But the variations are numerous; and we are surprised that Mr. Carpenter should not have followed more closely that of his predecessor, which is in many respects superior to the distribution he has adopted. In the treatment of some of these topics, there is a still more material difference between them.

We have now endeavoured, to the best of our judgement, to arbitrate between the respective parties: no doubt, each will think that we have leaned unduly to the other, which, next to satisfying both sides, (a hopeless endeavour,) is the impression we would wish to leave. Before we dismiss the subject, how-



ever, we must take the freedom of addressing a few words to each of these gentlemen.

To Mr. Carpenter we must say, that we are very ill satisfied with the reason assigned in his preface, as an apology for hastily getting up a volume like the present, for the immediate publication of which there was no urgent necessity. We are totally at a loss to understand the 'considerable reluctance' with which he states that he ventured upon a task he has seemed in such haste to execute. 'His ordinary and pressing engagements,' he tells us, 'have necessarily prevented him from giving to the subject that attention which its importance and difficulty demand, while other circumstances have excluded him from many valuable sources of information.' Such a confession as this had been better withheld. Unless some unexplained necessity compelled Mr. Carpenter to undertake a work to which he could not give adequate attention, and to finish it within a few months, instead of bestowing upon it the time and pains its importance demanded, we are really at a loss to account for his conduct. The larger work of Mr. Horne and the small volume by Mr. Bickersteth, though they may be thought to have left room for a work on an intermediate scale, still obviated any very urgent necessity for the undertaking. Possibly, Mr. Carpenter might fear being forestalled; but we cannot allow this to form any sufficient reason for hurrying the execution of such a volume. It looks too much like getting up a work to sell. We have no doubt that, with proper pains, he could have produced a much better book; and then, he might safely have defied any attempts to run down his volume as a piracy.

And now a word or two to Mr. Horne.

We can, we think, make every allowance for the vexation and alarm which a writer must feel at a proceeding which he regards as a piratical invasion of his copyright, and an attempt to rob him of fairly earned profits. Considering, however, the nature of Mr. H.'s work, that it is itself a compilation, prudence, we think, would dictate a cautious and inoffensive assertion of his literary rights. There is only one way in which he can establish the permanent value of his work, and secure himself against future competition and piracy; and that is, by a very diligent and repeated revision of its contents. Although he has seldom committed errors himself, he has copied not a few very incorrect statements; his authorities are not always well chosen; in fact, his work, though as a whole it does him great credit, is very susceptible of material improvement, both by retrenchment, enlargement, and correction. The geographical part stands especially in need of revision. At p. 225 of the present



**An analysis, Mr. Horne tells us, that 'the river of Egypt is supposed to be, not the Nile, but the Sichor;' when he might have learned from Dr. Shaw and many other sources, that the Sichor was the ancient name of the Nile, answering to the Greek *Nelas* and the Latin *Niger*. At p. 371, he says: 'In Egypt, it is still the custom to wash the dead body several times with rain water.' He should have told us where they get it from. These are immaterial errors, but they will sufficiently shew, that Mr. Horne will do well not to trust too entirely to the credit in which at the present moment his work may be deservedly held. We must caution him too against suffering himself to be unduly biassed by a reverence for great names and ecclesiastical titles. He may gain present favour at the expense of the ultimate credit of his own work. In general, Mr. Horne has shewn a very praiseworthy impartiality in his references to the works of learned men of all denominations. We know not, however, why Henry's Exposition and Dr. Boothroyd's Family Bible are omitted in the list of Commentators at pp. 500—507. The former is still one of the most valuable works which a divine can possess: with little of the parade of criticism, it often gives more satisfaction than any other commentary. And Dr. Boothroyd's critical notes, especially those on the Old Testament, are extremely valuable. Mr. Horne's list of 'necessary works' at p. 510, is by no means judicious: it contains some that have little claim to rank among indispensables, and it omits, among other important works, one of inestimable value—Schleusner's Lexicon. Surely Mr. Horne could not mean to substitute for this, 'Parkhurst's Greek Lexicon edited by the 'Rev. H. J. Rose,' or to include Schleusner among the critics whom he would put into his Index Expurgatorius. The omission is, however, somewhat suspicious, especially in connexion with a very unwise note at page 500. Mr. Horne has gone out of his way to notice, among 'Treatises on the Interpretation of Scripture,' a Series of Discourses by the abovementioned Mr. Rose, on the State of the Protestant Religion in Germany.**

**'These discourses,' adds Mr. H., 'are noticed here, on account of the just and accurate representation which they contain of the unsound and pernicious system of interpretation adopted by many modern expositors and biblical critics in Germany, who have applied to the interpretation of the sacred volume an excess of philological speculation which would not be endured if applied to the explanation of a classic author. The accuracy of Mr. Rose's statements, the writer of these pages can attest, from actual perusal of many of the commentaries and other publications which he holds up to deserved censure. His statements are also corroborated by the details which Mr. Haldane has produced in his "Second Review of the Conduct**

of the Directors of the British and Foreign Bible Society," (chap. ii.) as well as by the details which have appeared at various times in the course of the last six or seven years, in the "*Archives du Christianisme*" and other French theological journals. The Latin biblical treatises of the writers in question are, therefore, (with one exception,) *designedly* excluded from the present list. The best of their philological observations, divested of their heterodox interpretations, will be found in Mr. Bloomfield's valuable Synopsis, which is noticed in a subsequent page.'

Mr. Rose will hardly thank Mr. Horne, we imagine, for this palpable puff of his volume, or for the very needless attestations of his veracity. Nor will Mr. R.'s statements receive much corroboration from the pamphlets referred to. Giving Mr. Horne all due credit for a competent and extensive acquaintance with modern German literature, we think that he has taken a little too much upon himself in pronouncing this sweeping condemnation. Is he ignorant that a pernicious system of biblical criticism has obtained among a certain class of continental critics long before the present day, and that he has himself recommended some of their works? Of Mr. Bloomfield's labours we hope to give a full account ere long; but, if it should appear that he has been chiefly indebted to the modern expositors and critics whom Mr. Horne proscribes, either his volumes will not justify the high encomium passed upon them, or Mr. Horne has singularly committed himself in his indiscriminate censure of the German critics. Upon this subject, Mr. Haldane neither professes nor is qualified to give much information; and to adduce him as a witness in a literary question of this nature, is worse than absurd. What could be Mr. Horne's motive for so needlessly referring to a controversial pamphlet of an offensive character, in such a work as his, we do not pretend to divine; but it betrays, at least, a suspension of the exercise of sound judgement, and a bias which we regret to notice.

- Art. VII. 1. *A Treatise on Diet, with a View to establish, on practical Grounds, a System of Rules, for the Prevention and Cure of the Diseases incident to a disordered State of the Digestive Functions.* By J. A. Paris, M. D. F. R. S. Fellow of the Royal College of Physicians, &c. &c. 8vo. London. 1826.**
- 2. *A Treatise on Indigestion and its Consequences, called Nervous and Bilious Complaints ; with Observations on the Organic Diseases in which they sometimes terminate.* By A. P. W. Philip, M. D. F. R. S. &c. &c. 8vo. London.**
- 3. *An Essay on Morbid Sensibility of the Stomach and Bowels as the proximate Cause and characteristic Condition of Indigestion, Nervous Irritability, Mental Despondency, Hypochondriasis, &c. &c. ; to which are prefixed, Observations on the Diseases and Regimen of Invalids on their Return from hot and unhealthy Climates.* By James Johnson, M. D. of the Royal College of Physicians, &c. 8vo. London.**
- 4. *Lectures on Digestion and Diet.* By Charles Turner Thackrah, Member of the Royal College of Surgeons of London ; of the Société de Médecine pratique de Paris, &c. 8vo. London.**
- 5. *A View of the Structure, Functions, and Disorders of the Stomach and Alimentary Organs of the Human Body, with Physiological Observations and Remarks upon the Qualities and Effects of Food and Fermented Liquors.* By Thomas Hare, F. L. S. &c. Fellow of the Royal College of Surgeons in London. 8vo. London. 1825.**
- 6. *A Familiar Treatise on Disorders of the Stomach and Bowels, Bilious and Nervous Affections : with an Attempt to correct many prevailing Errors in Diet, Exercise, &c. Being an Exposition of the most approved Means for the Improvement and Preservation of Health.* By George Shipman, Member of the Royal College of Surgeons in London. 8vo. London. 1825.**
- 7. *A Letter on the Medical Employment of White Mustard Seed.* By a Member of the London College of Surgeons. 8vo. London. 1826.**

(Continued from page 113.)

**N**ATURE has ordained that all functions, the constant performance of which is necessary to the maintenance of life, shall be directed by instinctive feelings that are out of the pale of volition. Accordingly, we find that the individual is impelled to the reception of sustenance by those sensations which are termed *hunger* and *thirst* ; and the rationale of these impulses, or the immediate cause of the sensations, has from the earliest times been a subject of speculative inquiry. But the theory of them is still somewhat obscure. The mechanical physiologists were disposed to refer the perception of hunger

to a sort of attrition of the stomach's sides, or to the action of the bile and other liquids on its internal surface. These crude notions have of course been very materially modified by more correct views with respect to those secretory processes and sentient impulses which are found peculiarly to belong to organized bodies; and which, to say the least, subordinate and modify, to an almost incalculable extent, the forms and changes of mere inanimate matter. But it is still conceived by some physiologists, that the sensation of hunger has especial reference to the influence exerted by the gastric secretion upon the internal surface of the stomach, and that this influence operates in some measure upon the principle of corrosion.

'When' (says Dr. Wilson Philip,) 'the gastric fluid has not a constant supply of fresh food to neutralize it, it is capable, as appears from what has been said, of corroding the stomach itself, after the vital principle of this organ is extinct; from which it appears probable, that the uncombined gastric fluid may produce some effect on the coats of the stomach during life; and various facts would lead us to suppose that the sensation of hunger arises from the action of this fluid. A supposition which seems to be confirmed by the following experiment.

'A person in good health was prevailed upon to abstain from eating for more than twenty hours, and further to increase the appetite by more exercise than usual. At the end of this time he was hungry, but, instead of eating, excited vomiting by drinking warm water and irritating the fauces. The water returned mixed only with a ropy fluid, such as the gastric fluid is described to be by Spallanzani, or as I have myself obtained from the stomach of a crow. After this operation, not only all desire to eat was removed, but a degree of disgust was excited by seeing others eat. He, however, was prevailed upon to take a little milk and bread, which in a very short time ran into the acetous fermentation, indicated by flatulence and acid eructations.'

Dr. Philip, however, by inferring from the result of this experiment, that the rationale of hunger is traceable solely to the irritation of gastric secretion, this secretion having nothing to act upon but the coats of the stomach, seems forgetful of the principle, that sensation and nervous impulse regulate animal functions to an extent which renders it exceedingly difficult to lay down abstract positions as to what conditions of animal organization are requisite for the production of particular effects. Here, as in other cases, we must have recourse to the assumption of an *unknown* change in the nervous system. It is a remarkable fact, that the keenest sense of hunger shall be destroyed, or, at the least, totally suspended, by hearing of news which causes mental emotion either of a pleasurable or

a painful kind ; and even the accidental occurrence of circumstances which occasion constitutional derangement of other kinds, is capable of removing for a time the appetite for food. ' Van Halmont, with a good appetite, going to dine with a friend, received an injury which dislocated his ankle. His appetite immediately forsook him ; but, as soon as the bone was replaced, his hunger returned.' It is well remarked by the physiologist from whom we borrow this anecdote (Thackrah), ' that the suspension of appetite was not, in this case, altogether and exclusively the effect of bodily impression ; for the pain continued some time after the operation, consequently when the appetite was fully re-established. Deep thought,' he adds, ' suspends the operation of hunger. The story of Sir Isaac Newton's dinner is well known.' And Cervantes, we may add, evinces his observation on the connection of physical with mental conditions, when he presents us so lively a picture of the inconvenience so often sustained by poor Panza, from his master's abstractions of mind occasioning a forgetfulness of the stomach's demands.

Another proof that hunger is not altogether referrible to, or at least that it is not absolutely explained by, the action of the gastric juice upon the coats of the empty organ, may be taken from the fact, that certain mechanical changes in its condition will much modify the feeling of appetite. External compression, as by a tight girdle, will mitigate the pains of hunger ; and this fact would seem to assist us in making a step or two on the ground of explanation beyond that of assuming a mere nervous change. ' Pain,' says a modern Author, ' is often nothing more than the manifestation of the difficulty and labour with which an organ performs its accustomed and salutary exercise ;' and the uneasy sensations connected with appetite, it is very fair upon this principle to suppose, are greatly dependent upon the fine fibres which compose the muscular portion of the stomach, falling into those aberrations that are allied to spasm, from want of the due excitement of food preventive of this state. And here we may remark, by the way, on the curious fact, that what we deem a correct theory, often carries us but very little further towards the rationale than one of a looser or less precise kind. The condition which we are now supposing, as in part at least explanatory of the cravings of hunger, may be considered as slightly analogous to the exploded notion of the rubbing together of the stomach's coats ; but after all, it must be admitted, that the desire for food has not hitherto received an explanation which can be considered as in every respect satisfactory.

The sensation also of thirst must, we fear, in our present

state of physiological knowledge, be admitted to be of somewhat obscure origin. 'This sensation,' says Dr. Paris, 'appears to reside in the throat and fauces, as that of hunger does in the stomach; and yet the intensity of this feeling does not bear any relation to the dryness of these parts; for in some cases, where the tongue, to its very root, is covered with a thick and dry crust, there is little thirst; while, on the other hand, it is frequently intolerable at the very time the mouth is surcharged with a preternatural quantity of saliva. Like hunger, I apprehend, it must be referred to a particular condition of the nerves. The desire for drinking after long speaking, is analogous to thirst, but must not be confounded with it. The influence of salted meat in exciting this sensation, is not well understood.'

'Thirst,' says Majendie, 'is an internal sensation, an instinctive feeling; it belongs essentially to the organization, and admits of no explanation.' That the feeling of dryness or thirst is not in all cases attributable to a deficiency of moisture about the parts which seem to be its more immediate residence, may be inferred from the fact, that the sensation is often much relieved by measures which do not at all imply any addition of moisture to the mouth and throat. In long voyages, when fresh water fails, sailors are sometimes in the practice of taking off their shirts, dipping them in the sea, and then again putting them on wet, by which practice they much mitigate the pain of thirst; and in this case it is supposed, (some will tell you, indeed, it is absolutely proved,) that no fluid enters into any part of the system by the absorbents of the surface, but that the alleviation of urgent thirst which the process procures, is referrible to a sympathy between the skin and the parts which are especially the seat of the sensation. There are also some species of thirst which would, in the terminology of certain medical speculatists, be called asthenic, which are susceptible of more speedy and effectual relief by particular kinds of stimulants, than by even the repetition of large libations.

Hunger and thirst have been declared by Abernethy to be naturally incompatible sensations; such is also the statement of Dr. Paris. 'These sensations,' says the latter Writer, 'appear to be incompatible with each other. When the stomach requires food, there is no inclination to drink: and when thirst rages, the very idea of solid aliment disgusts us. So, again, those circumstances which tend to destroy appetite, may excite thirst, such as passions of the mind, &c.' And on these incompatibilities, which, by the way, have been assumed too hastily, inferences have been likewise too largely



adduced against the propriety of eating and drinking at the same time, or rather in immediate succession. But of this more hereafter.

We now proceed in our disquisition to the practical points which it involves ; and the following, among other questions, present themselves as replete with interest : What is the natural food of man ? What is his best mode of living, in a state of refinement or deviation from the mere dictates of nature ? Are there any facts which prove the necessity of varying the kind and quantity of food according to the particular part of the globe which the individual inhabits ? What is the amount and quality of aliment fitted for an English stomach in the English climate ? Is it right or salutary that drink should be taken with the solid aliment of which the meal is mainly composed ? What kind of drink is the most salutary, or the least noxious ? Having replied to these and other propositions, with as much amplitude as the nature and limits of the present paper will allow, we shall then have to discuss the subject of impaired digestion,—to investigate the particulars by which it is constituted,—and to point out the most efficient modes of prevention and remedy.

It would seem to be in the nature of man, to doubt and dispute on all subjects which are not susceptible of absolute demonstration ; and hence, we find it still an unsettled point, whether our species has been destined by nature to an herbivorous or an animal sustenance. Both medical and moral objections have been urged by some writers of no mean understanding, against the practice that has so universally obtained, of making the existence of inferior animals subservient to the supply of our own appetites and wants : and one of the Authors now before us, has taken the pains of replying seriatim to the positions of a certain personage, whose feelings (*risum teneatis?*) are of so squeamish a cast as to cause him to feel repugnance at the idea of following the crowd of cruel carnivori, and sustaining his own at the expense of animal existence. ‘ Because,’ he says, ‘ being mortal himself, and holding his life on the same uncertain and precarious tenor as all other sensitive beings, he does not feel himself justified by any supposed superiority or inequality of condition, in destroying the vital enjoyments of any other mortal except in defence of his own life.’

But before our Pythagorean Knight had put forth this and other arguments against the sinful, and immoral, and inhuman practice of satiating the calls of nature by a supply of food from the world of animation, he ought to have recollected, or to have known, that he cannot eat an apple, or quaff a draught from the most limpid stream, but at the expense of those ‘ sensitive ex-



istences,' about which his own kindly feelings are so acutely sensitive.

Physical objections against animal food have also been lately started by an able writer and acute reasoner; but their validity and force seem to be, *in limine*, interfered with by the very structure of the human frame. The human organs, as well of mastication as of digestion and assimilation, point out man to be *omnivorous* in his destiny.

'Man,' says Thackrah, (and we here propose to make rather a long extract,) 'is a native of the world. Inhabiting every clime from the Equator to the 77th degree of latitude, he must subsist on the varying products of these regions; and his digestive organs have a corresponding faculty of accommodation. Need I refer to the diversities of human diet; the rice of the Hindoos, the dates of the African, the figs of the Greek islander, the currants of the Zephalonian,—the animal diet of the shepherds of the Caraccas, the putrid fish which supports the inhabitants on the banks of the Orange river,—the raw flesh and warm blood which feed the Samoiedes and Russians? The accounts of Travellers abound with illustrations of the faculty so remarkable in the human stomach, of accommodation to climate and supply. And are there, (continues our Author in a note appended to his page) 'corresponding modifications of *structure*? We learn that the teeth of the Tartar and African present a remarkable contrast; those of the former, pointed and almost serrated,—the latter, with the grinders largely developed. Man,' (he continues,) 'in peculiar situations, may be sustained by substances which seem almost destitute of nourishment. The Caravans, when pressed by hunger, live on Gum Seneka; a tribe in Africa, almost entirely on an unctuous kind of clay; the Ottomaks of North America, at one period of the year, on balls of earth. It is apparent from these and similar relations, compared with familiar remarks on the diet of Europeans, that habits,—situation, geographical, political, moral,—civilization in general,—the state of mental excitement in particular,—determine man to a variety, and often a contrast of aliment; a contrast, rarely, if ever found prevalent in any species of brutes. Natural history, then, exhibits man as an omnivorous animal, subsisting, in one region, on vegetables,—in another, on flesh,—in a third, on a mixture of flesh and vegetables. But it is also apparent, that in a low grade of civilization, and inhabiting the cold and temperate regions, he prefers flesh to vegetables; or at least, where the opportunity is afforded, takes a larger portion of the former.

'From Natural History, we turn to Comparative Anatomy. The hand of the dissector affords information more precise and accordant than the narratives of Travellers. In animals which eat vegetables, we find a large digestive apparatus, or a complicated arrangement; in those which subsist on flesh, a comparatively simple canal. The reason is obvious. The use of digestion is the formation of an animal fluid; and substances already animal, need little elaboration; while vegetables, in proportion to their distance from the animal kingdom, require

a complicated apparatus, a period of digestion comparatively long, and a large extent of absorbent surface. In omnivorous creatures, the digestive structure is in the medium between those of the carnivorous and the herbivorous, or a compound of the two.

‘The digestive apparatus of the man and the monkey, are alike in figure and arrangement. But when the teeth, the stomach, and the intestines of either of these animals are compared with the predatory polecat, or the ox, and the rabbit, we see a remarkable difference; and infer the man and the monkey to hold an intermediate place between the wild beast and the eater of herbs.

‘From his structure, we deem man to be an omnivorous animal. His teeth associate him with the Simiæ; his stomach with the lion; his large intestines, sacculated, with the ourang-outang and rat of New Holland. *We therefore infer, that his digestive apparatus is ordained for various and opposite kinds of food: and that his diet should be accommodated to climate, situation, and habits.*’

‘In hot countries,’ says Dr. Paris, (when discussing the question of the kinds of food appropriate to varying circumstances of climate, calling, &c. &c.) or during the heats of summer, we are instinctively led to prefer vegetable food; and we accordingly find that the inhabitants of tropical climates select a diet of this description: the Bramins in India, and the people of the Canary Isles, Brazil, &c., live almost entirely on herbage, grains, and roots, while those of the north use little besides animal food. On account of the superior nutritive power of animal matter, it is equally evident, that the degree of bodily exertion or exercise sustained by an individual, should not be overlooked in an attempt to adjust the proportion in which animal and vegetable food should be mixed. Persons of sedentary habits are oppressed, and ultimately become diseased, from the excess of nutriment which a full diet of animal food will occasion. Such a condition, by some process not understood, is best corrected by astringent vegetables. Young children and growing youths generally thrive upon a generous diet of animal food. Adults and old persons comparatively require but a small portion of aliment, unless the nutritive movement be accelerated by violent exercise and hard labour.’

Assuming then, that we may, from the capabilities of our organization, be sustained by vegetable or by animal food alone, as well as by a mixture of the two,—or in other words, that our natural food is both animal and vegetable,—we proceed to treat of the kind and quantity of aliment that is best adapted to general demands. And first, as to quantity generally. Here we have the golden rule of Johnson and others, referred to in the commencement of the present article, and which is especially applicable to individuals of feeble digestion;—viz. that the slightest feeling of uneasy sensation ought to stand with the authority of a sentinel’s command, and to be made to say, desist from proceeding further. ‘There is not,’ says the writer last

named, 'there ought not to be any *conscious* sensibility excited in this organ by the presence of food or drink, in a state of health; and true is the observation, that to feel that we have a stomach at all, is no good sign.'

We are fully convinced that this rule of sensation will prove a much safer guide to appropriate quantity and kind of aliment and drink, than those abstract precepts which have lately excited so much public attention, and the adoption of which we have seen in many cases to prove pregnant with considerable mischief. Starvation has, by some individuals of physiological celebrity, been so authoritatively proclaimed as the cardinal point for insuring health, that many disciples of this fasting creed have rigidly acted up to its abstract precepts, till they have been forced into a conviction of its frequent fallacy, by feelings equally uncomfortable and symptoms equally alarming with those which had attended the opposite, and allowedly the more reprehensible, practice of careless repletion.—'I pursued,' says a friend, in a letter to the writer of these pages, 'the twelve ounces a-day scheme, till you might have studied astrology through my skin, and exhibited me as a counterpart to the *anatomie vivante*; but at the very moment that I was congratulating myself on perseverance and success, my eyes felt dim, and blood gushed from my nostrils in as large a measure, and to as great an extent, as had happened to me while I was eating and drinking in the ordinary way.'—But, on the other hand, this very writer himself cautions against any undue inference that might be made from his statements in favour of the over-feeding system, by declaring that his ultra experiments had taught him the good of moderate forbearance, and that he considers the error of the abstaining system to consist, not in essence, but in excess. To which we may add, that it all along goes upon a defective recognition of the trite but true axiom;—viz. that 'what is one man's meat, is another man's poison.'

On this head, as we deem correct principles of considerable importance, we shall take occasion to extract the following judicious remarks of Dr. Paris.

'There is no circumstance connected with diet, which popular writers have raised into greater importance; and some medical practitioners have deemed it necessary to direct, that the quantity of food appropriated to each meal should be accurately estimated by the balance. Mr. Abernethy says, that "it would be well if the public would follow the advice of Mr. Addison, given in the *Spectator*, of reading the writings of L. Cornaro; who, having naturally a weak constitution, which he seemed to have ruined by intemperance, so that he was expected to die at the age of thirty-five, did at that period

adopt a strict regimen, allowing himself only *twelve ounces* of food daily." When I see the habits of Cornaro so incessantly introduced as an example for imitation, and as the standard of dietetic perfection, I am really inclined to ask with Feyjoo—did God create Lewis Cornaro to be a rule for all mankind in what they were to eat and drink? Nothing can be more absurd than to establish a rule of weight and measure upon such occasions. Individuals differ from others so widely in their capacities for food, that to attempt the construction of a universal standard is little less absurd than the practice of the philosophical Tailors of Laputa, who wrought by mathematical calculations, and entertained a supreme contempt for those humble and illiterate fashioners, who went to work by measuring the person of their customer; but Gulliver tells us, that the worst clothes he ever wore, were constructed on mathematical principles. How then, it may be asked, shall we be able to direct the proportion of food which it may be proper to take? I shall answer this question in the words of Dr. Philip, whose opinion so exactly coincides with my own experience, that it would be difficult to discover a more appropriate manner of expressing it.—“The dyspeptic should carefully attend to *the first feeling of satiety*. There is a moment when the relish given by the appetite ceases; a single mouthful taken after this, oppresses a weak stomach. If he eats slowly, and carefully attends to this feeling, he will never overload the stomach.” But that such an indication may not deceive him, let him remember to *eat slowly*. This is an important condition; for when we eat too fast, we introduce a greater quantity of food into the stomach than the gastric juice can at once combine with\*; the consequence of which is, that hunger may continue for some time after the stomach has received more than would be sufficient, under other circumstances, to induce satiety. The advantage of such a rule over every artificial method by weight and measure must be obvious; for it will equally apply to every person under whatever condition or circumstances he may be placed. If he be of sedentary habits, the feeling of satiety will be sooner induced; and if a concurrence of circumstances should have invigorated his digestive powers, he will find no difficulty in apportioning the increase of his food, so as to meet the exigencies of the occasion.”

We may here take the opportunity of urging, that individuals of weak digestion especially, ought ever to be on their guard against the habit of fast eating. In this, perhaps, there is quite as much error as in respect of the quantity taken at each meal; and the caution is particularly requisite in the case of those individuals whose digestive powers are feeble; for besides that in such persons full mastication is more loudly called for,

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\* Fast eating is likewise calculated to injure the condition of the stomach in another way;—viz. by causing irregular contractions of its muscular fibres, and thereby interfering with that peristaltic and orderly movement which we pointed out in the first division of the present article, as necessary to the digestive process.

it happens that these very individuals are the most likely to transgress in the particular now referred to, from the circumstance of their appetites being of that impulsive and craving kind which calls for immediate supply.

Mastication, it should be noticed, does more than merely divide the food ; it calls forth the secretion from the salivary glands, which secretion, by acting in some degree specifically upon the aliment, lessens the necessity for the influence of the gastric juice ; or at the very least, facilitates that influence by preparing the food for its operation. But it does still more than this. It will be recollected, that, in the first part of the present paper, we slightly adverted to the connection which exists between the action of the salivary glands and that of the pancreas : this connection seems to subsist in such sort, that the promotion of one agency is the promotion of the other. It will further be recollected, that we pointed out the necessity for a due pancreatic supply to the duodenum, in order thoroughly to effect those changes which the aliment has to undergo while detained in this portion of the alimentary canal. Allowing then the correctness of the assumptions advanced, it follows, that the second digestion and the assimilating processes are assisted by detaining the food a due time in the mouth ; and thus, a further reason presents itself for careful and due mastication, beyond the very important one of lessening the labour of the stomach itself.

These remarks may be considered as somewhat out of place, since quantity, and not mode, is the question more immediately under consideration ; but as the manner of eating effects in some measure and relatively the quantity to be digested, we have thought it expedient here to introduce cautions against a prevalent and pernicious habit. It will be all along understood, that, as well in this particular, as in reference to the quantity of ingesta, we wish to inculcate prudence rather than prudery, and have no desire to insist upon stop-watch nicety in the regulation of dietetic precepts.

Now as to the question of drink with meals. It is well known that the practice of taking at the same time solid and fluid sustenance had been generally thought adviseable, under the idea that the liquid portion of the ingesta served as a sort of solvent to the solid, and thus materially facilitated the digestive process. So far is this from being the case, say some of our dietetic reformers of the present day, that liquid ingesta serves unduly to distend the stomach, and, by thus doing, interferes with its digestive energies. Moreover, by diluting the gastric secretion, liquids actually diminish and deteriorate, instead of aiding the solvent power of the gastric juice.

Therefore, what drink you take, (and the less the better), let it not be with your meals of solid food, but either some time before or some time after them.

Against these precepts, the same objections may be taken, and for them the same admissions be made, as in regard to the quantity of aliment. They are at once both right and wrong: they have some abstract correctness, but a great deal of practical inapplicability. It is not indeed true, as Dr. Paris well remarks, that the potation of water dilutes the gastric juices, and thereby interferes with the digestive process; since the efficient principle which exists in the secretion, is evidently not diffusible in that liquid; and we have before seen how readily a superfluous quantity of liquid ingesta is got rid of from the stomach by channels and modes which anatomy has not yet detected, nor physiology divined. At the same time, it must be admitted, that the habit of large libation with a meal is one which ought to be kept considerably in check; for even temporary distension of the stomach, when carried beyond a certain measure, is calculated to interfere considerably with the efficient exercise of its muscular energies; and liquids, moreover, from their superior diffusibility, are disposed to run readily over and about the solid mass, so as mechanically to prevent the immediate operation of the gastric solvent upon the food. But we should be doing injustice to our present topic, were we to withhold the following extract, which entirely coincides with our own sentiments on the disputed question of drink, and which, we think, will appear more accordant with the dictates of sober sense, than the *hydrophobic* commands of some modern dieteticians.

‘ Different aliments will require different quantities of liquid to assist their chymification. Animal food demands of course a greater quantity of drink than vegetable food; roasted than boiled meat; and baked still more than roasted. The next question to be considered, is, as to the most suitable period for taking liquids; and this is in some measure answered by the preceding observations. By drinking *before* a meal, we place the stomach in a very unfit condition for the duties it has to perform. By drinking *during* a meal, we shall assist the digestion, if the solid matter be of a nature to require it; and impede it, if the quantity taken renders the mass too liquid. Those physicians, therefore, who have insisted upon the necessity of a total abstinence from liquid during a meal, appear to have forgotten that every general rule must be regulated by circumstances. The best test of its necessity is afforded by the *sensations* of the individual, which ought not to be disregarded, merely because they appear to be in opposition to some preconceived theory. The valetudinarian who, without the feeling of thirst, drinks during a meal because he has heard that it assists digestion, and he who abstains from liquids in



opposition to this feeling, in consequence of the clamour which the partisans of a popular lecturer have raised against the custom, will equally err, and contribute to the increase of the evil they so anxiously seek to obviate. Dr. W. Philip has stated a fact, the truth of which my own experience justifies, that "eating too fast causes thirst; for the food being swallowed without a due admixture of saliva, the mass formed in the stomach is too dry." I may conclude these remarks by observing, that as hunger and thirst are, to a certain extent, incompatible sensations, it is probable that nature intended the appetite for food should first be satisfied, before a supply of drink becomes necessary; and if our food possesses that degree of succulence which characterizes digestible aliment, there will be no occasion for it. But under any circumstances, the quantity taken should be small; it is during the intervals of our solid meals, that the liquid necessary to the repair of our fluids should be taken; and both theory and experience appear, in this respect, to confirm and to demonstrate the advantage which attends a liquid repast about four or five hours after a solid meal. At about this period, the chyle has entered its proper vessels, and is flowing into the blood, in order to undergo its final changes. Then it is that the stomach, having disposed of its charge, receives the wholesome draught with the greatest advantage; then it is that the blood, impregnated with new materials, requires the assistance of a diluent to complete their sanguification, and to carry off the superfluous matter; and it is then that the kidneys and the skin will require the aid of additional water to assist the performance of their functions. The common beverage of tea, or some analogous repast, originally suggested, no doubt, by an instinctive desire for liquid at this period, is thus sanctioned by theory, while its advantages are established by experience.'

In respect of the material of which the solid portion of meals should be formed, this, as well as many other particulars in reference to meats and drinks, must be regulated by the varying circumstances of time, place, age, sex, condition in life, and modes of existence. The meat and ale which formerly constituted the breakfast even of ladies in high rank and station, would ill assort with the modern habits of those now moving in the same sphere; while the tea and toast of a London fashionable, would prove a sad substitute, to the labouring rustic, for his morning supply of fat pork. While we have sensation for our guide, it is scarcely possible to deviate to any very considerable extent, from the rule of propriety, with respect to the quantity or quality of the meal. It ought always too to be taken into account, that digestibility is rather a relative, than an abstract term. Fat, for instance, we should infer from experiment, is scarcely soluble in the human stomach; and yet, how much of it is daily received, not only with impunity, but with the most salutary effect, by the almost vegetating ploughman, whose fate is to toil and to exist.



It cannot, however, be denied, that some substances are more easy of digestion in the general way, than others; that some also, under certain limitations, possess more of a nutritive quality than do others; and the present pages might be considered as defective, did they not offer to the inquisitive reader something of a comparative estimate or classification of alimentary substances. To this comparison, then, of one substance with another, we now proceed; but it will be important for the reader to recollect, that nutritiveness and digestibility are not convertible terms; and that a substance may be wholesome or unwholesome, according to vulgar terminology, not only in reference to the varying circumstances and susceptibility of the recipient, but as it may be more nutritious in the one case, when it shall have been assimilated, or in the other, as it may be more easy of assimilation. Oils, for example, are highly nutritious, but they are not of easy digestion. It may be questioned, however, whether the excessive and almost exclusive attention which it has been fashionable of late to give to stomach complaints, may not have made us a little too fearful of oily and butyraceous substances as articles of diet.

In respect of the fleshy or fibrous part of animal food, it will be found, that the older the animal, up to a certain point, the more easy of digestion will be its flesh. Mutton, which is decidedly the most digestible of all meats, will prove much more so than lamb, because the flesh from the younger animal of the same species is more stringy and with more difficulty divided, from the circumstance of a different arrangement of the fat amongst the muscular fibres. The same superiority is found, and from the same cause, in beef over veal: indeed, there are many stomachs which are incapable of digesting with facility any part of the calf, that will find beef, next to mutton, of the most easy assimilation. The sex too, as well as the age of the animal, modifies the digestibility of its flesh: the fibres of the male animal are denser, and therefore more nutritious than those of the female; while the flesh of the latter is more easily acted upon by the gastric fluid. According as the animal has been domesticated and tamed, or killed while running wild in the fields, will its flesh be found to differ as to its digestible and nutritious qualities: in the former case, hardness of fibre and higher nutritious quality characterize the meat; while in the latter, the flesh is softer, more digestible, but not so sustaining.

Fish, in the general way, is not so nutritious as the flesh of animals, but it is, for the most part, more easy of digestion; and its assimilation is usually accompanied by less of febrile excitement, than in the instance of what is more commonly

called animal food. Of the more nutritive species of this kind of food, we are told, that turbot, cod, whiting, haddock, flounder, and sole are the least heating. The whiting is particularly adapted for weak stomachs. Cod is more nutritive, but not quite so digestible. The process of crimping is said to improve the digestibility as well as the flavour of fish. Turbot, and especially sole, are easy of digestion, and the latter is particularly adapted for weak stomachs. Salmon, while it is nutritive, is oily and difficult of digestion. Salmon-trout is said to be less nutritive than the salmon itself, but, as being less oily and rich, it is more easily digested. Eels are very indigestible: when eaten, Dr. Paris says, they should always be qualified with vinegar. Shell-fish operates upon some stomachs in a very peculiar manner, causing the feeling of indigestion, attended with a disordered condition of the body's surface; and altogether, this species of aliment may be considered as not the most digestible. 'Oysters,' says Dr. Paris, 'enjoy a reputation which they do not seem to deserve: when eaten cold, they are frequently distressing to weak stomachs, and require the aid of pepper as a stimulant.'

Of birds, those which furnish white meat, afford less stimulating articles of diet than the browner ones; at the same time, the white meat is not so nutritive, nor does it afford that highly stimulating chyle, which game for the most part furnishes; the white meat is, however, best adapted for individuals with feeble digestion, especially for such as are liable to the production of much febrile irritation during the digestive process.

In considering the subject of farinaceous food, the common article of bread requires first to be noticed, which is usually made from ground wheat, and is found in the forms of white and brown bread; the latter containing the bran with the flour, the former consisting of the flour separated from the husks or bran. The former is aperient in its tendency; for, although the farina or starch of the wheat has rather an astringent quality than otherwise, such quality is counteracted by the bran of the brown bread; the scales of which are said to exert a mechanical action upon the bowels, and thus excite them into action. The astringent effect of white bread is often increased by the aluminous and other additions that are made to the flour, both before and after it comes into the hands of the baker; but these additions are probably magnified by public apprehension, and, except in a few flagrant instances, are not so material as we are apt to suspect.

In speaking of this article of food, Mr. Thackrah has the following remarks:

‘Substances which from their texture or consistence are but imperfectly pervaded by the gastric juice, must be difficult of digestion. Hence, new bread is particularly objectionable. Two soldiers, (mentioned by Schmucker) who had eaten immoderately of fresh-baked bread, complained of great uneasiness at the stomach. To this, vomiting succeeded; the abdomen became hard and tumid; the pulse sunk, and death was the speedy result. On examination, the intestines, says Schmucker, were found extremely distended with air, and singularly contorted. A large bulk even of stale bread is improper. Its centre is not easily penetrated by the gastric juice. Hence, when the fluid is defective, oppression and flatulence are the common consequence. It is singular that bread, which we esteem the staff of life, should be scarcely known in many countries, and disliked in some. We are told, that the first threat used by the Persian to a disobedient child is, that he will give him bread to eat. I conceive that our estimate of bread is higher than its merits. It affords much less nourishment than many other substances, especially those of animal origin; and though less exciting, it is much more difficult to digest. Valuable as one among the articles of food,—valuable also as counteracting the too stimulating effects of flesh, it is still by no means to be regarded as the greatest and best support of man.’

The potatoe, next to wheat, is one of the most common among the farinaceous articles of food that is used in the British Islands; and it is a useful and important one. That which is called the mealy or floury potatoe is unquestionably more digestible than the waxy kind, and mealy potatoes may, in many cases, prove an advantageous substitute for bread. Mashing interferes with their digestibility, partly by the mixture of butter, and partly by the process superseding the necessity of mastication.

Rice is the bread of the East, and it may with us be occasionally employed as an article of food when mixed with other materials; and *sago*, *tapioca*, *arrow-root*, &c. (all merely varieties of farina) may be used both dietetically and medicinally with occasional advantage. The *legumina*, or pulses, are only fit for individuals with strong digestive powers; both peas and beans are, however, comparatively easy of assimilation when taken very young. That nuts and chestnuts are highly indigestible, it is scarcely necessary to remark. Of esculent roots, the carrot is one of the most nutritive, from the quantity of saccharine matter that it contains; but it is not of so easy digestion as the turnip, which we regard as one of the most wholesome of vegetables, if we may for once be allowed the use of what we consider as an objectionable term. The parsnip is also nutritive and not indigestible. Radishes are neither nutritive nor are they easily assimilated. Of the esculent herbs, watercress is one of the best. The lettuce contains a narcotic pri-

ciple. The noxious quality of cucumber is proverbial, and we have generally found it rather deteriorated than improved, by the dressing that is usually employed.

Cauliflower and brocoli are the preferable vegetables of those which require to be boiled. The cabbage tribe are said to be principally serviceable in lessening the stimulant qualities of animal food: many of them are not of very easy assimilation, and some contain an acrimonious essence which occasions the disagreeable odour of cabbage water. Asparagus, when young, is mild, mucilaginous, and nutritive.

Of fruits, the cherry and the plumb are the most objectionable. The apple and the pear are neither of them of very ready digestibility. 'The small-seeded fruits are by far the most wholesome. Of these, the ripe strawberry and raspberry deserve the first rank. The grape is also cooling and antiseptic, but the husks and seeds should be rejected. The gooseberry is less wholesome on account of the indigestibility of the skin.' So says Dr. Paris, but, for ourselves, we have no very high opinion either of the grape or the gooseberry, even without their husks, and skins, and seeds. Some of the stone fruits are noxious to the stomach, on account of their containing the prussic acid. 'Raisins, figs, and prunes,' says Mr. Thackrah very properly, 'are less used than they ought to be;'—they are by far the most advisable of dessert fruits, inasmuch as they are possessed of an aperient power.

A few words will be looked for from us on the subject of cookery, 'by which process, alimentary substances undergo a twofold change; their principles are *chemically* modified, and their textures *mechanically* changed.' Boiling renders some substances easier of digestion than they are in their natural state, by softening down their soluble principles; 'but meat, by this process, is deprived of some of its nutritive properties; the albumen and gelatin are also acted upon; the former being solidified, and the latter, converted into a gelatinous substance. Dr. Prout has very justly remarked, that the boiling temperature is too high for a great many of the processes of cooking, and that a lower temperature and a greater time, or a *species of infusion*, are better adapted for most of them.' Beef and mutton *tea*, it has been properly stated, are much more calculated for invalids, than the broths of these meats.

By the process of roasting, there is less loss sustained in respect of the nutritious portions of meat, so that a given quantity, cooked in this way, contains, *ceteris paribus*, more of sustenance, than the same quantity of boiled meat.

Frying is a highly objectionable process. 'In this, the heat is applied through the medium of boiling oil or fat, which is

‘ rendered empyreumatic, and, therefore, extremely liable to disagree with the stomach.’

‘ Broiling By this operation, the sudden browning or hardening of the surface prevents the evaporation of the juices of the meat, which imparts a peculiar tenderness to it. It is the form selected as the most eligible by those who seek to invigorate themselves by the art of *training*.’

‘ Baking. The peculiarity of this process depends upon the substance being heated in a confined space, which does not permit the escape of the fumes arising from it; the meat is, therefore, from the retention of its juices, rendered more sapid and tender. But baked meats are not so easily digested, on account of a greater retention of their oils, which are, moreover, in an empyreumatic state.’

When speaking on the subject of condiments, Dr. Paris eulogizes highly the employment of salt with meat; and in his favourable opinion of this very useful addition to our daily diet, we are disposed fully to coincide. We imagine, indeed, that the virtues and corrective properties of salt taken with food are not, for the most part, sufficiently appreciated. In answer to the objection which might be started against its use, from the acknowledged indigestibility of salted meats, our Author very properly remarks, that ‘ the salt thus combined with the animal fibre, ought no longer to be considered as the condiment upon which so much has been said; a chemical combination has taken place, and, although it is difficult to explain the nature of the affinities which have been brought into action, or that of the compound to which they have given origin, it is sufficiently evident that the texture of the fibre is so changed as to be less nutritive, as well as less digestible.’ To the moderate employment of vegetable acid, as of vinegar or lemon juice, Dr. Paris is also partial. The use of heating and aromatic condiments would argue, either that the food to which they are appended is indigestible, or that the stomach into which they are taken, is in a condition of morbid insusceptibility. ‘ But, mischievous as the use of aromatic condiments may be, it is innocent in comparison of swallowing a quantity of brandy to prevent the upbraiding of our stomachs, or an increased libation of wine to counteract the distress which supervenes a too copious meal,—as if drunkenness were an antidote to gluttony.’

On the propriety or impropriety of a mixture of food, there are differences of opinion. It is universally allowed, that one species of food is of more easy digestion than another; and *a priori*, one would imagine, that if the meal were composed of two or more articles, whose digestibility, abstractedly, were different, the process of digestion would not be so likely

to proceed with regularity as in the case of only one article of diet being made use of. Such is the opinion of Dr. Paris, who remarks, that when the stomach is charged with contents that do not harmonize with each other, we shall have the several parts of the mixed mass at the same time in different stages of digestion; one part will therefore be retained beyond the period destined for its expulsion, while another will be hurried forward before its change has been sufficiently completed. 'It is then,' he adds, 'highly expedient, particularly for those with weak stomachs, to eat but one species of food, so that it may all be digested and expelled at nearly the same period of time; that when the duodenal digestion has been fully established, the operations of the stomach shall have ceased.'

In reply, however, to this objection against the plurality of articles in meals, it may be urged, that the combination of materials in the stomach may present to its energies a mass very different with respect to solubility in the gastric juice, than could be estimated by the relations of each one separately to the digestive power. In consistency with this assumption, we are told by another of the authors before us, that variety in the articles of food is sometimes desirable. The fact, he says, is established, that the stomach will digest a compound mass with more ease than a like bulk of one substance. When, therefore, the power of this organ is greatly reduced, the meals should consist of several ingredients, or of compound dishes.

It should seem that our continental neighbours act, in reference to their dietetic habits, under this impression; for, while they banter our national capacity of stomach, and express surprise at the quantity of solid fibrous substance that an Englishman will receive and digest, they themselves, in respect to actual quantity, beat us out and out, and partake of dish after dish in rapid succession, to an extent, and with an impunity that are really astonishing.

It will be now in order, to make a remark or two on the *periods* of eating; and here let the observation be adverted to, which we formerly adduced from Dr. Monro, respecting the effects of food in exciting the biliary secretion. A due appreciation of this fact would serve at any rate to qualify the commonly received maxim, that 'it is proper for weakly persons to eat little and often.' It is so, rather than that, after long intervals of fasting, they should make a hurried and an enormous meal; but, besides that the habit of frequent eating is increased by what it is fed on, and besides the inconvenience to the individual of indulging in a habit which makes him dependent upon constant refreshment, it may be fairly questioned, whether unduly repeated calls upon the chylopoietic and assistant chylopoietic viscera, may not become destructive of their



own purpose, and tend eventually to exhaust them in a premature way. We have already said enough to convince our readers, that we are far from being apostles of that creed which considers abstinence to be every thing, and which runs in direct opposition to the dictates of nature for the sake of following the fancies of system; but, on the other hand, we fully accord with the opinion, that the habit of frequent refreshment is oftentimes merely habit, and that, for preserving or restoring the due tone of the stomach, it ought, as much as is at all consistent with the comforts of the individual, to be resisted. 'The sensation of faintness,' says Dr. Paris, 'is often an artificial want, created by habit, and must be cured by restoring the patient to regular meals, which is to be effected by gradually lengthening the intervals of eating.' 'The practice of frequently taking scraps of food,' says another of the authors now on our table, 'keeps the gastric glands' (he might have added the biliary, the pancreatic, and other secretories) 'in constant excitement, and thus weakens their secretion; it breaks in upon the round of digestion; and habituates the stomach to propel its contents scarcely affected by the gastric juice. So far, therefore, from augmenting, it considerably impairs the nourishment of the body. Some states of the stomach,' he adds, 'may indeed require frequent ingestion; peculiar situations may oblige men to eat often, and the organs after a time may accommodate themselves to the practice.' That habit may in this, as in other particulars, induce a sort of second nature, is well shewn by the following anecdote related to Stark by Franklin. 'A gentleman, having been taken by the Barbary Corsairs, was employed to work in the quarries. The only food allowed him was barley, a certain quantity of which was put into his pockets every morning. Water he found at the place of labour. His practice was, to eat a little now and then, whilst at work; and having remained many years in slavery, he had acquired so far the habit of eating frequently, and little at a time, that when he returned home, his only food was gingerbread nuts, which he carried in his pockets, and of which he ate from time to time.'

The intervals, however, between meals ought, in the general way, especially if the individual be not robust, to be scarcely more than from four to six hours. Very late dining is objectionable upon a twofold principle; for, in the first place, it either implies fasting too long; or imposes the additional meal of luncheon; and, in the second place, the evening is the time at which the system has a natural tendency to febrile irritation, and when, consequently, the stomach is not in a condition to set about the fatiguing operation of digesting a large and full meal.



Three meals a-day are for the most part sufficient: by the feeble, who may not be able to take sufficient nourishment in these meals, either on account of deficient appetite or defective digestion, a fourth may be added; and the best division of the time for these repasts would be, about eight, and two, and seven. But to persons who live in society, and who are thus under the frequent necessity of adapting themselves to the habits of others, some objection may lie against extreme punctuality in home routine, as it may come to make them morbidly susceptible to the effects of out of door irregularity; and, after all, perhaps, frugality in quantity is of more consequence than regularity in period. One thing is certain, that the more solid the meal, the longer may be the interval; and upon this principle, if we wish to avoid 'the objectionable repast of luncheon,' or the sinking sensations for lack of it, the breakfast should be constituted of more substantial materials than the habits of the present times sanction. Liquids, however, are said to be called for in our first meal, on account of the loss which the fluids of the body have sustained by perspiration; as well as by the quality of newly elaborated matter introduced into the circulation during sleep. Tea, to many persons, (says Dr. Paris,) is a beverage which, though otherwise agreeable and useful, contains too little nutriment; and I have, therefore, (he adds,) found barley water or thin gruel a very useful substitute. A gentleman, (this Author goes on to say,) some time since, applied to me in consequence of an acidity which constantly tormented him during the interval between breakfast and dinner, but at no other period of the day; he had tried the effect of milk, tea, coffee, and cocoa, but uniformly without success. I advised him to eat toasted bread with a slice of the lean part of cold mutton, and to drink a large cup of barley water, for the purpose of dilution. Since the adoption of this plan, he has entirely lost his complaint, and continues to enjoy his morning diversions without molestation.

To say of what the dinner ought to consist, would be repetition, after what we have stated on the subject of solid aliment; and the advantages of taking tea, not immediately upon, but a few hours after the main meal, have been adverted to in the extract from Dr. Paris on the head of liquid ingesta\*.

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\* While the practice of taking tea two or three hours after, rather than immediately upon a full meal, is proper, coffee may be taken with advantage *directly* after it; and we are happy to find the custom of taking coffee, comparatively soon at least, after the dinner is over, is beginning to obtain. If it were only that thereby the desire and relish for large libations of wine are considerably lessened, the fashion may be hailed as a good one. We partly owe its adoption to our

Under the word *Supper*, Dr. P. introduces the following remarks :

‘ In the time of Elizabeth, the nobility and gentry were accustomed to dine at eleven, to sup between five and six, and to go to bed at ten. It is therefore evident, that any argument in favour of this meal, founded upon the healthy condition of our ancestors, must be fallacious. By supper, in modern times, we understand a late meal just before bed-time. But as sleep is not favourable to every stage of digestion, it is very questionable, whether retiring to rest with a full stomach can, under any circumstances, be salutary. During the first part of the process, or that of chymification, a person so situated may, perhaps, sleep quietly, unless, indeed, the morbid distension of the stomach should impede respiration, and occasion distress: but when the food has passed out of the stomach, and the processes of chylification and sanguification have been established, the natural propensity of the body is for activity, and the invalid awakes at this period, and remains in a feverish state for some hours. Upon this general principle, then, suppers are to be avoided; that is to say, *heartly* suppers, which require the active powers of the stomach for their digestion. The same objection cannot be urged against a light repast, which is generally useful to dyspeptics; and it has been truly and facetiously observed, that ‘ some individuals need not put on their night-caps, if they do not first bribe their stomachs to good behaviour.’ An egg, lightly boiled, or a piece of dry toast, with a small quantity of white wine negus, will often secure a tranquil night, which would otherwise be past with restlessness. Amongst the intellectual part of the community, there has ever existed a strong predilection in favour of suppers; the labour of the day has been performed, the hour is sacred to conviviality, and the period is one which is not likely to be interrupted by the calls of business. To those in health, such indulgences may be occasionally allowed; but the physician should be cautious how he gives his sanction to their wholesomeness. The hilarity which is felt at this period of the day, must not be received as a signal for repairing to the banquet, but as an indication of the sanguification of the previous meal.’

It may be expected of us, before we dismiss the subject of meals, to answer the frequent question, whether the introduction of tea, as an article of diet, may be considered as injurious or otherwise. On this head much diversity, nay, even absolute contrariety of opinion, has obtained. It has been said, that a physician celebrated for his treatment of the insane, used to express it as his opinion that he owed half his practice to China tea; and many regard the habit of drinking it, as highly injurious to the nervous system;\* while others,

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recent intercourse with the French. When taken in this way, it should be made strong, clear, and without cream, or even milk.

\* There are two opinions abroad on the subject of insanity, neither of which appears to be founded on fact. The one is, that the dis-

on the contrary, maintain its salubrity, arguing that it tends to lessen the consumption of more solid, but less salutary ingesta, checks the disposition to wine-drinking in undue quantities, and is exhilarating without being exhausting. Our opinion on this head is intermediate; we verily believe that the dreadful cohort of constitutional derangements which, being below the grade of nosological disorders, pass under the general denomination of nervous ailments, has been increased by the custom of tea-drinking; and that our frames generally are more hardy, the less we habituate them to any species of excitation that does not nourish as well as stimulate. Among the poor of the metropolis, we are sorry to see the custom so generally prevail, of taking tea at almost all times of the day; since the temporary stimulus that it gives, is followed by that sort of relaxation of nerve and depression of spirit, which induces the consumer of it to resort to a still more reprehensible and baneful custom, viz. that of taking ardent and raw spirits; a practice, respecting the mischief of which there can be no room to doubt. We deprecate likewise the custom of introducing young persons to the tea-table. The later in life the habit becomes established, the better. Tea-drinking, to children and youths, is both positively and negatively injurious.

That the products of fermentation have proved a copious source of wide-spreading mischief, both of a physical and a moral kind, no one can for a moment question; but we think it extremely problematical, whether man, as he at present exists in this country, could altogether forego their use with advantage, or with impunity.

Respecting the good or bad effects of wines, very little can be said, that may be taken as a rule for individual practice. One thing respecting them seems pretty certain and uniform; viz. that the wines which are manufactured in this country, are more apt to disagree with delicate stomachs, than those which are imported from foreign parts. This has been attributed to the prevalence of the malic acid in the fruits of Britain; and it has been remarked, 'that all those wines which contain an excess of malic acid, are of bad quality.' It is this acid which predominates in cyder and perry, neither of which liquors, however agreeable to the palate, is suitable to persons with feeble powers of digestion.

Dr. Paris tells us, that, in a dietetic point of view, wines may be arranged in four classes; viz. *sweet wines, sparkling wines, dry and light wines, and dry and strong wines.* In the

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order is especially prevalent in this country. The other, that it has within the few past years been very much on the increase. See Dr. Burrows's work on *Mental Derangement*.

first class are included, the wines of Cyprus, the *Vino Cotto* of the Italians, and the *Vinum Coctum* of the ancients, Frontignac, the rich and luscious wines of Canary, the celebrated Tokay, the *Vino Tinto*, the Italian Montefiascone, the Persian Schiraz, the Malmsey wines of Candia, Chio, Lesbos, and Tenedos, and those of the other Islands of the Archipelago. On account of the quantity of sugar contained in these wines, they are nutritive, but, from the same cause, they are apt to disagree with weak stomachs.

The sparkling or effervescent wines include the Champagne: these 'rapidly intoxicate in consequence of their alcohol, which is suspended in, or more probably in chemical combination with, carbonic acid gas, being thus applied in a sudden and very divided state to a large extent of nervous surface; for the same reason, their effects are generally as transitory as they are sudden.'\*

The dry and light wines comprehend the Hock, Rhenish, Burgundy, Claret, &c. The Hock, Rhenish, and other wines of this class are the least injurious of any, on account of their not containing any *uncombined* alcohol. Burgundy would appear, however, to possess some stimulant property that is not sufficiently accounted for.

Madeira, Port, and Sherry, are arranged under the head of dry and strong wines. These are stimulating, but, at the same time, they are tonic and salubrious, if employed only in due quantities and under proper restrictions.

Beer is the liquor best adapted for that portion of our countrymen whose muscular energies are called into more extensive service than their intellectual powers; and it is especially adapted for those individuals whose labour is in the open air. This liquor differs from wine, in containing less of ardent spirit, and more of nutritive material; so that it is literally meat and drink at the same time. The addition, too, of the hop, constitutes a very important peculiarity in this species of fermented liquor. Ale, Porter, and Small Beer are the three more generally used liquors of this class. The first contains a comparatively large quantity of farinaceous matter and saccharine mucilage in a state of less decomposition, and is therefore more fattening, and should be added to diet which in itself is not very nutritive, rather than taken in combination with a highly nourishing food: the ale-drinker, too, ought to take much exercise, otherwise he will find his digestion dis-

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\* Mr. Hare supposes, as we intimated in the first section of the present article, that, in all cases of intoxication, there is an actual transference of a portion of the intoxicating material from the stomach to the brain; and the suddenness with which the sparkling wines affect the head, seems in accordance with the assumption.

turbed, and his system clogged, by the liberal potation of his favourite beverage. Small beer, is but little more than an infusion of the refuse grain, and is not, when taken alone, calculated to agree with weak stomachs; but, if drunk rather new, it would prove more salubrious as a dinner beverage, than the wines that are so much employed. Porter is, perhaps, more tonic and more invigorating, while it is less nourishing than ale; the liquorice and other materials which are used in its composition, are many of them, to say the worst, harmless; and even when quassia is substituted for hop, no great injury is done, although the practice is highly reprehensible. The soporific matters that are occasionally used, are, of course, objectionable, and likely, when largely employed, in conjunction with the other ingredients of porter, to create a tendency to apoplectic affection. But habit takes off a good deal from these effects; and, although we should be the last to sanction adulterations of professed simples in any way, we are disposed to think that, in this instance, as well as in the case of bread, public alarm has been unduly excited, both as to the extent of the evil and the degree of consequent mischief. It is satisfactory to know that, in spite of all the knavery of modern habits, in respect of the deterioration of our articles of diet, the estimates which have recently been taken of the life and health of the inhabitants of Great Britain, have demonstrated a considerable improvement within the last half century. A great portion of this improvement is, we conceive, attributable to our increased power of mitigating the virulence, and arresting the spread of contagious fevers; and more especially to the diminution of deaths from small-pox; but, still, it is not in consistency with the fact of improvement, to suppose that we are quaffing poison with every potation, and that in all our transmuting processes, 'death is in the pot.'

The medicinal considerations connected with the subject of Indigestion, we find we must again defer to the ensuing Number, when we shall attempt to arbitrate the question between Dr. W. Philip and his opponents, respecting the immediate and remote circumstances induced by a deranged state of the stomach and its appendages.

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\* \* \* *The Literary Information is deferred from want of room.*

# THE ECLECTIC REVIEW,

FOR APRIL, 1827.

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**Art. I.** *Voyage of H. M. S. Blonde to the Sandwich Islands, in the Years 1824, 1825.* Captain the Right Hon. Lord Byron, Commander. 4to. pp. 270. Price 2l. 2s. London. 1827.

**N**OTWITHSTANDING its more imposing exterior, this is a book very inferior, in point of quality, to the highly interesting volume recently published by Mr. Ellis. It is, in fact, only supplementary to its precursor; and the additional details that it supplies, might have been advantageously compressed within the limits of a moderate-sized appendix. They understand these things, however, better in Albemarle-street than they do in 'the Row;' and the same matter which, in octavo, would only be deemed worthy of a chapter, claims, in quarto, the accommodations of a volume; while the decorations which seem quite insignificant on the humbler scale, bid defiance to criticism when exhibited in the ultra proportions of a folded sheet. But we are anticipating; and, as we shall presently have to make specific comment on these particulars, we shall first dispose of the preliminary question, by endeavouring to ascertain the positive and comparative value of the information communicated in the work before us.

In our review of Mr. Ellis's volume, we gave such a general account of its contents, as will supersede the necessity for a minute analysis of Lord Byron's *Voyage*. It will, indeed, better suit the desultory character of the present narrative, to extract from it some of its more attractive details, than to follow it consecutively. The story is, on the whole, agreeably told, though with an occasional affectation of fine writing and sentimental reflection, that is singularly out of place when associated with a sailor's log-book, and the expressive simplicity of his vocabulary.

Our readers are aware, that, after a series of rulers, concerning whom nothing certain or important is recorded, the

chieftainship of Owhyhee devolved on Teraiopu, the Tereoboo of Cook. He was succeeded by Kevalao, the Teamawheere of Vancouver; a tyrant whose pride was so excessive as to prompt him to visit with death the offence of any one of the lower order, who, between sun-rise and sun-set, should even inadvertently look upon the hallowed person of the *Eree-tabu*, the *sacred chief*. The celebrated Tamehameha was cousin to this worthy legitimate, and held the independent sovereignty of a section of the island. He was not a man to crouch before a despot, nor was Kevalao likely to brook pretensions to equality; and they were soon at deadly feud. The final and decisive contest, which lasted seven days, terminated in the death of Kevalao, and the elevation of Tamehameha, who ultimately made himself master of the whole of the Sandwich Isles. This extraordinary man seems to have been of the first order of intellect. He neglected nothing. Notwithstanding his comparative power, he was aware of his inability to defend his people against European vexations or encroachment, and, with a view to guard against all contingencies, he made a formal cession of his dominions to the King of Great Britain; an act which has been confirmed by his successors, and, as it should seem, accepted by our cabinet. After having consolidated his power, and established a profitable and extensive system of commerce, he died in May, 1819, leaving his office to his son Iolani, or Riho Riho, a young man of good intentions, but of strong passions, and ambitious of power and distinction. He has been represented as addicted to drinking, but, from this charge, he is defended by the Editor of the present volume, who denies the habit, and extenuates the occasional excess, by an emphatic reference to the delinquencies of nobles and princes among ourselves. His first measures exhibited the boldness and decision of his character. The prompt extinction of rebellion by placing himself unguarded in the hands of its leader, that he might overcome by argument and remonstrance, rather than by arms; the suppression of idolatry; the removal of the arbitrary and oppressive disqualifications that placed females in a state of degradation; all these were the acts of an enlightened and determined spirit. Nor were these things hastily or rashly done. Riho Riho took counsel, and was aided by the sanction and example of his most powerful chieftains. His visit to England, too, appears to have been neither a capricious nor an unadvised step. Independently of his reasonable curiosity to witness the circumstances of European society, and the sources of that power which extended its signs and influences so far from its centre, he was anxious to arrange a permanent understanding with the Government of Great



Britain, and to obtain a formal and authoritative recognition of the alliance between the protected and protecting nations. With these views, he embarked in an English merchant vessel commanded by a Captain Starbuck, an American, to whom dishonesty and intrigue are very unequivocally imputed. He refused to receive on board, as interpreter, the English missionary Ellis; and his dealings in money transactions are represented as the very reverse of honourable. It is suggested, that he might have in view more important objects, and that, if circumstances had favoured his machinations, he intended ultimately to inveigle his passengers to America, and there to stipulate for the cession of one of the Sandwich Islands, 'in exchange for the liberty of returning to their kingdom.' He had taken care to lighten the stock purse of the party very seriously; and he probably calculated, that when the remainder had been dissipated in England, they would be at his mercy for a passage back. He would then have conveyed them to the United States, and accomplished the rest of his purpose in his own way.

'When Riho Riho embarked, he had taken twenty-five thousand dollars on board with him. Captain Starbuck, who took on himself to regulate the king's expenditure, alleged that three thousand had been spent during their short stay at Rio Janeiro, a certain number on the road from Portsmouth to London, and these were the only sums he could account for; although, when the cash chests belonging to the king were opened at the Bank of England, little more than ten thousand dollars were found.'

It is stated, that the merchants of the United States are very desirous of obtaining a port in the Pacific, and that one of the Sandwich Islands would be well suited to their purpose. It is, moreover, broadly intimated, that the American missionaries at Owhyhee are intriguing for an influential share in the general political administration. However all this may be, the Captain's designs, if they were mischievous, were cut short by the intervention of the British Government, who, very wisely and humanely, appointed a guardian to Riho Riho and his suite, paid them every attention, and, when the lamentable deaths of the young king and queen had put an end to all their speculations, sent home their remains with royal honours.

The behaviour of the whole party is described as exemplary, while in this country. They examined every thing with a curiosity eager but not rude; and, when they were introduced to an assembly of rank and fashion, invited by Mr. Canning, for the purpose of meeting them, if any of the 'well-dressed

292. Lord Byron's *Voyage to the Sandwich Islands*.

'mob' had anticipated amusement at the uncouth behaviour of the savages, they were disappointed at finding,

'that not the slightest embarrassment or awkwardness was displayed by them, and that the king knew how to hold his state, and the *erecs* to do their service, as well as if they had practised all their lives in European courts.'

They were delighted with Westminster Abbey; the music affected them much; and when Riho Riho was informed that the ancient kings of England lay buried in Henry the Seventh's Chapel, he paused on the steps, and refused to enter. The place, he said, was 'too sacred.' He was taken to Covent Garden theatre; and much gratification was expressed when he learned that the royal box had been fitted up expressly for his reception. The whole party were averse to regular hours for meals; they ate when they were hungry, and could not learn the habit of adjusting the appetite to particular hours.

'Their greatest luxury was oysters, of which they were particularly fond; and one day, some of the chiefs having been out to walk, and seeing a grey mullet, instantly seized it and carried it home, to the great delight of the whole party, who, on recognizing the native fish of their own seas, could scarcely believe that it had not swam hither on purpose for them, or be persuaded to wait till it was cooked before they ate it.'

The closing scenes were extremely affecting. One of the suite, who had been left on board in charge of the baggage, having landed at different places in the river, had caught the measles, and communicated the infection to the king and queen. The former was affected violently, but not alarmingly: the latter exhibited the most dangerous symptoms.

'No hope remaining of the queen's recovery, her husband was apprised of her danger. He caused himself to be immediately placed in his arm-chair and wheeled to her apartment; when, being lifted upon her bed and placed by her side, he embraced her affectionately, and they both wept bitterly. He then dismissed the attendants, and they remained for some time alone together. Till then, the king was supposed to be recovering; but it was understood, that at this mournful interview, these young people had agreed that one should not survive the other. At five o'clock, he desired to be conveyed to his own bed, where he lay without speaking, and the queen died about an hour after he left her; that is, about six o'clock in the evening of the 8th of July, 1824.

'Liliah, whose dutiful and affectionate behaviour to her friend and mistress had been most exemplary, now took charge of her body, and disposed it after the manner of her country, unclothing it to the waist, leaving also the ancles and feet bare, and carefully dressing

he hair and adorning it with chaplets of flowers. The king now desired the body might be brought into his apartment, and laid on a small bed near him; that being done, he sat up looking at it, but neither speaking nor weeping. The medical attendants observed, that the state of Riho Riho was such as to render it highly improper to keep the queen's body near him, and it was therefore proposed to him to allow it to be taken away; but he sat silent, and answered none, only by gestures shewing that he forbade its removal. At length, after much persuasion, and then leaving him to himself for a time, he suddenly made signs that it might be taken away; which was accordingly done, and the queen was again placed on her own bed. From this day the king's disorder rapidly increased; the loss of the queen decided his fate: his spirits sank, his cough increased, and he himself declared he should not long survive. On the day of the king's decease, he was supported by pillows, and said little, but repeated the words, "I am dying, I am dying:" within the curtains of the bed, one of the chiefs sat continually, with his face towards the king, and his eyes fixed on him, in conformity, as they said, with their native customs.'

It was much regretted by the King of England, that he had not been able to arrange an interview with Riho Riho; and as early as convenient after the decease of the *Eree-tabu*, his followers were introduced to his Britannic Majesty at Windsor. They were charmed with their reception, and felt, in full force, the impression of that mingled grace and dignity which distinguish the deportment of the British sovereign.

' On the 22d of September (1824), they finally left London, and went to wait at Portsmouth for the arrival of the *Blonde* from Woolwich.....It was observed, that these chiefs never forgot a person they had once seen; and, in most cases, they had remarked some peculiarity by which they contrived to identify even those whose names they had never heard. They inspired great interest in every society in London, and when once seen, they were sure to be remembered with kindness. They returned to their native country loaded with presents from various quarters, and have carried back with them a love and respect for England, which do no less honour to themselves than to this country.'

The *Blonde*, a fine frigate of 46 guns, under the command of Lord Byron, sailed with her unusual freight from Spithead, Sept. 28th; and after touching at Madeira, Rio de Janeiro, St. Catherine's, Valparaiso, Callao, and Albemarle Island, anchored, on the evening of May the 4th, in Lahaina Bay, Maui. They had previously learned from a fisherman, that the absence of Riho Riho had encouraged Taumuarii, one of the native chiefs, to revolt; and, as he was of royal descent, he had found little difficulty in raising a party. Karaimoku, the re-

gent, lost no time in collecting troops and exerting himself to suppress the rebellion.

' At Maui, the *arcs* agreed, it would be proper to send two hundred men in canoes; but the chiefs themselves, either dreading a renewal of the bloody scenes which had troubled them in the time of Tamehameha, or moved by the caprice or indolence of half-civilized men, seemed unwilling to join the expedition, when Kaikeoeva, an aged chief, came among them, and learning the cause of their meeting, and their backwardness to go to battle, he lifted up his withered hands and said, "Hear me, ye chiefs; ye who have warred under the great Tamehameha. Karaimoku and I were born upon the same mountain in this island; we were nourished at the same breast, and our boyish sports were in common, and together we breasted yonder foaming waves. In manhood, we fought side by side. When Karaimoku was wounded, I slew the chief whose spear had pierced him; and though I am now a dried and withered leaf, never be it said that Kaikeoeva deserted his friend and brother in arms in time of need. Who is on Karaimoku's side? Let him launch his war canoe and follow me." This burst of eloquence from so approved a warrior, aroused the chiefs; in an hour all the war canoes in and near Leheina were launched, and bore six hundred men to Tawi, in time to join Karaimoku as he marched to attack the fort of Taumuarā.

' So beloved is this chief, that as they approached the fort, one of his captains cried out, "O Karaimoku, you are the chain that bind the seven islands together; remain in safety, I beseech you, and I will lead the warriors on to fight. If your light is extinguished, our land will again be in confusion."

Karaimoku, however, was not a man to resign to another the post of danger; he led his men to victory, and the insurrection was crushed.

May 7, Lord Byron landed, and had an official interview with the regent Karaimoku, or William Pitt, as he invariably styles himself, as having been the prime minister of Tamehameha. It was a highly interesting scene. Kiaukiauli, the younger brother of Riho Riho, was present, with his sister, and Kahumanu, the high-spirited widow of Tamehameha, and joint regent of the Sandwich Islands during the minority of the young prince. The spectacle was well got up, and every thing passed off to admiration. Speeches were made, the presents were given, and young Kiaukiauli, to his unspeakable delight, was dressed up in the Windsor uniform, with sword, hat, and feather. The landing of the bodies, and the funeral procession, were equally well managed; and the coffins, covered with crimson velvet, with silver gilt ornaments, excited in a very high degree, the admiration of the natives.

Karaimoku was afflicted with dropsy, and, at the suggestion

of the surgeon of the *Blonde*, consented to submit to the operation of tapping. The chiefs who stood by, were in no little anxiety and doubt. They were alarmed at the very idea of an operation so formidable in appearance, and 'seriously expected to see his highness's breakfast issue through the aperture.' The determination of the regent was, however, unshaken, and his confidence implicit. 'My life,' he said, 'is in your hands; do as you think good.' The old queen supported his head, kissing his forehead repeatedly, and, though not easily melted, shedding tears profusely. The operation was perfectly successful; but he has since relapsed, and a Russian surgeon has again performed it, though with a less beneficial effect. The chief did not suffer his infirmities to interfere with the duties of his office; he presided at the different councils, which were held for the purpose of settling the order of government, and in all transactions, seems to have manifested much wisdom and decision. After every thing had been satisfactorily settled, the *Blonde* weighed and stood for the island of Owhyhee, or, as more properly given by Mr. Ellis, Hawaii, where she anchored, in Byron Bay, on the 12th of June.

The most important business of our countrymen on this island, concerned the supplies for the homeward voyage; and their most interesting occupation consisted in watching the manners and pastimes of the natives, and in making excursions to the great burning mountain. The crater does not appear to have presented so magnificent an aspect, as when visited by Mr. Ellis. The lake of molten minerals, which heaved in glowing surge at a depth of thirteen hundred feet, had either found an outlet, or sunk to its interior caverns; but enough remained to excite the strongest sensations of admiration and awe. From the brink of the 'dark, fiery gulf,' Lord Byron and his companions looked down over masses of lava and sulphur, upon a 'rugged plain,' over which were scattered upwards of fifty cones, of different heights, more than half of which were throwing up jets of flame, smoke, and vapour; while floods of liquid fire were slowly winding through scoriæ and ashes, here yellow with sulphur, and there black, or grey, or red, as the materials which the flame had wrought on, varied.' The details which we have so lately given from Mr. Ellis's work, render it unnecessary to be more minute in describing this stupendous volcano; and we shall only add, that Lord Byron and his companions contrived to find their way to the bottom of the crater, and to reach one of the cones. They descended 932 feet, to the 'ledge' or 'gallery' that breaks the perpendicular of the sides; and from this, with

greater difficulty, they reached the lowest part, 400 feet more. Still they were not satisfied ; but, with reckless and unprofitable hardihood, pushed on, over the uncertain surface, as far as one of the cones. This was their *hic tandem* ; for the wire changing, drove the smoke and steam down upon them with such violence as to compel a quick retreat. ‘ Nothing in the whole scene was more striking than the soft fire-showers that seemed to rain down upon the burning plain.’ The party took up their quarters for the night at a hut, built under circumstances which we shall presently relate ; but they were not permitted to indulge in unbroken repose. An earthquake roused them at midnight from their sleep, and on hastening to the crater, they perceived a new opening throwing up stones and flame, with tremendous noise. Fresh streams of lava were flowing in all directions, and even the dark portions of the surface heaved with the internal commotion. Not long before this, the same scenes had been visited from motives of a far higher kind than those of scientific curiosity.

‘ The hut in which we passed the night, had witnessed one of the greatest acts of moral courage, which has, perhaps, been performed ; and the actor was a woman, and, as we are pleased to call it, a savage.

‘ Kapiolani, the wife of Nahi, a female chief of the highest rank, had recently embraced Christianity ; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, descend into the crater, and by thus braving the volcanic deities in their very homes, convince the inhabitants of the island, that God is God alone, and that the false subordinate deities existed only in the fancy of their weak adorers. Thus determined, and accompanied by a missionary, she, with part of her family, and a number of followers, both of her own vassals and those of other chiefs, ascended Peli. At the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage and turned back ; at the second, the rest earnestly entreated her to desist from her dangerous enterprise, and forbear to tempt the powerful god of the fires. But she proceeded, and, on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was again assailed by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, she would draw on herself and those with her, certain destruction. Her answer was noble :—“ I will descend into the crater,” said she, “ and if I do not return safe, then continue to worship Peli : but if I come back unhurt, you must learn to adore the God who created Peli.” She accordingly went down the steep and difficult side of the crater, accompanied by a missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those who had expected to see the goddess, armed

with flame and sulphurous smoke, burst forth and destroy the daring heroine who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kapiolani; and from that time, few indeed have been the offerings, and little the reverence offered to the fires of Peli.'

Until the visit of Lord Byron, the 'Royal Morai,' where the bones of the ancient kings of the Island are said to be preserved, had been held sacred, with all its apparatus of idols, wooden and wicker; but Karaimoku gave permission to his lordship, not only to examine it, but to carry off as much of its contents as he should think proper. The license was acted upon so effectively that, somewhat to the annoyance of the priest who acted as guardian, nearly the whole furniture of the place was transported to the Blonde. The old man, however, was no bigot. He related an anecdote of his youth that is worth repeating.

'One morning, his father had placed the usual offering of fish and poi before the *Nui Atua*, or Great Spirit. The son, having spent a long day in an unsuccessful fishing expedition, returned, and, tempted by hunger, devoured the food of the gods. But first he placed his hands on the eyes of the idol, and found they saw not; and then his hand into his mouth, but it did not bite; and then he threw his mantle over the image, and ate; and, replacing the bowl, removed the mantle, and went his way. Being reproved by his father, he said—"Father, I spoke to him, and he heard not; I put my hand into his mouth, and he felt not; I placed *tapa* over his eyes, and he saw not; I therefore laughed and ate." "Son," said the old priest, "thou hast done unwisely: 'tis true, the wood neither sees nor hears, but the Spirit above observes all our actions."'

On the 18th of July, the frigate sailed for England, leaving a consul to watch over the interests of Great Britain, and to promote, as far as feasible, the advance of civilization and good government among the islanders. Strange things are intimated respecting Mr. Bingham and his fellow missionaries;—we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation might prevent much mischief. He would have a difficult task, but we are persuaded that he is quite equal to cope with all the irritabilities and selfishnesses which might encounter him in its performance.

On the 8th of August, in 20°. 8' S. lat. and 157°. 20' W. long., the Blonde came in sight of an island not laid down in any of the charts. Some of the officers landed, and found this solitary islet inhabited, and by Christians. Two 'fine-looking men' came on board, and presented their credentials as teachers appointed by the missionaries at Otaheite. When



the party landed from the frigate, they were met by the natives in the most friendly manner, and led through a thick shady wood, continually improving in beauty, until they came to a bright green lawn, on which stood the missionaries' dwellings, 'two of the prettiest white-washed cottages imaginable.' The interior answered to the outside appearances: boarded floors, sofa and chairs, windows with Venetian shutters, white curtained beds, and varnished floor-cloths, were among the conveniences and decorations of these villas of Mauti. A church stood near, of oval form, with carved pulpit and reading-desk, and with seats for the accommodation of two hundred people. The island belongs to the king of Atui, who, having been induced to destroy his idols, visited this spot in company with two English missionaries, destroyed the *moais*, committed the wooden gods to the flames, and left the two native teachers for the instruction of the people.

'On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us,—the various-tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest trees—and, above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures which could not fail to delight us.'

Their next point was Valparaiso, where their stay was short; and, in company with other English frigates, they sailed for Conception, where they had an opportunity of making acquaintance with the Araucanian chiefs, and of witnessing the evolutions of their cavalry. A grand review had been appointed, with the consent of the local authorities, for the marines of the British squadron, 300 in number; and the chieftains had promised to exhibit at the same time the manœuvres of the native troops. Men and horses were alike savage in their appearance. The whole scene, which furnished a holiday to the inhabitants for many miles round, is well described.

'At the command of Venancio, they went through their exercise. On a given signal they galloped off at once, brandishing their spears, and uttering the most discordant cries; then stopped suddenly and drew up in a body, round which the chiefs galloped repeatedly; then they dismounted and advanced as if to charge on foot, beating time with their lances, and working themselves up by shouts and howlings almost to frenzy. After this exhibition, our marines performed their evolutions, to the great delight both of the savage and the civilized spectators; and, indeed, the whole scene was very interesting. The surrounding country was very beautiful; our station, on a lawn on the promontory of Talcabuana, peculiarly so: groves and detached groupes of trees surrounded us, between which, on one hand, was the

vale of the majestic Bio Bio, whose broad waters were winding past the city, through rich woods and fields, at the foot of lofty mountains. On the other side lay the bay, in which the British ships, quietly at anchor, were dressed with flags in honour of the day. The fore-ground was filled with three very different races of men. The wild, unconquered Araucanian Indians, the original possessors of the soil; the native Chilians, sprung from the Indian owner, and the Spanish usurper of the country; and ourselves, whose presence here, a century ago, would have boded war in both hemispheres, but who are now the protectors of the peace, nay the very existence of the country. Nor were the external differences of appearance less striking than the moral distinction of the three races. We were dressed in the modern European naval costume; the Chilians in their broad hats, and handsome striped ponchos; and the Indians with little clothing beyond what decency requires: so that there wanted nothing to complete the picturesque in all the various groupes that we formed.'

On the homeward passage, after leaving St. Helena, the *Blonde* fell in with a wreck, water-logged, but prevented from sinking by the lading, which was of timber. Her masts were shattered; her rigging and canvass were in shreds. The sea had swept the decks; but, when the frigate neared her, six human figures made their appearance in the last stage of famine and misery. They had been thirty-two days without any food but the flesh of their dead companions; they had seen other vessels, which had been unable or unwilling to aid them; and they were all that remained of seventeen. One ship, an American, staid near them two days, hailed them, and proposed to them to make a raft and come on board; but they had neither tools nor materials, nor, if these had been at hand, strength to use them. The sea ran high, and the American captain durst not risk his boat. He reluctantly bore up, and left them to their fate. It is singular, that not only the remainder of the crew were saved, but that the wreck itself should afterwards have been navigated into port. Lord Napier, in the *Diamond* frigate, fell in with it in the following summer; and, as the nature of his service did not allow him time enough to tow it into port, he put on board a sufficient number of hands, volunteers, to pilot the ship into the Azores, where she was so far refitted as to reach England in safety with the greater part of the cargo.

The *Blonde* anchored at Spithead, March 15th, 1826.

The plates are pleasing, but, assuredly, do not exhibit the most interesting or characteristic scenery of the Sandwich Islands. They are merely aquatinted. The view of the great crater, Kairanea, is a decided failure, although the drawing has evidently been made by a practised hand. It conveys no

adequate idea of the magnitude, and still less of the depth, of that tremendous chasm. The delineation of such a scene requires the greatest skill and knowledge both of effect and of perspective, a combination of eye and science that is far beyond the range of a common-place artist. The plan (if we may so term it) of the spot, is much more satisfactory. The portraits are interesting, and have been carefully engraved.

We were disappointed at not finding an accurate chart of the Islands: its place is ill supplied by a meagre sketch, on a small scale, of the 'track of H. M. S. Blonde.' An appendix contains a few papers on scientific and miscellaneous subjects.

**Art. II.** *Declaration contre l'Intolerance du Canton de Vaud.* Par M. Gardes, Pasteur à Nismes. pp. 8. 8vo. Paris, 1826.

**T**HE country of Vaud in Switzerland is about the size of the county of Essex: its population is estimated at a little more than 142,000. It had been, for almost three centuries, dependent upon the Canton of Berne; but the changes consequent upon the French Revolution raised it to the rank of a separate Canton; being now, for the purposes of internal administration, an independent republic, while, for all objects of alliance and defence, it is a member of the Helvetic Confederation. The seat of government is Lausanne, and the supreme power is lodged in an aristocratical Council of State. The people have long borne the character of enlightened and liberal; but recent events have forcibly and painfully proved that they do not possess a government worthy of them. Its ecclesiastical establishment is Protestant and Presbyterian, nominally Calvinistic. The Reformation was introduced in 1536, by Viret and his coadjutors, Farel and Le Comte. When the destructive agitations of the two communions, in the sixteenth century, had subsided, the lamentable result was a system of mutual intolerance, as to religion, between the Cantons which were closely joined in political union, but which could not mutually grant and accept religious freedom. Some of these districts remained exclusively and intolerantly Catholic; others became exclusively and intolerantly Protestant. The changes produced by the shock of the French Revolution effected some relaxation of the old and miserable system. That this alteration was not, however, a matter of principle, but of narrow-minded and political expediency, is too evident from the recent conduct of the Lausanne Council towards its own fellow-citizens; conduct better befitting the days of Hildebrand than the age of liberty and reason.

One of the first fruits of the Reformation in this part of Switzerland was the establishment of an academy and an endowed college, which have flourished to this day; and which, in regard of the number of professorships, the eminence of those who have filled them, and the resort of students to the theological, scientific, and literary advantages there enjoyed, might with great justice have claimed the name and privileges of a University.

In almost every part of the Continent where Protestantism was erected into the State religion, it has run the unhappy descent of exclusiveness, formalism, lukewarmness, indifference, and then a silent abandonment of evangelical doctrine. The Pays de Vaud did not form an exception to this course of degradation. Mr. Gibbon's long residence at Lausanne enabled him to attest, as he does with evident delight, the apparent extinction of 'Calvinistic prejudices.' Yet, some causes remained, (we fear that the rivalry of Geneva was one of them,) which produced a semblance of nearer approach to evangelical principles than was approved in some other places; and this advantage was aided, in various instances, by the sincere faith and practical piety of individuals in private and in public stations. The establishment of the Bible Society at Lausanne, and the concomitant exertions to revive religion by other means, gave a strong impulse to inquiry, and encouragement to prayer. These providential events were followed by so extensive an excitement of religious feeling, that we cannot hesitate to believe it to have been the effect of a most remarkable effusion of Divine influence. "The Spirit of the Lord is not straitened; and these are HIS doings." These heart-cheering and truly glorious displays of Divine grace, have occurred within the last five or six years; and we exult in the information that they are still continued.

One of the two professors of divinity in the academy of Lausanne had particularly directed his lectures to the confirmation of the Scripture doctrines concerning the Deity, atonement, and grace of Christ. The effect upon his auditors was great. A new life and energy appeared among the students and the younger ministers. Evangelical principles were not left to slumber in the formalities of the academic hall, but were brought forth into the exemplification of experience and action. The Professor became alarmed. He seems to have thought that his pupils had no right to go beyond the length of his cord; and (O weakness and wickedness of the human heart!) he became a chief instrument in procuring those legislative enactments which have brought scandal upon his country.

In the mean time, the awakened spirit of piety operated, in its accustomed characteristic, and, we might say, almost inevitable course. The Christians "spoke often one to another;" and, in several towns and villages, held meetings for devotion and the reading of the Scriptures. Such meetings, eminently useful as they are when judiciously conducted, are obviously liable to misuse, and to become ensnaring to honest, but indiscreet persons. It would not have been surprising if zeal, united with inexperience, had broken out into some impudences, which might have furnished occasion, plausible though unjust, for blame and reproach. But we have good reason for believing that nothing of that kind has occurred; and that, on the contrary, the most exemplary Christian wisdom has been maintained with regard to the time, the length, the method, and the attendants upon those services. They were usually held on the Sunday evening; the season when social meetings among all classes have been long the general custom, from the *coterie* of the politest people in the place, in whose party the clergyman was often found, down to the dance on the green, and the noisy vulgarity of the public house. The worthies of the latter kind, finding out a few of their neighbours assembling for religious purposes, assailed them with hootings and execrations, and soon with formidable missiles and personal outrage. In several cases, very serious corporal injury was inflicted. The magistracy refused protection to the sufferers; and, both by this impunity and by direct instigation, the lowest of the populace were encouraged in acts of violence, which approached, at least, to incendiarism and murder.

The case of M. Chavannes, a suffragan clergyman (the same as a curate in the Church of England) of Aubonne, may be taken as a specimen. The meetings began by a small number of persons requesting to be allowed to attend his family worship, on the Lord's day evening. Others asked the same privilege; and gradually, the number increased to forty or fifty. 'When I saw,' says he,

'the meeting become so numerous, and likely to be still more so, I feared lest, along with the chief motive which brought these attendants to my house, some artifice of Satan might glide into the heart, and destroy the benefit of those instructions from the word of God which I gave them; lest they should take up a high opinion of themselves; lest they should indulge an elevation of pride above others who would not or could not partake of the instructions which they received; and lest, because, in coming and returning, they had to endure ridicule, outrage, threats, and sometimes actual violence from a great number of scoffers who gathered on the road, they

should make a righteousness and merit of all this. I said to them, that they ought not to think themselves more worthy than others; that, on the contrary, I hoped they had been brought to my house only by a real feeling of their sins and their spiritual necessities; that the Lord calls to himself only those who are labouring and heavily laden under the sighs and weight of their transgressions; that, if they began to think highly of themselves and value themselves upon any thing in the sight of God, they did not even comprehend the merciful invitations of the gospel, still less comply with them; that ‘God resists the proud, but gives grace to the humble;’ that it is not the righteous, or those who think themselves such, whom Jesus came to seek and save, but those who feel themselves to be sinners, condemned and accursed by the law of God, and thus in themselves entirely lost before him; that it was their duty to abstain from any condemnatory judgment of those unhappy persons who oppose the truth and such as receive it; and that, on the contrary, they should only pity such persons, love them, bless them, do them good, and pray for them, according to our Saviour’s direction to his disciples. I was afraid also, lest any of them should be induced to neglect the public worship in the churches; lest, through indolence or preference for the novelty, they should disregard the instructions given them in the public services of the day, and reserve themselves for those of the evening. I informed them that, if they had a sincere zeal for God and for the salvation of their souls, the effect would be quite otherwise, and that they would seek with avidity all opportunities of obtaining edification. I further exhorted them, if even they did not always find in the churches the benefit which they might have wished, to pray and wait for better times, and so to conduct themselves as to give no offence to any, to the Jew or to the Greek, or to the church of God; that the gospel might at last be preached in the churches more generally than it is at present; that we had still the Helvetic Confession of Faith and other evangelical books, the public documents of the doctrines of our national church; that the bread and wine of the Lord’s Supper were consecrated by the word of God which the minister recites; and that we ought thus to maintain communion with the institutions of our church, as they had been established by our ancestors and blessed to them, however much we deplore its subsequent revolt; and that, in the event, it may please the God of all mercy to restore life to the fallen frame.

‘But prejudice and irritation kept pace with the increase of our numbers. This was soon openly manifested by calumnious, insulting, and even murderous language, and by blasphemous outcries against the Lord, and against his Anointed our Saviour. There was scarcely any statement too absurd, in the invention and circulation of which a malignant delight was not taken: such, for instance, as these; “That we supposed the Father now become too old, and that therefore we spake only about the Son; that we were returning into the Roman Catholic Church; that we had political views, and maintained secret relations with certain foreign powers, in order to betray our country to them; that I distributed money among those who resorted



to me ; that we were silly people indeed, to spend our time and pains in searching into religious matters ; some even maintained that there is no Christ, no resurrection ; that all the *Mémiers* must be killed," &c. &c. Those who thought themselves the most knowing, affirmed that three classes only of people could attend my meetings ; notorious criminals, seeking relief from the terrors of their guilt ; or weak-headed fanatics, ready to embrace any new notion ; or interested persons, expecting to make pecuniary advantage. These and many such reports were circulated among all classes of society ; while none of their authors and propagators ever took the trouble of coming a single time to my meetings, to see with their own eyes, and hear with their own ears, though it was well known that my doors were open to all comers.' *Recit des Faits, &c. par Mons. J. D. A. Chavannes.* Geneva, 1823. pp. 9—13.

But it was not by turbulence and outrage alone, that these peaceable means of religious edification were assailed. M. Curtat, a clergyman of great influence at Lausanne, circulated a letter containing most pious and Christian arguments against the novel practice. Of these, one was, that it violated the law of evangelical charity,—that it was inconsistent with love to the brethren ;—BECAUSE it implied a censure upon those numerous and respectable pastors and suffragans who were in the kind and condescending practice of spending the Sunday evening in pleasant *card-parties* with the genteel families of their parishioners.

We know not whether M. Curtat and his party distrusted the efficacy of their logic, but they delayed not to seek another kind of strength, and this they had no difficulty in obtaining. On Jan. 15, 1824, the Council of State of the Canton of Vaud, published an Edict (*Arrêté*), which, after a preamble remarkable for absurdity and falsehood, prohibits all assemblies for religious worship, excepting those of the National Church, under severe penalties of fine and imprisonment. This was accompanied by a long Circular Letter to the Justices of the Peace and the Municipalities of the Canton, detailing allegations of complaint, and urging a strict execution of the Edict. In this production, the Council gravely asserts, that it ' has not ' in view to interfere, in any way, with *private opinions* on religious subjects, or to restrain the *liberty of thought* ; but ' that its only object is to maintain order, public quiet, and ' religious peace.' The free and happy Vaudois may *think*, it seems, and enjoy their *thoughts* ; so prodigious is the liberality of their republican senators ! They have only to give up the trivial appendages of speaking and acting as their thoughts may dictate. This wise and learned Council further protests, that it did not design, ' by any means, to harass the cou-



‘ sciences or the religious opinions of any person, or to enter into any theological discussions:’ and yet, it charges the *Mômters* (adopting the calumnious by-word which denotes *hypocrites*) with teaching and preaching doctrines which are described as destroying the morality of actions, and subverting social order; with having actually ‘ set up, in some places, public and regular worship (*un véritable culte public et régulier*);’ and, in fine, ‘ seeking to make proselytes.’

Another Edict, not less admirable as an emanation of wisdom and a specimen of legislation, was issued on the 20th of May following. It explains and applies the former, so that the prohibition shall include, as an unlawful assembly, even the daily domestic worship, if any person not belonging to the family be present; it points the sword of law more directly against what it calls ‘ acts of proselytism or seduction;’ and it specifies the penalties to be—‘ a fine not exceeding 600 francs (£25),—prohibition from a particular commune,—confinement within the boundaries of a commune for a period not exceeding one year,—imprisonment with due discipline for a period not exceeding one year,—or banishment from the Canton for a term not exceeding three years.’

Our readers are probably well acquainted with the fact, that the doctrines which aroused the horror of the Landamman and the Council of State, were no other than those of the very Confession of Faith which, since 1566, has been the legal formulary of their own National Church. We have before us an Address, which we wish our limits would allow us to insert at length, to those ‘ Most Honourable Gentlemen,’ from three of the Ministers who were shortly afterwards prosecuted and banished. It was presented only two or three days before the issuing of the first Edict just mentioned. We can extract but a paragraph or two.

‘ Our fathers having been brought to a true knowledge of the gospel and faith in it, deemed it their duty, both for the information of the other Reformed Churches of Europe, and as a means of preventing the return of false doctrines among themselves, to draw up declarations of their belief. The Helvetic Confession of Faith was then published, and was approved by the Churches of France, England, Holland, Poland, Scotland, Hungary, and Germany. That Confession remains in the midst of us, an inestimable monument of the true and solid piety of our ancestors in general, and particularly of their spiritual guides; of their undiagnised and sincere adoration of God, the Father, the Son, and the Holy Spirit; and of their submission to his word. Happy should we be, if we could say that this is the expression of the faith and practice of the pastors and people in our days. But, on the contrary, by little and little, we have

entirely departed from the gospel. Our confession of faith, the plain and faithful exposition of truths which bring salvation to every one who believeth, is preserved in form, but set aside in substance. Our liturgies and catechisms have been changed, and have become, in more respects than one, contrary to the word of God; and church discipline has been completely annihilated.

‘Moreover, since the Eternal God has vouchsafed to impart ~~and~~ to our country the spiritual blessings which in former times he poured out on our fathers, and which he is now dispensing to almost all the nations of the world; since he has favoured us to know and preach the gospel of truth, and thus to be really in harmony with the confession of faith which is still professed to be that of the Church of our Canton; we have been looked upon by almost all our countrymen, both clergy and people, as the teachers of a new and hitherto unknown doctrine; we have been censured and reproached in various ways, while our reasonable remonstrances have been refused a hearing; we and our brethren have been made the objects of threats and actual injuries; we are denied redress, and cast out from protection.’

These admirable men then proceed to state their principles and conduct, in their way of preaching, worship, and discipline, and in their unimpeachable obedience to the civil laws of their country, and also frankly, but most respectfully, to avow, that they cannot recede from the attempt to carry into effect their conscientious convictions, and that there is no earthly sacrifice which they are not ready to make in order to the peaceful exercise of their duty. They then go on:—

‘We likewise hope, Most Honourable Sirs, that we may call upon you, our beloved Magistrates, with respectful freedom and sincere esteem, that, to us and our brethren, your fellow-citizens and disciples of Christ,—you would grant the same toleration and legal protection which you do to the members of the Church of England and to Roman Catholics.’

But the heads and hearts of the Lausanne Council are not penetrable to appeals such as this. Not the voice of reason, not the reclamations of their own public interest, no feeling of honour, no sense of shame, could deter them from urging their mad course. They have sent into banishment, gentlemen and scholars, ministers of the first order for talents and character, men who were the glory of their land. Other persons, retained within their Canton, they have endeavoured to wear out with fines and imprisonments, harassments and injuries of various kinds: and upon many families in the lower classes of society, who are the most easily made to suffer, and have the least power of resistance to oppression, they have inflicted great distress. The obstinacy of infatuation still possesses these wise and righteous rulers. The cry of astonishment and indignation:

as been uttered in vain from other parts of Switzerland, from France, Germany, and Great Britain. They still maintain themselves in the same position of public hostility to reason and religion, to humanity and their country's welfare.

The case of M. Henri Juvet, minister at L'Isle, merits particular attention. His diligence and usefulness, his piety and humility, his mild and peaceable character, had endeared him to the circle of his friends and his flock. But he was one of the three who signed the declaration of dissent above mentioned. He was arrested, not in a quiet manner by a civil officer, but by a detachment of soldiers who broke in the doors of the house, threatened to knock out his brains with the butt-ends of their muskets, led him through the streets, amidst insults and injuries, as if he had been a savage desperado, of whom every body was afraid. He was not detained in a decent room, as is usual for respectable prisoners, but thrown into a dungeon with an iron grated opening instead of a window, without a bed,—a blanket sent by a friend was not allowed to be given him,—in severely cold weather,—and when he was known to be in very feeble health and of a consumptive tendency. While a furious mob, raised for the occasion, were lavishing opprobrious words on the patient sufferer, a magistrate cried out, 'Give him more of it; we have borne too long; we must give them up to the populace, and have them all exterminated.\*'

This young clergyman was condemned to three years' banishment. His health had suffered dreadfully; and he therefore removed, with his afflicted wife and two children, (for a third just looked on life in the depth of its parents' sorrows, and passed on to the tomb,) to almost the nearest resting-place, barely within the French frontier, Ferney, the celebrated residence of Voltaire. As the last hope for recovery from his illness, his physician directed him to the South of France. With difficulty he made the journey to Nismes;—NISMES, eleven years ago the seat of the well-known persecutions. There, the Protestant pastors received him with brotherly love. He languished a few weeks, enjoying the kindest attentions from those respectable men, among whom M. Gardes was especially beneficent and active. M. Juvet's last days were a lesson of Christian holiness and joy. From many of his expressions preserved by M. Gardes, we select a few. M. G. turned the conversation to his persecutors, but the dying

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\* We have derived these particulars from a periodical work published at Paris, the *Archives du Christianisme*, February, 1826.

saint rejoined : ‘ Say rather, that by them God has done me  
 ‘ much good. I have forgotten all. I love them, I bless them ;  
 ‘ I wish I could tell them so, and give them proof of it. When  
 ‘ all was prosperous with me in the midst of my ministry, I  
 ‘ preached the counsel of God as but a lukewarm servant : my  
 ‘ devotedness consisted only in the declaration of the doctrine.  
 ‘ I did not then sufficiently feel, that there are two kinds of  
 ‘ preaching, our own and that of the Holy Spirit. Without  
 ‘ the latter, the former can hardly force a few blossoms which  
 ‘ fall off fruitless. How gracious to me is my Saviour God !  
 ‘ He allows me indeed no more to preach to others, but he  
 ‘ himself preaches to me. Death is a comfort to me ; it is  
 ‘ one mercy more. Why should I not rejoice ? I am going to  
 ‘ him who hath so loved us, and who has come to us : and at  
 ‘ this very moment, he is certainly not far from us. Real  
 ‘ conversion consists not in names, forms, or ceremonies. A  
 ‘ work of God, it is quite within ; it has its focus in the heart ;  
 ‘ there alone lies the true unity, the true communion formed  
 ‘ by the Holy Spirit. Any other conversion may be vaunted  
 ‘ of on this side or on that, but it is nothing in God’s sight.  
 ‘ A cowardly soldier may change his arms, his colours, his  
 ‘ captain, his uniform, his regiment ; but he is the same man  
 ‘ still. My strength sinks, my dislodging draws nigh ; I bow  
 ‘ to it with gratitude ; but I wish I could return to Ferney.  
 ‘ There I should die in peace : but, if I die here, what will  
 ‘ become of my wife and children ?’—His last words, fixing  
 his eyes on his wife and on his friend, were, ‘ The conflict is  
 ‘ ended : we shall meet again : farewell.’

The Protestants of Nismes did not neglect the widow and orphans, and they, shortly afterwards, joined M. Gardes in the Protest mentioned at the head of this article.

In the spring of 1825, the Dissenting Ministers of London held a public meeting on this melancholy subject, to express their abhorrence of the persecution and their sympathy with the persecuted. Among other appropriate Resolutions which they passed, we find the following:—

‘ That it is with astonishment and sorrow that this Body has received, from different and credible sources, the information, that in Switzerland, which used to be regarded as an asylum of those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government and a Presbyterian Church, a severe persecution has been for more than a year exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship, in the way which to

them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings, in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals, in the refusal of protection from such injuries when formal application has been made to the magistracy, in acts of the Government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established Communion, and in the infliction of those penalties, by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

‘ That we invite our fellow-Christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds, and imprisonment, spoliation, destitution, and exile.’

It is time to return to the “ Declaration” of M. Gardes and twenty-one other Pastors of Nismes and the neighbourhood, published in July, 1826. A few paragraphs, though broken off from their connexion, will convey some idea of its sentiments and spirit. We wish we could spare room for more.

‘ An inexhaustible variety of opinions and sentiments divides the minds and hearts of men. To reduce them all to unity, is above human power. God only, were it his will, can work this moral miracle. All the powers on earth united would be baffled by a single upright conscience. Men would be of all creatures the most miserable, if they could not live in peace together, without professing the same religious opinions. Not that, in the affairs of religion, opinion is a thing of indifference : not even a single sentiment is so : on the contrary, every thing in religion is of the very highest importance, for every thing is connected with God, the soul, and eternity. But it is precisely for this very reason, that all violence should be forbidden.— The duty of a legislator is not to ask, Where are errors ? Where are schisms ? He is to look for principles common to all parties, and which all have an equal interest in admitting, and an incontestible right to require. Every person’s duty is to serve God according to his conscience : and that which is a *duty*, becomes, by that very circumstance, a *right* dependent upon no one, and which no one can lawfully either usurp or surrender. If this correlative duty and right be not maintained, religion, morality, and the dearest interests of society are stabbed to the heart. Not only are liberty and conviction thus destroyed, but *hypocrisy* is introduced, and soon *infidelity*. To serve God according to a man’s own conscience, and even to change his religious denomination, is the first right in a free country, and the

first duty of every man who is convinced by the word of God. *Equality in the eye of the law*, is a generally admitted principle. Of this it is a necessary consequence, that no invasion should be made upon this equality, in consequence of any men's opinions, whether the governing or the governed. Another truth, which all experience proclaims, is, that, if *religious* intolerance is invariably mischievous and every where decried, *civil* intolerance, a practice utterly at variance with all principle, is a thousand times more unjust, more cruel, and more destructive of every thing that is good. The law should punish crime, disturbance, sedition: but error, opinion, whatever it may be, can never come into the domain of the law.—What! a Protestant government, while it grants, and that most properly, toleration to Catholics and Jews, refuses it to fellow-Protestants. By the grossest self-contradiction, it allows a general toleration, but denies private and domestic toleration: for the meetings of those opprobriously called *Mômiers*, against which the persecution is carried on, are held, not in the churches, not in the fields, but in the dwelling-houses of peaceable and estimable citizens. What! drinking meetings and meetings for play may be held openly, but one sort only of meeting shall not be suffered, as being the most dangerous of all. Of what description, then, is this intolerable meeting? It is one for the *reading of the Bible*, and for *prayer* even for those who would prevent it from being read.—This is then the excepted case, in which all the insults of the mob must be permitted: this is the case which is to require that a police-officer should by night violate the citizen's domestic asylum;—extemporaneous divine (*théologien improvisé*), to him it belongs to decide upon religious doctrines! But all his learning consists, not in knowing any of those doctrines, neither the law nor the edict designate a single one, but in being able to vociferate the maddening words, *These are Mômiers!*—Woe to that people whose mind does not revolt at iniquitous laws! Woe, greater still, if they obtain the general approbation! Pity on those governments which cannot, or will not, restrain the furious passions of a mob! Always and every where, violent measures double the moral strength of the persecuted. Their wrongs plead eloquently for them; their calamities conciliate all hearts, and soften even those of their enemies.—Let religious zeal meet religious zeal [in the field of fair and candid argument]; let notions meet notions, let belief meet belief; or rather, let mutual charity every where establish a healing union. Let those who would separate and those who persecute, think of the triumph with which they are feasting infidels and intolerant men of other communions. Let them reflect that, though they now are blaming each other, soon God in his mercy may touch both their hearts in a very different and a very happy manner. Let them think less of discussing their disagreements, than of shewing the faith that works in the heart and in all the conduct. Let their religion appear in something more than words and writings. Let them not say to real religion herself, as they drive her from their hearts, like the Athenian to Aristides, 'I exile thee, because thou art just;' or, like Ahab to the prophet, 'I hate thee, because thou prophesiest only evil of me.' It is by



never deviating from the gospel doctrines of the primitive church, it is by reviving in our hearts the fervour of the first believers, it is by earnest prayer that God would bless all our labours, and grant us the sanctifying faith of the apostles, that, by his grace, we shall unite all minds and all hearts. Let us 'strive to maintain the unity of the spirit by the bond of peace:' and, if this unity be yet unattainable, still let peace, let love continue, for 'love never faileth!'

When we read such sentiments as these from French hearts and French pens, we no longer wonder (if we ever could have wondered) at the efforts of Jesuitry and its royal puppet to carry the infamous law against the press, for which they are now convulsing their country.

A few months ago, eleven petitions were presented to the Lausanne Council of State, by as many distinct bodies of 'Evangelical Reformed Christians' separating from the National Church, praying for religious liberty, or at least for toleration, and inviting the Government to inspect their meetings by the police, if it thought proper, and even to fix the places and hours of their public worship. One of these interesting papers is before us. We give a few words from it.

'The undersigned — &c. — have separated from the National Church of this Canton, and have formed themselves into a Church according to Scriptural order, as appointed by Jesus Christ and his apostles, and under which discipline they desire to live and die. They cannot live without social worship; and they regard it as their duty, and a part of the submission which the Bible requires to the higher powers, most earnestly to beseech your fatherly benevolence to grant them what you refuse not to Roman Catholics, nor to English Episcopalians, nor to Jews, nor to various other communities; and what consequently they would have no need to ask, if, instead of attaching themselves as they do to the faith of their fathers the Reformers, they had taken a course the very reverse, and had joined the Roman Catholics.'

Honour and admiration to the judicious heads and tender hearts which dictated the answer to this petition!—'The request of the petitioners, being contrary to the law of May 20, 1824, cannot be taken into consideration.'

On September 21, another Memorial was presented to the Government, signed by M. Augustus Rochat, authorised by the written request of the Dissenting Churches throughout the Canton. In selecting this gentleman for the delicate and important commission, the Dissenters shewed their Christian wisdom; for, if learning, talents, piety, and weight of character had been recommendations to the attention of 'Messieurs the Landamman and the Members of the Council of State,' his name would have commanded success. He was



one of the clergymen to whom was committed the charge of revising and correcting the edition of the Bible, which has been (with sorrow and shame we reflect upon it!) the subject of so much intemperate and truly persecuting abuse in our own country.\* The object of this address was to repel the charge, which had been industriously propagated, that they had concealed intentions, that they were disaffected to the state, and similar absurd calumnies. We cannot refrain from citing a part of this interesting document.

‘ That we are in a position of disobedience to the laws which have been enacted against our religious assemblies, is only because we have believed that we ought to obey God rather than men; and because, on the other hand, we are obliged by the commands of his word, to render unto Him the duties of social worship. But we have not acted thus from any motive of disaffection to you; and we have mourned over the situation of disobedience to which you have reduced us. We declare that, if we should be still unsuccessful in obtaining from you that toleration which we shall not cease to request, our sentiments of respect and submission to you would be in no wise diminished; and we should not hesitate to exclude from our Churches any person who was known to us as opposing directly or indirectly your administration, or as engaging in any secret political proceedings against the established order of things in our Canton.—We earnestly request (*nous demandons hautement*) that you would condescend to inform us of the grounds of the reproaches charged upon us of having political views: and we are ready to bear all due punishment if we do not justify ourselves in the most triumphant manner.—Such is our object, Most Honourable Sirs: we know no other; we have no other. That we continue to pursue it, notwithstanding oppositions and contradictions, is by no means from obstinacy or a spirit of disaffection; but because a Christian is not at liberty to turn out of the path which God in his word marks out, and because his commands must be fulfilled, and fulfilled with all perseverance, without permitting any human consideration or any danger whatsoever to prevent us. We trust that God will give us that firmness which he requires from us; but, at the same time, that he will grant us grace to suffer with meekness, patience, and humility, and above all, that he will never leave us to be wanting in the respect which we owe to our civil superiors. This is what we earnestly pray that he would work in us, by his Holy Spirit, and for the sake of his dear Son our only Lord and Saviour.—We request that this declaration may be made as public as possible; and we hope, Most Honoured Sirs, that, in making this request, we prove to you our sincerity. Hypocrites, or men who have secret intentions, would

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\* See the Minutes of the Committee of the British and Foreign Bible Society relating to the Edition of the French Version, &c. in Lausanne, in 1822. page 22.

not, with their full desire, thus lay themselves open to be so easily unmasked and convicted of falsehood.'

The answer to this honourable appeal was the following, dated Oct. 5, 1826.

'The Council of State, by its letter received this day, desires me to let you know that, as it cannot recognize in the Canton the persons calling themselves a Church separate from the National Church, in whose name you say that you act, it cannot take any notice of the contents of your petition.'

Such is the present state of things between the Lausanne Government and a numerous body of its best subjects.

It is with sincerest joy that we add, from very recent communications, the intelligence that, though the Government maintains its ridiculous obatinacy, it has at last found itself unable to keep up respect for its own laws. The public spirit of the Canton has, of late, shewn itself so favourably on behalf of the patient sufferers, as deserving and having "a good report of all men and of the truth itself," that *meetings for worship are held, in many places*, without molestation, and without subsequent prosecution. The spirit of evangelical piety has most delightfully displayed itself in the National Church, as well as among the Dissenters; mutual esteem and affection are demonstrated by both parties towards each other; and the evidences are satisfactory of an extended awakening to true conversion and the practice of sincere religion. At the same time, the temporal distress of many excellent persons in the lower classes of society, in consequence of fines, expenses, deprivals, and injuries of various kinds, is very severe. Some time ago, a subscription was opened in London, as a testimony of respect and sympathy to the exiled ministers. Whether the gentlemen who have had the conduct of it have been sufficiently energetic, we presume not to say; but it grates very hardly upon our British and Christian feelings to have observed, that our country, so exalted in religious blessings, has not raised more, on an occasion so touching and so commanding, than about **TWO HUNDRED AND FIFTY POUNDS**; and that that sum was principally obtained from a very small number of munificent individuals. Not **SIX** congregations in Great Britain have as yet taken the trouble of making a small collection for **SUCH AN OBJECT!** "O tell it not in Gath!" Publish it not in Paris, Madrid, or Rome!

Art III. *Babylon and Infidelity foredoomed of God.* By the Rev. Edward Irving, &c. &c.

(Continued from page 207.)

**E**VERY book of the New Testament, it will be admitted, was written with a specific intention, and for an express object,—which related to the persons to whom it was addressed, and to the existing circumstances of the Church. Nor is it difficult, in general, to ascertain what that primary object was. The gospel of St. John, for instance, is believed to have been written for the express purpose of refuting the opinions of Cerinthus and the Gnostics; and the Epistle to the Romans was written to vindicate the universal necessity and efficiency of the Gospel method of justification through faith. Prophetic discoveries were in like manner uniformly vouchsafed for a specific object. This has been shewn in the instance of our Lord's prediction respecting the destruction of Jerusalem; and in that remarkable passage in the Second Epistle to the Thessalonians, we find St. Paul introducing the prophetic disclosure he was commissioned to make to that primitive Church, with a caution which clearly shews for what purpose it was given. It appears that considerable agitation had been produced among them by the mistaken notion that "the day of Christ" was at hand. By which, it is evident, the fall of Jerusalem could not be intended; for, in that event, the Christians of Macedonia had little immediate interest. To counteract a notion which has always been found to have a prejudicial effect wherever it has prevailed, by diverting men's minds from the discharge of their proper duties, and rendering them the easy victims of delusion, the Apostle informs or reminds them, that the predicted apostacy must first take place, together with the revelation of the man of sin, the son of perdition; an event remote as yet, for existing circumstances prevented the development of the mystery. There is an allusion to a previous conversation in which the Apostle had adverted to the subject, probably at greater length; but, from the indefiniteness of the phraseology, it may safely be presumed, that the precise nature of the events predicted was left in salutary obscurity.

When we open the Revelation of St. John, we find the same marks of a specific intention in relation to the persons to whom its series of predictions was addressed. At that period,\* Je-

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\* About A.D. 97., according to Lardner. See also Woodhouse's Diss. p. 24.

Jerusalem was lying in ruins, the Jewish polity had been finally overthrown, and Lesser Asia was filled with the remnants of a dispersed nation. Within a circuit of less than four hundred miles, were seven flourishing Christian churches, which had been planted by the hands of the Apostles, forming, together with the neighbouring churches,\* the centre and most important portion of the Christian community. St. John himself, according to the general voice of antiquity, long resided at Ephesus, if he did not close his days there; and these seven churches had, probably, all been favoured with the personal instruction and ministry of the last surviving Apostle. It is not surprising, therefore, that to these churches in particular, the Divine communications contained in this book should have been primarily addressed. But there were other reasons, connected with the "tribulation" under which they were at that time suffering, and the further trials which impended over them, on account of which St. John was directed to shew to them, for the confirmation of their faith, the things which should "shortly come to pass." The primary design, then, of this prophetic book was, to prepare the minds of those who lived at the commencement of the second century, for "the hour of temptation" or trial that was at hand, for events which they were personally to witness; and to incite them to watchfulness, repentance, zeal, and holy perseverance in the prospect of such calamities.

Some expositors, with little propriety, represent the prophetic part of the book as commencing at the fourth chapter. For this arbitrary division, there is no foundation. The several messages to the Seven Churches are strictly prophetic; and the vision which commences in the first chapter, is still continued in the fourth. By disconnecting the different portions of the Revelation, not only is its primary design obscured, but an advantage is given to those who call in question its inspired character. Michaelis, after remarking, that the Author of the Apocalypse expressly declares that it contains things that must shortly come to pass, thus argues. 'Consequently, 'either a great part of them, I will not say all, must have been 'fulfilled, or the Author's declaration, that they should shortly 'be completed, is not consistent with matter of fact. It is true, 'that, to the Almighty, a thousand years are as one day, and 'one day as a thousand years; but, if we therefore explain the 'term "shortly" as denoting a period longer than that which 'has elapsed since the time when the Apocalypse was written,

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\* Colosse and Hierapolis were both in the neighbourhood of Laodicea.

‘ we sacrifice the love of truth to the support of a preconceived opinion. Besides, in reference to God’s eternity, not only seventeen hundred, but seventeen thousand years are nothing.’\* This learned Critic was consequently led to think, that, ‘ if we consider the Apocalypse as a divine work, we must confine our choice,’ in reference to the time at which it was written, ‘ to those dates which precede the commencement of the Jewish war ; for thus only shall we be enabled to show that its first prophecies were fulfilled in a short time.’ A external evidence, however, is against the supposition which assigns it to so early a date ;† and the German critics who have attempted to point out the accomplishment of the predictions in the Jewish wars and the times preceding Domitian, have met with insuperable difficulties. Indeed, no reason can be given, why predictions respecting the overthrow of Jerusalem should have been specifically directed to the Christians of Asia Minor ; and nothing can be more absurd than the supposition advanced by Harenberg, that the Seven Churches denoted seven synagogues in Jerusalem. The proper answer to the objection urged by Michaelis, would be, that the events in which the members of the Seven Churches were immediately interested, *did* shortly come to pass in fulfilment of the predictions ;‡ which events were the commencement of the series more obscurely unfolded in the subsequent parts of the prophecy, and which, from their very nature, could not be completed shortly. The declaration at the commencement and close of the Revelation, is strictly parallel to that which we find recorded in the xxiv<sup>th</sup> chapter of St. Matthew,—that the existing generation should not pass away before the predictions for which they were instructed to prepare should be fulfilled : at the same time, those occurrences were introductory of a train of succeeding events extending to the end of time.

It may, we think, safely be assumed, that this inspired book, *as a whole*, was delivered to the Asiatic Christians as fraught with important instruction to *them*, in the first instance ; in the same manner as the book of Isaiah, or that of Ezekiel, was, as a whole, committed to the Jews primarily for their instruction. And it seems to us, that by ascertaining, so far as practicable, with what express design the Revelation was

\* Marsh’s Michaelis, vol. iv. p. 503.

† See Eclectic Review, vol. xxiii. p. 343. Art. Tilloch on the *Apocalypse*.

‡ We agree with Archdeacon Woodhouse, that Rev. ii. 10. for this reason cannot refer to the persecution under Diocletian, which did not take place till two centuries after the address to the Smyrnæans.

vouchsafed, as it regards those to whom it was first delivered, we shall be most likely to arrive at right views both of the general scope of the Revelation, and of its proper use to ourselves.

With respect to the events which were shortly to come to pass, there can be no question, that the design of the prophetic warning was, as already stated, to incite them to prepare against the approaching trial. And we cannot err in supposing, that one object of the intimations vouchsafed respecting the history of the Church in succeeding ages, was to confirm their faith in the ultimate triumph of that kingdom which cannot be shaken. It is difficult for us, perhaps, adequately to appreciate the consolatory and beneficial effect of such intimations, how general soever and obscure, at such a crisis. To them more especially, the revelation must have been of inestimable value. The glorious vision of the celestial temple with which the fourth chapter opens, and that of the New Jerusalem, which closes the whole, were wonderfully adapted to animate the faith, and to elevate the conceptions of believers, under their tribulation, by affording them a glimpse of the things that are unseen, and of the "far more exceeding weight" of future glory which should compensate their sufferings. Those parts of the Revelation which are the most obscure to us, the symbolic imagery and the allegorical allusions, must have been to them the most intelligible and obvious; and such representations would have, to their minds, a force and beauty which are in great measure lost upon an English reader. We think it highly probable too, that they would be less liable to mistake the meaning of the prophetic language. For instance, we cannot imagine that the word living creature (*Zoön*) would be of equivocal import to the Christians of those times; or that, as to the events symbolized by the four horses in chap. vi., they would be so far in doubt as to be unable to decide, whether, by the last three, war, famine and pestilence were intended, or persecuting zeal, sacerdotal tyranny, and moral corruption. There are obscurities in the figurative language of prophecy, which the fulfilment of the event predicted is not adapted to remove. Thus, in the prophecies of the Old Testament, which we know to be fulfilled, and the general import of which is clearly ascertained, there are many passages which baffle the Biblical translator and critic, owing to our imperfect acquaintance with the sacred idiom and the allusions present to the mind of the inspired Writer. 'Whatever difficulty there may be in understanding prophecy not yet fulfilled,' remarks Mr. Maitland, 'I believe I only express the opinion of the Christian world in general, when I say, that we are warranted

‘to hope that we may arrive at some tolerable understanding of those predictions which have long been accomplished.’ And he cites from Mr. Scott, the expression of an opinion, that, when fulfilled, the prediction which is now dark, will ‘cease to be obscure.’ But such an expectation will become unreasonable, if it lead us to anticipate a higher degree of satisfaction on this point, than is now to be obtained in reference to the accomplished predictions of the Old Testament. It must not be forgotten, that the persons to whom the prophecies were originally addressed, were, in some respects, better able than ourselves to judge of the general import of the prophetic language. Were a writer in our own day to predict, that the Crescent should be trampled upon by the Bear, or that the Harp should be torn from the Lion, no one would be at any loss to understand his meaning; but, supposing such events to have taken place, the time might come, when the precise meaning of such phraseology would be doubtful. In like manner, we apprehend, much of the figurative language of prophecy, which has become equivocal, was originally clearly understood in its designed import.

To advert again to the prediction contained in 2 Thes. ii., the Apostle says: “And now ye know what withholdeth.” But what they knew, is, to us, matter of considerable uncertainty. Protestants are, indeed, pretty generally agreed, that the Roman empire is alluded to; the interpretation put upon the passage by Chrysostom, but Calvin rejects it as improbable. Here, then, is an instance of a prediction which has not ceased to be obscure, but has become obscure, subsequently to its fulfilment. Again, in the xxiv<sup>th</sup> chapter of St. Matthew, our Lord declares, that “where the carcase is, there will the eagles be gathered together.” The expression appears from Job xxxix. 30, to be proverbial, but it must have been employed in the prediction with a specific reference; and there can be no doubt that the force and bearing of the declaration were at the time clearly understood. Yet, let any one turn over the pages of different commentators, and they will see, that the meaning of the figure has become extremely uncertain. We must not be surprised, therefore,\* that the figurative language of the Revelation should now be to us enigmatical, and that a difficulty originating in this circumstance, should attend the interpretation even of those predictions which we know to have been accomplished.

While, however, we are disposed to think, that much that is now obscure in the Revelation, was originally sufficiently plain and unequivocal, because the figurative language would be a source of little difficulty, we still contend, that the pre-



cise nature of the events foretold, would remain in designed concealment, till interpreted by the event. It is one thing, not to understand the language of a prediction, in which case it can be of no use or benefit to us; and another thing, to be unable to lift the veil of futurity, and to anticipate what the prediction leaves unexplained. 'General notions and assurances,' as Archdeacon Woodhouse remarks, 'are sufficient to support our faith, if not to gratify our curiosity.' And such general assurances, we apprehend, the Christians of the second century would be at no loss to deduce from the Divine communications made by the Beloved Apostle. The general subject of the Apocalypse is, the sufferings of the Church, and the eventual punishment of its adversaries; and in the twentieth chapter is described the happy kingdom of a thousand years, that is to put an end to all former sorrows. It is, in fact, St. Paul's prophecy delivered to the Macedonian Christians, *written large* for the benefit of the Asiatic Christians. The general argument of the book might be couched in the very language of the prediction more summarily delivered forty years before:—'The day of Christ shall not come till there shall have taken place an apostacy, and the man of sin, the son of perdition, be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' As our Lord appealed to the Old Testament predictions, in proof that all that had taken place concerning himself was in accordance with the language of prophecy—"Ought not Christ to have suffered these things, and to enter into his glory?"—so, of the prophecies of the New Testament, a similar use might be made, to confirm the faith of believers in the day of darkness and declension, or of fiery persecution, whether from Pagan or from Papal Rome—Ought not the Church to have suffered these things, and through such tribulation to enter into glory? How obscurely soever the nature and origin of those calamities were intimated, enough was revealed to satisfy the believer, that their occurrence was not at variance with the purpose or fidelity of God,—that Christ had not abandoned his Church, but that all was permitted in pursuance of the determinate counsel of God, though wrought by wicked agency,—and that the final issue would be glorious.

It is important to bear in mind, that one design for which the Almighty has been pleased to vouchsafe to his Church prophetic intimations with regard to the undeveloped schemes of his providence, has been, to correct mistaken notions, to rectify erroneous anticipations relating to the present world, to repress impatience, and to prevent discouragement

under apparently adverse and contrary dispensations. Thus, the promise made to Abraham was accompanied with the intimation, that its fulfilment would not take place for above 400 years, because "the iniquity of the Amorites" was not yet full." The same lesson, we have seen, was conveyed by Our Lord's prediction in the xxiv<sup>th</sup> chapter of St. Matthew, and by St. Paul's second epistle to the Thessalonians. It is reasonable to conclude, that this was one main design for which the Revelation made to St. John, was delivered to the Seven Churches. Whether they comprehended the whole of the sublime imagery of the scenic representation, or not, they must have understood, that a long course of events, the general complexion of which was dark and awful, had to take place;—that the warrior on the fire-coloured horse, the more mysterious rider of the black horse, and the ghastly spectre on the 'livid-green' horse, who closes the dread procession, must all pass; and that still the cries of the martyrs would continue for a season to ascend to heaven, "How long, O Lord, holy and true?" "But it was said unto them that they should *rest yet a time*." If the symbols were mysterious, the lesson was plain. Little advantage could have accrued to the Church from prophetic speculations concerning the agencies to be employed in bringing about these events, from curiously prying into the precise duration of each symbolic period, or from attempts to scan the features and guess the names of the spectral horsemen. On the contrary, such a misuse of the prophecy would have a tendency to defeat its practical design, and to render un instructive, and even prejudicial, the disclosures it contains.

And in point of fact, no sooner did this spirit of unlicensed curiosity begin to manifest itself, than the consequences were such as to bring the inspired book itself into suspicion; so that a book universally acknowledged to be genuine and authentic in the second century, began to be questioned in the third; not on the ground of any deficiency of external evidence, but because the notions of the Millenarians, professedly founded on the Apocalypse, were gross, extravagant, and mischievous. A prophetic mania, a sort of fifth-monarchy madness, had arisen within the Church; and at Arsinoë in Egypt, that land of plagues and heresies, the doctrine of the Millenium, we are told, had gained such ground among the Christians about the middle of the third century, that 'it banished from their thoughts the most important precepts of their religion..\*' The adversaries of these Millenarian fanatics

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\* Marsh's *Michaelis*, vol. iv. p. 475.

were therefore induced, for reasons which Michaelis allows to be weak, to deny that St. John was the Author of the Apocalypse, and, in defiance of all probability and decency, to ascribe it to Cerinthus. Thus, we find, in ancient as in modern times, the Book of Revelation has had its divine character impugned by infidels, and doubted by the pious, owing to nothing so much as what Luther termed the 'incoherent stuff' made out of their own brain by rash and fanatical expositors, from Papias and Nepos, down to the Prophets of the Nineteenth Century.

We have endeavoured to point out the specific object for which the prophetic revelation made to St. John, was vouchsafed to the Church; and surely it must be admitted, that, mysterious as are its contents, it was eminently adapted to answer the ends which we have supposed it intended to subserve, and that those ends were every way worthy of the Divine wisdom. But we by no means imagine these to be the only purpose for which the Revelation was given. There is something peculiarly instructive in its being the last oracle of Prophecy, the last Divine communication to the world, and, as such, comprising the sequel of this world's sad history. Perhaps this was one reason why the Christians of Asia were favoured with a series of prophetic disclosures, extending so far beyond the times in which they or their descendants could be interested; to exclude the expectation of any future revelation, and to put a definite bound to hopes relating to this sublunary scene. With the life of St. John, the apostolic age was about to close; the canon of Inspiration was now to be completed for ever; the Church had entered on the "last time;" and henceforward, the only great event to be looked for was, that "blessed hope," the "glorious appearing" of the Redeemer, and the "manifestation of the sons of God."

This standing purpose, the Apocalypse is still adapted to subserve. But it seems to us, that prophetic speculations, which would fix the attention on subordinate and preliminary events,—the mere machinery, rather than the final issue,—have a very opposite tendency. We regard it as altogether a mistaken idea, that the Apocalypse was intended to reveal the times and seasons, otherwise than negatively; that is to say, by a general intimation of the events before which Our Lord's second advent should *not* take place. There has always been a very prevalent disposition to antedate predicted events, and to raise the cry, the day is at hand; which has given occasion for the scoffs of infidels, as well as troubled the minds of the weak. At the darkest period of the Christian Church, this notion led to all sorts of extravagance. The general

belief which began to prevail in the tenth century, that the end of the world was at hand, and that Jerusalem was about to become the scene of the final judgement, gave rise to that pilgrimizing mania which produced the Crusades. Among the armies of pilgrims who flocked to Palestine, were kings, earls, and bishops, with great numbers of women, who had formed the resolution to die there, or to await the coming of the Lord. Towards the close of the eleventh century, when, at the preaching of Peter the Hermit, the first masses of European population began to roll towards the East, all classes were infected with the madness; and instances are mentioned in which the poor rustic, having shod his oxen like horses, placed his whole family in his cart, and set out on this expedition; 'when it was amusing to hear the children, on the approach to any large town or castle, inquiring if that were Jerusalem.\* Human nature is the same in every age; and if the same ignorance does not now exist, similar disorders might be expected to ensue from a revival of either the Millennial fanaticism, or a strong impression that the day of judgement is at hand. In such a case, it is not faith, but the imagination, that is excited, and over-excited, by the fond or fearful persuasion; and the consequence is, that real obligations and immediate duties are neglected for imaginary ones. The Scriptures contain numberless exhortations to work while it is day, and to prepare for the night of death, but rarely for the day of judgement, although they continually caution us against being misled by our expectations with regard to it.

There is much good sense, we think, in the following remarks, taken from a "Discourse of the Person and Period of Antichrist" by Christopher Ness, in 1679. 'Let no man marvel that I do but grope in this method! And what have all those learned and holy men fore-mentioned done but groped at it? Yea, and have missed the mark. Those lights have been in the dark. Yea, even those that found the reserve of forty-five years to retreat to, in their interpretations, seeing they make the former period of those years to bring with them some eminent blessedness; such as the scattering of the holy people to be accomplished and the witnesses rising to die no more: which things, experience tells us, are not fulfilled according to their calculations.† However, God's

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\* Mills's Crusades. Vol. I. p. 64.

† Thus, he refers to the opinion of Mr. Symonds and others, who, dating the 1290 days from Julian's endeavour to rebuild the temple, made them expire A.D. 1650. Mr. Tillinghast brought them down to 1656. Dr. Goodwin thought, that Antichrist's ruin would begin

*'time shall not miss, who keeps his word to a day. Exod. xii. 41. Though we mistake our reckonings, yet God cannot mistake His, and will make Antichrist's feet slide in due time. Deut. xxxii. 35. This may both comfort and strengthen us. Beside the uncertainty of chronology, and our own aptness to antedate promises, and to postdate threatenings, it must be considered, that it is much safer to postdate prophecies, than to antedate them; for antedating of them brings a disappointment unavoidable. Then, if "hope deferred make the heart sick," hope disappointed must strike the heart dead. And such inconveniences have come by those several misreckonings already past; besides the atheism it occasions in men's hearts against the word of God.'*

(pp. 201—203.)

After all the volumes that have been written in exposition of the Apocalypse, it may be questioned whether the dark parts of the prophecy have received any degree of elucidation as yet from the collective labours of modern Interpreters, or whether the least perceptible advance has been made to a better understanding of the unfulfilled predictions. On the contrary, the writings of Mr. Faber, Mr. Frere, Mr. Cooper, and others, seem adapted only to darken their obscurity, and to throw us further back into a bewildering uncertainty concerning those prophecies which had been supposed to be clearly fulfilled. The Book of Daniel, in their hands, becomes not simply ten-fold more mysterious, but intricate and equivocal as the oracles of the heathen. Take for instance the eleventh chapter as expounded by Mr. Irving and Mr. Frere. It is admitted that, down to the 19th verse, the Prophet is discoursing of the Egyptian and Syrian branches of the Greek kingdom, and that the personage alluded to in verses 11—19, is Antiochus the Great. The 20th verse has been thought to describe with equal exactness the character of Seleucus Philopater, his son and successor; and from the 21st to the 30th verses are predicted the character and exploits of Antiochus Epiphanes, the brother and successor of Seleucus. 'This prophecy,' Bishop

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about 1666, and Christ's kingdom come about 1700. Mr. Brightman, making the beginning of the term of Antichrist to be at Constantine's accession, had made it expire at 1546; in which he was followed by several expositors. Fox, the Martyrologist, taking the 42 months for weeks of years, made them extend from the death of John the Baptist to the era of Constantine; and Dr. Beard supposed the number to relate to the duration of the Roman empire, from its foundation to its ruin by the Goths. Mr. Ness himself, reckoning from the era of Phocas, fixes the fall of Antichrist as late as 1866.

Newton remarks, ' is really more perfect than any history. ' No one historian hath related so many circumstances, and ' in such exact order of time, as the prophet hath foretold ' them. This exactness was so convincing, that Porphyry ' could not pretend to deny it; he rather laboured to confirm ' it, and drew this inference from it; that the prophecy was ' very exact, that it could not possibly have been written before, but must have been written in, or soon after the time ' of Antiochus Epiphanes, all being true and exact to that ' time, but no further.' Could it have been believed, that any person of sober mind and with honest intentions, should venture to deny what Porphyry admitted, and to contend that the personage mentioned as the successor of Antiochus the Great, is not Seleucus, but Louis the Sixteenth of France! Yet such is the prodigious transition, according to Mr. Irving, by which the prophecy, ' at one stride,' from Syria to France, overleaping the advent of Christ, the fall of the Roman empire, the rise of the papacy, and all the events of the intervening 2000 years, ' brings us down to the immediate predecessor of —Napoleon Bonaparte!! Mr. Cuninghame asks, with good reason :

' According to what known canon of sober interpretation, is a commentator to be permitted to leave the thread of the prophetic narrative, at a point where there is confessedly no necessary change of the subject, and to skip over a period of 2000 years, and from the eastern to the western hemisphere, from Antiochus of Syria to Louis XVI. of France?' p. 101.

If we have any readers who have felt disposed to adopt this monstrous scheme of interpretation, we strongly recommend to them the perusal of Mr. Cuninghame's present publication. He is certainly one of the most sober-minded of modern expositors; and whatever may be thought of his attempts at explication, he is at least completely successful in exposing the absurdities of those from whom he differs. But in one of his preliminary remarks, we cannot agree with him.

' Amidst almost endless discordance in the systems of interpretation, the prophetic student will, however, find some grounds of encouragement even in the outset of his inquiries; for, notwithstanding their discrepancies of sentiment as to the minuter shades, he will discover a *surprising harmony* with respect to certain great outlines.' p. 2

In like manner, Mr. Faber says: ' The real fact is, that, ' with the exception of Grotius and Hammond, and one or two ' who have followed them, there is no discrepancy among Protestant expositors with regard to the great outlines of prophetic interpretation.' These bold assertions stand in no

need of refutation. It is, indeed, true, that certain great outlines of the Revelation itself are so broad and palpable that they cannot be mistaken; and a plain, unlettered reader of his Bible, who had never dipped into a commentator, would be at little loss to understand the general scope of the prophecy. A very small portion of information would further enable him to refer the seat of the Harlot to the city of Rome; and he would form some plausible conjectures, perhaps, as to some other features of the prophecy. But, at the point from which expository interpretation sets out, discrepancy begins. Expositors are agreed as to the outlines which stand in no need of their labours, and no further. They can therefore take no credit for agreement among themselves so far; and beyond those unquestionable way-marks of interpretation, we may ask, On what single point are they agreed?

‘If it would be unfair,’ remarks Mr. Maitland, ‘to exact a precise conformity respecting the minute details of the Seals and Trumpets—if it would be too much to expect perfect agreement as to all the lesser circumstances even of that which has been fulfilled—yet, might we not expect agreement if we should ask, when, and how (not on what day, but in what century, and by what sort of facts,) was the prediction connected with any given Seal, fulfilled? Suppose, for instance, we should ask what was the period of the fourth seal, from three writers, whose piety, learning, and industry, have justly, and even necessarily, placed them high in the public estimation. Mr. Faber would refer us to some period *prior* to the year A.D. 325; Mr. Frere would answer that it began A. D. 536, and ended 556; and Mr. Cuninghame would tell us, that it began in the thirteenth, and ended in the latter part of the seventeenth century.

‘Let the reader compare the different views which these expositors have given of the Seals and Trumpets, as they stand in the following table; and let him say, whether they agree even in the “general outline.”’



	FABER.	CUNNINGHAM.	FARRAR.
1 Seal	.....	The greater part of the first 3 centuries.	330—363.
2 .....	.....	Chiefly 4th and 5th centuries.	387 ——— 394.
3 .....	.....	A very long period, commencing in the 5th century.	408 ——— 476.
4 .....	Refer to a period prior to A. D. 323.	13th to the latter part of 17th century.	536 ——— 556.
5 .....	.....	Explanatory of the preceding seals.	Begins and ends about 606.
6 .....	.....	Begins 10th Aug. 1792, and continues to the millennium.	1789 to 10th Aug. 1792.
7 .....	{ Begins 923, Ends 1941.	Includes the Trumpets.	26th Aug. 1792, to 1822-3.

‘ Looking at the discordant opinions which this table exhibits, I must say, that they do not appear to be trifling differences about subordinate matters of detail; of this, however, let the reader judge.’ pp. 48—50.

For other instances, not less glaring, of total discordance in the opinions of modern expositors, we refer our readers to this ably written pamphlet. With regard to the main subject of Mr. Maitland’s Inquiry, we certainly feel compelled to admit, that the received interpretation of the prophetic period of 1260 days, as so many years, is shewn to rest upon a very slender foundation; and it is not a little surprising, that almost the only position which has obtained a very general acquiescence among expositors, should be one which yet remains to be proved. As to the commencement and termination of that period, scarcely two expositors agree. ‘ Mede and Bishop Newton, to say nothing of the living, differ almost three ‘ centuries.’ Yet, if fulfilled, as it is now supposed to be, we might expect that a prophecy so explicit in its terms, should cease to be uncertain in its application. In such a case, a

has justly been remarked, that '*general conviction is the only test*' of right interpretation,—such as shall give satisfaction to that '*various multitude whose verdict is beyond partiality or passion, and for whose wisdom, encouragement, and advance in the faith, all revelation was given.*'

'This general conviction,' observes Mr. Maitland, 'thanks be to God, we have in some cases. We can, and we do, look to fulfilled prophecy as a bulwark of our faith. After the prophet had said, "Behold, a virgin shall conceive and bear a child," ages rolled on; and while it was still future, we know not how much, or by how many, it was understood; but we know that "when the fullness of the time was come," and the prediction was accomplished, the Church of God was not suffered to remain in darkness. She was not left to wander up and down, asking, "Is this He that should come, or look we for another?" No,—from the day of Simeon to this hour, her joyful acclamation has been, "Unto us a child is born, unto us a son is given." His disciples know well, when and how he was numbered with transgressors, and how his grave was made with the wicked, and with the rich in his death.

'But there is no need to argue this matter. We point the infidel to the captive Jew and the wandering Arab; but who challenges him with the slain witnesses? We set before him the predicted triumphs of Cyrus; but do we expect his conversion from the French Revolution and the conquests of Napoleon? We send him to muse on the ruined city of David, and to search for the desolate site of Babylon; but who builds his argument on the opened seals of the Apocalypse? And why is this? I do not speak hastily, and I would not speak uncharitably, but I cannot suppress my conviction, that it is because the necessity of filling up a period of 1260 years, has led to such forced interpretation of language, and to such a constrained acquiescence in what is unsatisfactory to sound judgement, that we should be afraid not only of incurring his ridicule, but of his claiming the same licence which we have ourselves been obliged to assume. I firmly believe that the error lies, in adopting an interpretation which requires us to spread the events predicted respecting three years and a half, over more than twelve centuries; and which thus sends us to search the page of history for the accomplishment of prophecies still unfulfilled.'

If ever the same efficient use is to be made of the predictions of the Apocalypse, in the argument with the Jew or the infidel, that we are now able with confidence to make of those of the Old Testament, it will not be by help of expositors. The appeal must be to the text, not to the gloss. And it is a reasonable expectation, that the overthrow of the Mystical Babylon will be an event as legible in the records of history, as the destruction of the Assyrian capital or that of Jerusalem. Such an event would form a signal not to be mistaken; a hand-writing in the heavens, which it would not require another

Daniel to interpret. And sooner or later, this visible attestation of the truth of the whole chain of prophecy will, we doubt not, take place. The error to which Mr. Maitland refers, if it be an error, cannot, however, be assigned as the full explanation of the perplexity and discordance of expositors. Admitting the whole of the predictions in the eleventh chapter to be as yet unfulfilled, the Revelation doubtless comprises a prophetic outline of events extending through more than twenty centuries; and it is to events occurring in the earliest part of the series, that much of the discrepancy which he has pointed out, relates. His pamphlet, we consider nevertheless as highly deserving of attentive perusal, independently of the immediate subject of his inquiry. It will at all events serve to correct a considerable degree of misapprehension on the several points referred to; and it will answer a most important end, if it merely tend to promote a more sober spirit of inquiry, and to check the rashness and dogmatism of modern interpreters.

With regard to the fashionable use of the sacred prophecies, we must say, that we consider this new prophetic science as entitled to little more respect, and certainly as not more harmless, than the exploded science of judicial astrology. Nor can we entertain a doubt, that some at least of those writers who now essay to conjure by the Apocalypse, would, in another age, have conjured by the stars. The Church stands in no need of fortune-tellers to teach her either her duty or her destiny; and we firmly believe that the prophetic intimations of future events were designed to regulate curiosity, rather than to minister excitement to that morbid propensity which prompts us to pry into the future. But the Church knows what she has to look for. As all the prophecies of the Old economy converged to one event, in which they terminated; so, the one event which remains, the only one worthy of employing the devout expectation of the pious, is, the Second Advent of the Saviour. The Book of Revelation, apart from the Commentaries which have darkened its counsel, is admirably adapted to impress the mind with the certainty and glory of that event. Rapidly passing over intermediate events, the prophet dwells and expatiates on the consummation which will wind up the whole drama. Prophetic history may be compared to a shrouded figure, whose own features are undistinguishable, but we can clearly see what she points to; and it is upon that object, not upon herself, she wishes to fix our attention. But, in the Commentary, the attitude and drapery of the figure engross the whole attention. And, on the part of the readers of such works, the real object of interest, is some imaginary sign of

the times, that may be interpreted into a chronological mark,—some passing event or political interest,—a war with France, or with Turkey,—Bonaparte or the Young Napoleon, to whom all the prophets are anxiously looking, to save the credit of their predictions respecting his father. And they mistake this feverish spirit of political speculation for spirituality of mind and the temper of faith!

We believe that these speculations are any thing but favourable to true spirituality. Nor is their effect upon the individual, the worst practical consequence which sometimes ensues. Opinions and expectations grounded on the delusive interpretation of unfulfilled prophecy, are made, in some instances, the rule of conduct, and the test by which public affairs and religious undertakings are to be judged of. Thus, according to the ‘scheme’ the individual has adopted, and the predilections which have disposed him to that scheme, as the fear of Popery, or of Infidelity, predominates, he will be found declaiming against Catholic Emancipation, or denouncing knowledge as the antagonist of faith; he will be the advocate of this institution as having upon it the prophetic mark, or will refuse his countenance to that, as not in accordance with his auguries. For the sympathies, as well as the exertions, will, in such cases, be governed by the leading idea impressed on the imagination; whether it be the doom of Britain or that of Babylon, the evangelization of the world, or the gathering in of *the elect*.

Of the direct tendency of such ‘studies’ to warp the judgement, and to generate mischievous errors, we could not, perhaps, have a more striking illustration than is furnished by a pamphlet just published, entitled “Dialogues on Prophecy,” which purports to be a report of the conversations recently held at a sort of prophetic conclave. Philalethes, it appears, had been lately reading the works of Mr. Cuninghame and Mr. Frere, and he finds it very perplexing, that they should both differ, not only from each other, but also from Mr. Faber; he is therefore led very naturally to suspect, that no great good is to be derived from such works. The answer he receives from Anastasius, occasions him to exclaim:

‘But you surely do not mean that the study of the prophecies is as essential a branch of theology as the doctrine of justification or, the other great and leading doctrines which you have mentioned?’

Anastasius first replies by affirming, that ‘God has united ‘them’ (that is, ‘the study of the prophecies’ and the doctrine of justification) ‘in his word;’ ‘and what he has joined together, let not man put asunder.’ This indirect answer certainly seems to place a belief in the doctrine of justification

on a level, in point of importance, with the study of writings on the prophecies. But Anastasius goes beyond this ; and if we understand him aright, he considers preaching the Gospel as less important and necessary at the present crisis, than preaching the prophecies. What else can be made of the following language ?

‘ For every delusion which Satan introduces into the world, there is a specific antidote in some particular portion of Divine Truth. After the whole Roman Empire had become nominally Christian, the world was overrun with the superstition, idolatry, and self-righteousness which had been set up by various Bishops of Rome. The especial truth for the overthrow of that delusion, was the doctrine of justification by faith alone. To preach this doctrine, the reformers were raised up : upon this point the whole difference between the Christian and all other religions, essentially turns : and therefore this point is justly termed, *Articulus stantis vel cadentis Ecclesiæ* : upon this foundation, the whole body of Protestant churches was founded and stands. *But superstition and self-righteousness constitute no longer the elements of the prevailing delusion of these days*, with which Satan draws men’s souls to perdition : scepticism, infidelity, the deification of the intellect of man, reasoning pride, disbelief in the word of God, this is the grand sin of these days. To meet this error, it is *obviously useless to preach any particular mode of salvation*, because men doubt the efficacy of all. In the former case, they were at least alive to the danger of offending God, and anxious in their endeavours to pacify him, and only mistook the mode by which this was to be accomplished ; whereas now, they doubt the fact of his anger, and consequently the necessity of any mode of reconciliation. The grand truth, therefore, to bring forward, is the standing miracle of the past and present condition of the Jews ; prophecies fulfilled already, and those which are to be fulfilled hereafter ; thereby shewing, from the analogy of judgements which, having been predicted, did afterwards come to pass, the certainty and awfulness of those which are yet to come ; that many may be roused from their lethargic security, and awake, not to the tremendous realities of a despised indignation, but to the expected glories of an eternal blessedness.’ pp. 5, 6.

It can hardly be necessary to point out the pernicious absurdity of these positions. The monstrous assertion, that self-righteousness is not now a prevailing delusion, is worthy of the abominable conclusion, that therefore it is not now necessary to give prominence to the cardinal doctrine which distinguishes Christianity from every other religion. But the new panacea for unbelief, which these seers propose to substitute for the Gospel, is indeed a most extraordinary one. Seeing that men disbelieve the word of God, we are to preach to them about the prophecies which they openly despise, and

to point them to a standing miracle which they refuse to acknowledge. And as they resist the evidence of the Gospels, we must argue with them out of the Apocalypse! The preaching of the Cross is foolishness, as it ever has been, to the 'reasoning pride' of man; therefore, these new prophets would have us refrain from so *useless* a mode of combating unbelief, and try something else,—the doctrine of prophetic 'analogy,' and, for the doctrines of salvation, substitute the awful message of damnation—infidelity foredoomed of God! To such a mode of exorcism, the spirit which works in the sons of infidelity, might well retort, 'Jesus I know, and Paul I know, but who are ye?'

That Prophecy and Miracles are irrefragable proofs of the truth of Christianity, which leave the infidel without excuse, we cannot be supposed to deny; and the present condition of the Jewish nation is, indeed, a standing monument of the truth of both Scripture history and Scripture prophecy. But we were not aware that these grand branches of argument had been so much neglected, as to furnish occasion for the Reformers of the Nineteenth Century to seize upon them as their appropriate and peculiar business. Nor do we think that, in their hands, they would be found of any extraordinary efficiency. We altogether deny, moreover, that the present times are distinguished by the prevalence of infidelity. Such a representation can originate only in ignorance of the past history of this country and of the Church at large. Any person competently acquainted with the state of religion in Great Britain in the time of Queen Anne and the first monarch of the reigning family, would never have so mistaken the character of the present times; nor is it from such uninformed persons that we can receive with confidence calculations as to the future. In the state and destiny of the Jews,—although we cannot agree with those who consider Mr. Wolf as one of the two Witnesses of the Apocalypse,—we have always taken a very lively interest; and we transcribe with pleasure from the eloquent pages of Mr. Douglas, the enlightened view which he has taken of this subject.

'There is one good omen for the future success of Christianity and its universal diffusion, in the present existence of the Jews throughout every climate under Heaven. When the whole world, with the exception of Judea, had lost the worship of the One Only God, there seemed little prospect, in human probability, of that pure worship being restored in all the countries of the Earth, and less, that it would be restored by Jews, whose very dispensation was confined to the Land of Judea. But so it is, the Unity of the Deity has become,

in one sense, universally recognised by the Jews being universally dispersed ; and in countries, in which Christianity has failed to establish itself, the Jews remain perpetual witnesses of the Unity of the Godhead.

‘ In their case, the laws that modify the character of men and nations, seem to be suspended. They preserve their own original character in every climate and in every nation, among the ferocious Moors, and the staid and mechanical Chinese ; the same under the Inquisition in Spain, as under the exterminating wars of the Roman Emperors ; and though, by a strange inconsistency, they who, when they were under an immediate Divine Government, and witnessing the many miraculous interpositions in their behalf, were ever forsaking their King and their God, now that they are without a King, and appear forsaken by God, still adhere obstinately to that law which it is no longer possible for them to observe. There is thus something so much beyond the ordinary course of nature with regard to them, that they disappoint and baffle all calculations founded upon usual probabilities, and remain to this day “ a peculiar people ” which cannot be numbered among the nations, stricken with a judicial blindness, religiously preserving those books which contain their own condemnation. They have every where, according to the prophetic denunciations, become a proverb and a by-word in all countries ; and, being despised and reproached, their character has sunk almost to deserve these reproaches ; and in morals, and in understanding, they are, generally speaking, as low as they stand in the general opinion. The Christians have fallen into two opposite errors respecting them—either a culpable indifference, and a want of that gratitude which was due to them for their Fathers’ sake, “ of whom, as concerning the flesh, Christ came ! ” or, if any earnestness was felt about their state, it was accompanied with a total hopelessness of the efficacy of human means, since they seemed reserved in a miraculous manner till some great moral revolution, beyond the reach of man to accelerate, should occur. But, while some have thought the conversion of the Jews the only work to be neglected in the conversion of the world, others, in return, have thought it the only work to be attended to ; and mistaking time and occasion for casualty, have misinterpreted the words of Paul, as if they asserted that the Jews were to be the instruments of converting the world. “ If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? ” The Jews who rejected Christianity, were certainly neither the causes nor the instruments of the Gentiles receiving Christianity ; but the time of the Jews rejecting Christ, was the time of the Gentiles being received into the Church ; and God took occasion from their obstinacy, to show mercy to the Gentiles. If, then, that season, when judgement was mingled with mercy, was yet a season of such abounding grace, as that the Gentiles should be received, what shall the time be, when judgement is remitted with regard to the Jews, but a time of unbounded mercy, in which the uttermost parts of the earth shall be saved, and the fulness of the Gentiles be brought in ? This seems



the only passage which refers to the unconverted Jews; for the other passages, which are frequently applied to them, refer to the converted Jews, upon whose stock the Christians were grafted in, and who thus became one people, the true descendants of Abraham, and he was no longer a Jew, who was one outwardly, but those were regarded as the children of Abraham, who were possessed of the like faith. In all ages, the words of the prophet have come to pass: "But yet, in it shall be a teenth, and it shall return, and shall be eaten as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof." The stem of the Jewish nation has been again and again cut down, and revived anew, and existed solely in its stock. In all the judgements that have been inflicted upon them, a remnant has been saved, and a remnant only. Of the ten tribes, and the two tribes, that were alike carried away captives, the latter, and the smaller division of the Jewish nation, only returned; and of them, only a portion. In the same way, the remnant who believed in Christianity, amidst the multitude of those who rejected it, and who were rejected of God in consequence, became the stock of the true Church, on which the Gentiles were engrafted. Their history thenceforward is the history of the Church, and in them, the prophecies are fulfilled. It is upon this stock, that both the unbelieving Jews and the unbelieving Gentiles must be together inserted, when the fulness of the time is come, and the kingdoms of the earth shall become the kingdoms of the Lord and of His Christ; and He shall reign for ever and ever. To speculate concerning the manner in which the Jews shall be converted, and to be minutely particular as to every circumstance which will accompany their return, is unwarranted alike by reason and by revelation, and tends to throw discredit on the Scriptures, by mixing such sick man's dreams with the oracles of truth. But every active exertion in favour of either the temporal or spiritual condition of the Jews, is truly Christian, and is according to the mind of that Apostle who, for the sake of his brethren, like Moses, almost wished himself cut off from Christ, and blotted from the book of life.\* pp. 275—9.

We owe an apology to the estimable Author of this volume, and still more to our readers, for having so long neglected (owing to accidental circumstances) to give it that distinct notice and warm commendation which its interesting nature demands. We have taken the present opportunity to bring its title before our readers, because we consider such a work as perhaps the best antidote that could be prescribed to the false and contracted views, the harsh and fanatical spirit of prophetic dreamers and alarmists. It is, indeed, a most de-

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\* We must remark, in passing, that there is at least no necessity to understand 2 Cor. ix. 3. in this harsh sense, and we cannot admit it as the meaning of the Apostle.

lightful work. The enthusiasm which lightens up its pages with all the beauty of poetry, is of the best kind, that which is reflected upon the intellect by the glory of its object. It is at the same time a truly philosophical view of things, embracing in its wide and commanding range, the whole extent, but not passing 'the flaming bounds,' of time and space. It is a bird's eye view of the world we inhabit, under the shifting aspects of the past, the present, and the future. And it is something even better than this; for the Writer seems to transport us to the height of Pisgah, and to shew us, in the light of inspired prediction, the promised kingdom of Messiah. As the volume is now out of print, we shall not, at the present time, advert more particularly to its contents. We have another reason, too, for deferring any further remarks on Mr. Douglas's work. It is, in one material respect, defective, or rather, confessedly incomplete. Of the three-fold influence and agency by which Christianity is destined to become universal, 'the third has been altogether omitted, and reserved 'for separate consideration.' For this portion of the work, we wait with some impatience; and we hope that a new edition will not appear without this promised appendix. We may also suggest, that, satisfied as we are of the general accuracy of Mr. Douglas's historical and multifarious information, his volume would be much increased in value by occasional references to authorities. Sometimes his positions are the result of an extensive induction, the whole process of which it might be difficult and tedious to particularize: and Mr. Douglas ought, perhaps, to be considered as not requiring his readers to take his word or his opinions for truth, so much as giving them credit for the same measure of general information which he himself possesses, and on which his representations rest. We fear that he has over-rated, in this respect, the current stock of knowledge. But, indeed, while we concur in his general views, and have been unable to detect any material error in his details, there are a few minor statements which we are not prepared fully to adopt, till we have obtained the means of verifying them.

Mr. Stewart's volume is altogether of a practical kind; and its design, spirit, and tendency are entitled to our strongest approval. We cordially recommend it to our readers.

\* Entirely distinct from all sentiments respecting the Millennium—upon which he desires to give no opinion—the object of the following Discourses is, to place before the Christian Church the substance of that which is revealed in the Scriptures upon the Second Advent of our Lord. It is done with no design of establishing a mere the-

ory, or fanciful opinion, but with a view to Christian edification in these remarkable days.' p. xiv.

We agree with Mr. Stewart, that the Church stands in need of being recalled to the steady contemplation of this glorious event, from which it has been diverted by 'the crude and 'fanciful,' or 'carnal and wicked opinions upon the Millennium,' which have, at different periods, been mixed up with a subject entirely distinct from it. The comparative distance or proximity of that event, or any "signs" of its hastening approach, can, however, make no material difference in the reasonableness or obligation of the duty. The eighth discourse in the series is the only one to which we should find occasion to make exception, as containing some doubtful or inadmissible interpretations, which weaken the force of the general reasoning. The first sign referred to, 'great distress of nations,' cannot with any propriety be considered as specifically applicable to the present age; nor can we for a moment admit as probable, that, by 'the kings of the East,' the remnant of Judah and Israel is intended. That the end of the world draws on, is obviously true; but, so long as there remain a series of prophecies to be fulfilled, "the end" *cannot be "as yet."* The duty which it is Mr. Stewart's object to enforce, will be best discharged, not by calculating how many years it may or may not be, before our Lord's Advent shall take place, but by habitually overlooking the intervening period, as one, in the transactions of which, be it longer or shorter, we can have little personal share; and by adverting more frequently and specifically to the certainty and glory of the event itself, and to the certainty that we shall be present, not as spectators, but as parties infinitely interested, in our Lord's approaching advent. The hope connected with that "glorious appearing," we agree with the respected Author of these Discourses, is 'a 'larger, a much more blessed, a far more generous hope,' one more adapted to produce a patient acquiescence, and 'a much 'more powerful stimulus to action,' than the expectations relating simply to our own death. Let this hope, then, be held up before the Christian world by its pastors and teachers. But as to those imaginary signs, and doubtful interpretations, and impending judgements, which are adduced for the purpose of frightening men into a preparation for the day of judgement, they tend only to weaken the force of the Scriptural admonition, and to increase the apparent distance of the Great Event, which is lost sight of behind this array of fantastic probabilities. What Mr. Faber thinks, or Mr. Cooper thinks,\* or Mr.

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\* Much as we regret Mr. Cooper's prophetic hallucination, we cannot mention his name in such a connexion, without expressing our

Irving thinks, about the seals and the trumpets, about the infidel king, or the palm-bearing virgins,—all is, in this reference, utter impertinence and solemn trifling. Let them stand back, and the Scripture trumpet can make itself heard in sounds which need no interpretation. “Behold, he cometh in clouds, and every eye shall see him.” Yes—“we believe that Thou shalt come to be our judge.”

But we are not to forget, that, as members of Christ's Church on earth, we have duties and prospects connected with the extension of his kingdom and the fulfilment of his promises, here. This is a subject upon which we cannot now enter. It is a delightful and heart-cheering thought, that, amid all that is adverse and discouraging, in the petty squabbles, follies, and errors within the Church, and the opposition without, Truth is making her omnipotent advance, and the day is breaking. Mr. Douglas will be thought by many of his readers a little Utopian; nor can we entirely acquit him of being sometimes led away by his feelings into a generous confidence of assertion inadmissible in hypothetical statement. But so beauteous are the visions he calls up, that, if it be a dream, we would fain dream it again. Such dreams are at least the shadow of glorious realities; and they harmonize with the glowing imagery of prophecy, far better than the angry or timid bodings of fanaticism. ‘There was a greater disproportion,’ Mr. Douglas remarks, ‘between the resources of the first Christians and their success in changing the moral condition of the Roman Empire, than there is at present between the means which Christians now possess and the universal conversion of the world.’ That Christianity is not now universal, is referrible to no other cause than the unfaithfulness of those who have been entrusted with the knowledge of it. But, while there is no room for self-complacent gratulation on the slow and tardy exertions which the Christian world is at length putting forth, it would be, in our judgement, impious to entertain a doubt as to their result. We believe that a tide has set in, which shall never recede,

“Till, like a sea of glory,  
It spread from pole to pole;—  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss return to reign.”

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sense of the obligations under which he has laid the Christian world by his practical writings. We beg him to believe that, for his piety, his catholic spirit, and, on all other points, his sound judgement, we entertain a cordial respect.

**Art. IV. *The Cottage Bible and Family Expositor*; containing the Authorized Translation of the Old and New Testaments, with Practical Reflections, and short explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas Williams. 8vo. Vol. II. Price 10s. London.**

**W**E have already noticed this useful work, the second volume of which, comprehending the poetical and prophetic portions of the Old Testament from the Psalms to Malachi inclusive, is now completed. In the prosecution of his undertaking, the Editor has not relaxed in diligent attention to the providing of the requisite materials; and the same proofs of judicious selection and perspicuous arrangement are apparent in the volume before us. The limits within which he has confined his elucidations, are too restricted to admit of the enlargement which the illustration of many passages would seem to require; and in such cases, the more voluminous compilations and original commentaries of his predecessors must be consulted. The advantages, however, afforded by the most extensive commentaries, are not always in proportion to their magnitude; and a concise note is frequently more satisfactory to an ingenuous inquirer, than many pages of elaborated exposition. It is this kind of assistance that the Editor of the 'Cottage Bible' will be found to have contributed, and from which his work derives much of its value. From the margin of the Public Version, and other English translations of the Scriptures, he has selected various readings and explanatory sentences, which will enable the reader to perceive more clearly the meaning of many of the expressions of the Bible, and more correctly to understand the design of its writers.

In some passages, we should have advised the Editor to introduce the contents of his notes in the form of necessary corrections of the common text, rather than as variations from it. The word '*leasing*' is altogether unintelligible to readers in general, and was very improperly inserted in the Public Version of the Scriptures. In the only two passages in which it occurs, (Ps. iv. 2, v. 6), the Editor has omitted to notice its intrusion, and supplies no further means of explanation than the note, '*leasing—Horsley, "falsehood."*' The note should have described this as being the import of the original expression, adopted by almost all the translators, and not as a various reading, on Horsley's authority, who has no claim to it. The commencing verses of the Eighteenth Psalm do not appear to us to present to a reader any of those difficulties which it has been considered by many expositors as including. We were forcibly reminded, by the perusal of the following note, of the

manner in which they entangle themselves and others in unnecessary perplexities.

‘ Ver. 3. *I will call*.—This being a Psalm of thanksgiving, Bishop *Horne* thinks, the verbs should be rendered in the preter tense : so Dr. *Kennicott*. But as the Heb. is future, we rather think with Mr. *Scott*, that the future was used purposely, to express “the feelings of David’s heart, while struggling with his difficulties ; he then said, “ I will love,” &c.’

The diversity of rendering occurring in respect to these verbs, may be understood from the following specimens. ‘ I will love—I take refuge—When I call—I am saved.’ *Green*. ‘ I love—I take refuge—I always invoke—I am saved.’ *Street*. ‘ I love—I trust—I invoked—I was preserved.’ *Geddes*. An attentive consideration of the Psalm will, we think, be sufficient to shew, that the whole of the variations from the readings of the Public Version are erroneous, and originate in mistaken apprehensions of the design of the Author of this inimitable composition. The opening sentiment of a thanksgiving ode intended to record the circumstances of the Writer’s danger and deliverance, frequently contains the conclusion or resolution formed by him in relation to them. Thus, in Ps. lxxiii., the expressions, “ Truly God is good to Israel, “ to such as are of a clean heart,” are the conclusion of the whole train of feeling described in the Psalm, and the sentiment which, having the most forcible possession of the mind, is the first subject of its utterance. So, in the Psalm before us, the Author, at the moment of his engaging in its composition, expresses the resolution which the signal interposition of the Most High for his preservation had impelled him to purpose : “ I will love thee, O LORD, my strength.” And with this resolution, it was natural that he should associate his views of the Divine character, and express his confidence in the Divine protection. In this way, the first three verses of the Psalm are easily and naturally explained ; and the verbs, as in the Public Version, are correctly read in the future. The descriptive particulars of the dangers and deliverance recorded and celebrated, begin at the fourth verse. The future is evidently used in vss. 1, 2, 3, not to express the feelings of David’s heart *while struggling with his difficulties*, but to describe his feelings in respect to a time when they were no longer distressing him, and when he was gratefully remembering the signal favours which had been vouchsafed to him.

We are pleased to observe, that the Editor of the *Cottage Bible* excuses himself from following the scheme of interpretation adopted by Bishop *Horsley*, and other writers of the



Hutchinsonian school. The extravagant licences in which these writers permit themselves to indulge, are striking instances of the tendency of system to mislead the judgement and piety of intelligent individuals. It is impossible to approve of a scheme of exposition which demands for its support such a remark as that, 'Perhaps He, who, although he was without sin, was yet "tempted in all points like unto us," might, in his humility, speak of the incitement of the passions in *his own* mind, as *weakness* and *fault*, making confession of it before the Father.' (See Horsley on Ps. lxxix. 5.) On a misapplication of this kind, the following remarks of Mr. Williams are not in any respect too strong.

'The learned Mr. *Hutchinson*, having adopted the plan of applying all the Psalms *indiscriminately* to the Messiah, represents him as pleading the inefficacy of his blood without a resurrection from the dead; and we know that a like system was adopted by some of the early Christian fathers, who were intoxicated with the love of allegory: we, however, consider this scheme not only as fanciful and injudicious, but as dishonourable to Him, whom we doubt not it was designed to honour. When did the Saviour boast in his prosperity, "I shall never be moved?" He was, at least, from arriving at maturity, "a man of sorrows," and knew that he came into the world to suffer and to die. Bishop *Horsley* himself was sensible of this, and owns that this application cannot be admitted without referring his "prosperity" to his state of glory at the resurrection, after which he was to be no more moved! an interpretation that appears to us violently forced and unwarrantable.' Ps. XXX.

On the titles and technical and peculiar terms occurring in the Psalms, the Editor has furnished some curious observations. The musical instruments and melodies of the ancient Hebrews, however, are subjects on which too little is known to enable a modern writer to satisfy our inquiries.

We shall lay before our readers the Exposition and Notes attached to an entire Psalm, as the best means of assisting them to judge of its execution.

#### PSALM LXV.

'A Psalm of thanksgiving for the blessings of Providence.—"In this psalm, God is praised for his providential government of the material world. It seems to have been a thanksgiving for the getting in of the fruits of the earth, and might be composed for the feast of Tabernacles. But, considering the manifest allusion to redemption and the conversion of the Gentiles, in the former part of the psalm, I cannot but think (says Bishop *Horsley*) that the blessings of the gospel are adumbrated under the image of genial showers and luxuriant crops." Taking the same view of the psalm with this



learned prelate, we shall briefly consider it in reference to the bounties of divine providence, and the riches of divine grace.

‘ The feast of Tabernacles was about the end of our September, when the fruits of the earth were gathered in, and the praises of Israel were waiting in silence (as it were) ready to burst from every grateful heart, in joyful shouts and songs, at the commencement of this festival. The Chaldee labours to give an idea of the extraordinary rejoicings by an hyperbolical expression. “ The praise of angels is accounted as silence before thee, O God, whose majesty is in Sion :” being intended to intimate, that the shouts of Israel were far louder than the songs of angels.

‘ The imagery employed in the following verses, is eminently sublime and beautiful. He girdeth together the mountains by his strength, as with a girdle : he stilleth the roarings of the sea, and the still louder ravings of the people. He maketh the outgoings of the morning and evening to rejoice. The former idea is amplified and illustrated in the nineteenth psalm (ver. 5 and 6), and the latter alluded to in the eighth ; no scenes in nature can be more beautiful or more cheerful, than the rising of the morning sun, or the moon “ walking in brightness” in the evening sky. The watering of the earth with showers, or with full and flowing streams, is another display of providential goodness ; but the crowning mercy is the gathering in of the harvest. The expression (in ver. 11) is peculiarly elegant and impressive, “ His paths drop fatness.” In other psalms, the Almighty is represented as walking or riding “ upon the wings of the wind,” (psalm xviii. 10 ; civ. 3) : the clouds, therefore, are his pathways, and the showers which distil from them enriching the earth, may be said, poetically, to “ drop fatness” upon it ; and from the cheerful and useful vegetation which clothes the hills and valleys, they are said to become joyful, and even to “ shout and sing.”

‘ But we must not confine our remarks to blessings merely temporal. The Psalmist complains of iniquities prevailing against him, and prays to be delivered from them : he speaks of the blessedness of attending God’s house, and considers communion with him as the highest privilege of man. The floods of heaven, and the rivers of earth, are both used to typify the gifts of the Holy Spirit and the diffusion of divine truth (Acts ii. 17, 18), which produces the same effect in the moral, as water in the natural world. This psalm may therefore be considered as no less rich in spiritual unction than in poetic beauty ; and is especially interesting to us Gentiles, residing in the “ ends of the earth,” as our part of Europe was considered.

‘ Blest is the man whom thou shalt choose,  
And give him kind access to thee ;  
Give him a place within thy house,  
To taste thy love divinely free.’ *Watts.*

#### ‘ NOTES.

‘ **PSALM LXV.** Title.—*A Psalm and Song.*

‘ **Ver. 1.** *Praise waiteth.*—The Heb. term means, to wait in silence, as slaves in the presence of their master.

‘ Ver. 3. *Iniquities*.—Heb. “ Words (or matters) of iniquity prevail,” &c.—*Purge them*.—Heb. “ Cover,” expiate them: the allusion is to the cover of the mercy-seat. See *Ainsworth*.

‘ Ver. 5. *By terrible things*.—*Ainsworth*, “ Fearful ;” *Horne*, “ wonderful” things.

‘ Ver. 8. *Thy tokens*.—Or signs ; i. e. tempests, by sea or land.

‘ Ibid. *To rejoice*.—Marg. “ Sing.”

‘ Ver. 9. *The river of God*.—Rain from heaven. See Gen. i. 6, 7. Or the Jordan, which overflowed its banks in harvest. See Josh. iii. 15.

‘ Ver. 10. *Thou visitest the earth*.—Or, “ land :” namely Canaan. —*Thou settlest the furrows*.—Marg. “ Thou causest (rain) to descend (into) the furrows thereof.”

‘ Ver. 12. *Rejoice on every side*.—Heb. “ Are girded with joy.” Compare ver. 6.’

**Art. V. *The Life of Paul Jones*, from Original Documents in the Possession of John Henry Sherburne, Esq. Register of the Navy of the United States. Small 8vo. pp. 392. London. 1825.**

**P**AUL JONES has hitherto been little more than the hero of chap-books. His terrific figure, in the act of shooting the recreant lieutenant who had dared to strike the bloody flag, may yet be seen on hawkers’ stalls, striding across the quarter-deck of the *Bonhomme Richard* in the fiercest hues of gamboge, indigo, and vermilion. ‘ Five and twenty years have not elapsed since the nurses of Scotland hushed their crying infants by the whisper of his name ;’ and we are still apt to think of him as of a mere rover of the seas, ferocious, unprincipled, and disavowed even by those to whom his reckless valour might make his services, though not his person or his name, acceptable. His story, obscurely known, and, hitherto, imperfectly authenticated, has been usually taken as the last chapter in the chronicles of piracy, and his character as exhibiting a sort of counterpart to those of Morgan and Monbar.

It now appears, however, that much of all this was misapprehension ; and that this last of the Buccaneers, this rival of Mansvelt and l’Olonnois, although certainly a British-born subject fighting against his native flag, and liable to be hanged at the yard-arm, if he had fallen into the hands of his countrymen, was not a mere adventurer of casual means and desperate enterprise, but a seaman of consummate ability, an intriguer of no little dexterity, and a regularly commissioned officer, decorated with chivalric honours, and enjoying the emoluments of high naval rank, under more than one *legitimate* government. He was in friendly and confidential intercourse

with some of the leading men of his time, with Franklin, Segur, Jefferson, and la Fayette; the young nobility of France were ambitious of serving under his command; he commanded a frigate in the French navy, he was a commodore in the service of the United States, and a vice-admiral in that of Russia. He received a diamond-hilted sword and the cross of Military Merit from Louis XVI., the order of St. Anne from the imperial Catharine, a pension from Denmark, and his funeral was attended by a deputation from the National Assembly of France. All this is so much at variance with the general apprehension of his character and career, that a distinct authentication of the original documents was obviously necessary; and this has been satisfactorily given in the Editor's preface. Paul seems to have been an indefatigable scribe, and his papers, after passing through the hands of Mr. Hyslop and Mr. Ward, both of New York, came into the possession of Mr. Sherburne. The Marquis de la Fayette has given his attestation to all that he was in any way connected with; and the ex-presidents Jefferson and Madison have been applied to with effect: the former, in particular, supplied a number of letters that he had formerly received from Jones.

The early part of the life of this extraordinary man is involved in some obscurity. He was born in July, 1747, at Arbegland, in the stewartry of Kirkcudbright, Scotland. His father, John Paul, was a gardener. The youth, after receiving the elements of education at the parochial school, was, in compliance with his own wishes, bound apprentice to a Whitehaven merchant, trading to America. After much voyaging, he engaged for himself in traffic, but unsuccessfully; and when the war broke out between England and her Transatlantic colonies, he obtained a command in the insurgent navy. Of his exploits in this service, the burning of the shipping at Whitehaven, the capture of the Drake sloop, and the taking of the Serapis frigate, were the most conspicuous. Few naval engagements have exceeded the latter in desperate resolution. The *Bonhomme Richard*, Jones's ship, was an old and decayed vessel, with a motley crew of Americans, French, English, Italian, Portuguese, and Malays; while the *Serapis* was quite new, and one of the finest heavy frigates in the British service. Her commander, Captain Pearson, was a brave and able seaman, and appears to have manœuvred with much skill; but he was far beneath his antagonist in the determination which rises superior to average calculations, and the tact which discerns the probabilities of success where others would discover only the certainty of failure. The first broadsides of the *Serapis* shook the crazy timbers of her opponent with such effect as to

put her in danger of sinking; and Jones could find no surer way of securing his vessel, than by lashing her alongside the English frigate. Amid all the horrors of the fight, with his ship filling, his officers flinching, his heavy guns bursting, and the rest nearly all silenced, this extraordinary man never for a moment lost his presence of mind; nor, even when his own consort, instead of assailing the enemy, opened a heavy fire on the *Bonhomme Richard*, did his resolution forsake him.

‘ The leak gained ground on the pumps, and the fire increased so much on board both ships, that some officers advised Jones to strike, “ of whose courage and good sense he entertained the highest opinion.”

‘ It was a grand scene that the Channel witnessed that night. A numerous fleet had taken refuge under the walls of Scarborough Castle; the *Bonhomme* and *Serapis*, joined in an encounter almost unparalleled for its fierceness and duration, finely contrasted with the picturesque and shattered appearance of the *Pallas* and the *Countess* of Scarborough, now both silenced; and the moon, which was extremely bright and full, lighted up, not only this magnificent scene, but Flamberough Head, and the surrounding heights covered with the inhabitants of all the neighbouring towns. While the American commodore appeared to be hesitating, whether he should follow the advice of his officers, his master at arms, who was frightened out of his wits, suddenly let loose all the prisoners, amounting to nearly five hundred, telling them, “ to save themselves, as the ship was going to sink.” This last misfortune seemed to be decisive. One prisoner jumped over to the enemy, and told them, that if they held out a moment longer, the enemy must strike. “ Our rudder,” says Jones, in his letter to Franklin, “ was nearly off; the stern-frame and transoms were almost entirely cut away; the timbers by the lower deck, especially from the mainmast to the stern, being greatly decayed by age, were mangled beyond every power of description; and a person must have been an eye-witness, to have formed a just idea of the tremendous scene of carnage, wreck, and ruin, that every where appeared.” Yet, notwithstanding this state—notwithstanding that the prisoners were let loose—that the ship was on fire in many places, and that there was five feet of water in the hold, Jones determined to fight on. He observed what his affrightened crew had overlooked—he saw the mainmast of the *Serapis* shake, and his practised ear told him that “ their firing decreased.” He took care that his own should immediately increase; and at half past ten, in the sight of thousands, the flag of England, which had been nailed to the mast of the *Serapis*, was struck by Capt. Pearson’s own hand. Her mainmast at the same time went overboard. Before any thing, except the wounded, could be removed, the *Bonhomme Richard* sank.’

After this extraordinary sea-fight, Jones put into the Texel, where he was permitted to land his prisoners, and to refit his

ship, notwithstanding the remonstrances of the British ambassador. When his repairs were completed, he put to sea, eluded the cruizers that were stationed at every outlet, and, after sailing through the Downs, and in full view of the Isle of Wight, reached l'Orient in safety. Early in 1780, he visited Paris, where he was received with enthusiasm by the people, and with favour by the monarch. His time was fully occupied with intrigue, both amorous and political; for Jones was a libertine by temperament, and an unreluctant courtier. In September, he sailed for America, where he arrived early in the following year, and was appointed to the command of a seventy-four, then building. While superintending the equipment of his ship, he, as usual, recreated himself with composition, and, in one instance, with disquisition of a very singular kind. After adverting to the disadvantageous circumstances under which the United States commenced the naval war against Great Britain, he speaks of his own qualifications. Although he had sailed in armed ships and frigates, he states, that when he assumed command, he found himself deficient in the requisite experience, and that midnight study, as well as diligent attention to the instructions of 'the greatest and most learned' sea-officers, had still left him with the conviction that he had much to acquire. Frigate service and cruising are, he observes, very inadequate preparation for the command of a fleet.

'The English, who boast so much of their navy, never fought a ranged battle on the ocean before the war that is now ended. The battle off Ushant was, on their part, like their former ones, irregular; and Admiral Keppel could only justify himself by the example of Hawke in our remembrance, and of Russel in the last century. From that moment, the English were forced to study, and to imitate, the French in their evolutions. They never gained any advantage when they had to do with equal force; and the unfortunate defeat of Count de Grasse was owing more to the unfavourable circumstances of the wind coming a-head four points at the beginning of the battle, which put his fleet into the order of echiquier when it was too late to tack, and of calm and currents afterwards, which brought on an entire disorder, than to the admiralship or even the vast superiority of Rodney, who had forty sail of the line against thirty, and five three-deckers against one. By the account of some of the French officers, Rodney might as well have been asleep, not having made a second signal during the battle, so that every captain did as he pleased.'

In this last statement, there is much that is erroneous. Rodney's line of battle consisted of thirty-six ships, including five of 90 guns, twenty-one of 74, and ten of 64. The French had an equal number, but two were armed *en flûte*, and three

were out of repair. Of the whole, there were one of 110 guns, seven of 80, twenty-two of seventy-four, and six of 64. In addition to these, they had two 50 gun ships, and a superiority in frigates and light vessels. With respect to signals, it is not, we imagine, usual or expedient to multiply them during battle, excepting in the event of some unexpected circumstance, or in the necessity for some important evolution of the whole line. In the bustle and confusion of a naval conflict, signals are so little likely to be observed, and the necessity for making them is so liable to be overlooked or mistaken, that it is, at the present moment, a doubtful question, whether an admiral should actually mingle in the fight, or take his station in a frigate aloof, for the advantage of more accurate inspection.

‘The English,’ proceeds Paul Jones, ‘are very deficient in signals, as well as in naval tactics. This I know, having in my possession their present fighting and sailing instructions, which comprehend all their signals and evolutions. Lord Howe has, indeed, made some improvements by borrowing from the French. But Kempenfelt, who seems to have been a more promising officer, had made a still greater improvement by the same means. It was said of Kempenfelt, when he was drowned in the *Royal George*, England has lost her *du Pavillion*. That great man, the *Chevalier du Pavillion*, commanded the *Triumphant*, and was killed in the last battle of Count de Grasse. France lost in him one of her greatest naval tacticians, and a man who had, besides, the honour (in 1773) to invent the new system of naval signals, by which, sixteen hundred orders, questions, answers, and informations can, without confusion or misconception and with the greatest celerity, be communicated through a great fleet. It was his fixed opinion, that a smaller number of signals would be insufficient. A captain of the line at this day must be a tactician. A captain of a cruising frigate may make shift without ever having heard of naval tactics. Until I arrived in France, and became acquainted with that great tactician Count D’Orvilliers, and his judicious assistant the *Chevalier du Pavillion*, who, each of them, honoured me with instructions respecting the science of governing the operations, &c. of a fleet, I confess I was not sensible how ignorant I had been, before that time, of naval tactics.’

It is singular enough, that English seamen, with all their pride of superiority, should be receiving lessons from their contemned enemy; and that the main end to which the greater learning of the French had almost invariably been directed, should be the avoidance of close and decisive contest. Nor is it less remarkable, that the defect should have been specifically pointed out, nearly at the same time, by Paul Jones, a practised seaman, and by John Clerk, of Eldin, a Scottish gentleman, with little knowledge of naval movements but such as he had obtained from models and diagrams. When Rodney went

into battle on the 12th of April, 1782, he was in possession of the entire results of Mr. Clerk's experiments, demonstrating the inefficacy of the system prevailing in the British navy, and the expediency of separating a portion of the enemy's fleet by the manœuvre of breaking the line; and yet, though his first signal seemed to indicate the intention of acting upon the new plan, his second prescribed a strict conformity to the old method. And when, at last, he carried his flag-ship through the French line, throwing it, by that movement, into complete disorder, he seems to have followed the impulse at the moment, rather than to have carried into effect a premeditated scheme.

The peace with England put an end to Jones's services afloat, and he was appointed American 'agent for European prize-money,' in which capacity he returned to France in 1783, and visited Denmark in 1788. In June of the latter year, this active man was in the Euxine, commanding a Russian man-of-war, with the rank of rear-admiral. He had obtained permission to enter the service of Catharine, without giving up his connexion with the American marine. The commander of the Russian fleet in the Liman sea, was the prince of Nassau Siegen, who seems to have been better suited to the manœuvres of a court than to the management of a squadron. On one occasion, Jones saved him from inevitable destruction; and in another instance, when the fleet under the direction of the former had taken nine sail of the Turkish squadron, the prince, without any conceivable motive, set them on fire, and claimed the victory as due to his own exertions. Jones remonstrated, and his claim was admitted; but his dauntless and uncompromising spirit was not suited to the acquiescing system of the court, and he was recommended to travel, retaining all his appointments.

Jones was not, after this, engaged in active service. His health seems to have failed early, probably in consequence of premature exhaustion, induced by sensual indulgence. He died at Paris, in June 1792. His character is thus summed up by the Writer of the present work.

'Paul Jones was short in stature and slenderly made. He was authoritative in his manner, with a very determined air.

'That by law he was a pirate and a rebel, I shall not deny; since, by the same law, Washington would have been drawn and quartered, and Franklin had already been denounced as "a hoary-headed traitor." But we have seen, that nothing can be more erroneous than the prevalent history of his character and fortunes. As to his moral conduct, it would seem, that few characters have been more subject to scrutiny, and less to condemnation. His very faults were



the consequence of feelings which possess our admiration, and his weaknesses were allied to a kindly nature. He was courageous, generous, and humane ;—and he appears to have been the only one in this age of revolutions, whose profession of philanthropy was not disgraced by his practice. As to his mental capacity, it cannot be denied that his was a most ardent and extraordinary genius. Born in the lowest rank of life, and deprived by his mode of existence from even the common education which every Scotchman inherits, Paul Jones was an enthusiastic student, and succeeded in forming a style which cannot be sufficiently admired for its pure and strenuous eloquence. His plans also were not the crude conceptions of a vigorous but untutored intellect, but the matured systems which could only have been generated by calm observation and patient study. His plan for attacking the coast of England was most successful in execution, though conceived on the banks of the Delaware ; and we cannot but perceive a schooled and philosophic intellect in his hints for the formation of the navy of a new nation. Accident had made him a republican, but the cold spirit of republicanism had not tainted his chivalric soul, and his political principles were not the offspring of the specious theories of a dangerous age. There was nothing in the nature of his mind, which would have prevented him from being the commander, instead of the conqueror of the Serapis. He delighted in the pomp and circumstance of royalty, and we scarcely know when to deem him happiest—when the venerable Franklin congratulated him for having freed all his suffering countrymen from the dungeons of Great Britain, or when he received a golden-hilted sword from the “ protector of the rights of human nature.” Although he died in his forty-fifth year, his public life was not a short one, and by his exertions at the different courts of Europe, he mainly contributed to the success of the American cause.

‘ Now that the fever of party prejudice has subsided, England wishes not to withhold from him the tribute of her admiration. America, “ the country of his fond election,” must ever rank him not only among the firmest, but among the ablest of her patriots.’

Paul Jones has been recently selected by Mr. Allan Cunningham as the hero of a romance, which the celebrity of the Writer tempted us to inspect. It seems an unequal production ; displaying frequent evidences of powerful talent, but deficient in that coherence of narrative and unity of subject, without which it is so difficult to produce and to maintain a strong interest in fictitious story.

**Art. VI. *Recensio Synoptica Annotationis Sacre*, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, Exegetical, Philological, and Doctrinal. By the Rev. S. T. Bloomfield, Vicar of Bisbrooke in Rutland, and Curate of Tilton and Tugby in Leicestershire. Two Parts, 3 vols. each. Part I. 3 vols. 8vo. pp. 1972. Price 2*l.* 2*s.* Rivingtons, 1826.**

**T**HE Church of Rome denies its members the free use of the Bible, and provides for them an exposition of its doctrines which they are not permitted to question, and which they are bound to receive, discharged of all right and privilege of comparing them with the inspired records of salvation, and instructed to believe that the uncontrolled examination of the Scriptures is an indication of heretical pravity. In such a Church, the easy credence which assents without inquiry and without evidence, is a primary qualification for communion, and the understanding of the Scriptures is an affair of but little moment. But the Protestant maxim, that 'The Bible is the Religion of Protestants,' as it secures for them the high right and privilege of deriving from the Bible the principles of their religious faith, imports their obligation to study its contents, and to understand its meaning. In their profession, conviction precedes obedience, and an imposed interpretation of Scripture is inadmissible. By them, the correct apprehension of truth is regarded as a benefit resulting from Scriptural knowledge, and to be acquired by means of devout application to the writings in which God makes known his will to mankind, and which is valuable only as it is thus obtained. Hence the importance of the means of Biblical interpretation.

No correct use can be made of the communications which the Bible comprises, before the language in which they are conveyed is understood. Before the Scriptures can be interpreted, their grammatical constructions and their literal sense must be ascertained. A sufficient acquaintance with these is necessary for every competent expositor; and, as they are the very elementary principles of all correct interpretation, they should be diligently studied by every intelligent reader. There may be ultimate references of a moral or doctrinal kind, or a spiritual and mystical sense may be intended; but these, though they may sometimes be of the first importance, are only, in order, secondary objects of attention in the interpretation of the Scriptures. In every case, the literal, grammatical sense is of primary consideration. And hence the importance of those works which, as aiding in the understanding of the Scriptures, are devoted to grammatical and philological discussion and illustration. Of this class, the volumes now before

are the most extensive contribution which has been made to Biblical literature by any of our contemporaries.

We are indebted for the valuable body of sacred criticism comprised in Dr. Campbell's work on the Gospels, to the practice commenced by him on his being settled as the minister of a country parish, and steadily pursued by him in subsequent years, of collecting such useful criticisms on the text of the New Testament as were suggested by his own observations, or as occurred to him in the course of his reading. The volumes now before us derive their origin from the similar attention of their Author to the illustration of the Scriptures. Possessing the requisite qualifications for availing himself of the assistance to be obtained from the various existing materials of elucidation, by his proficiency in classical and oriental studies, and constantly adhering to a rule which he had prescribed to himself, of immediately recording the observations which he found applied or suggested, as they arose, he obtained a copious collection of such exegetical remarks as he considered most useful and important, and likely to be serviceable to him in his private study or public exposition of the Sacred Scriptures. In his researches, he was aided by the advantages of an extensive and choice collection of the best classical and theological writers, which he employed under the perpetual advice of the late celebrated Dr. Parr, with whom he was in frequent and familiar intercourse, and by whom he was urged to digest and arrange his Biblical collections for publication. Engaged still more closely in the studies to which he had been for a considerable number of years unremittingly devoted, by the resolution which pledged him to the execution of such a purpose, and by the collation of the annotatory matter of the principal commentators, for the purpose of appreciating the value of his own miscellaneous notes, he was induced to enlarge his plan, and to engraft upon his original design, another of still greater importance; to bring together within a moderate compass, and in a convenient form, the *disjecta membra Exegeseos*,

'the most important materials for the right interpretation of Scripture, hitherto dispersed amidst numerous bulky and expensive volumes; carefully digesting, condensing, simplifying, and moulding those heterogeneous materials, including his own original notes, into one connected and consistent body of erudite and accurate annotation, and, at the same time, intermixing with the whole a series of critical remarks, which might serve to guide the judgement of the student, or junior minister, amidst the contrarieties of jarring interpretations; and, finally, in order to more effectually adapt the work to general use, clothing the foreign matter in a vernacular dress, and expressing the sense in simple and perspicuous phraseology.' *Preface*.

We can easily give the Author the most entire credit for his avowal, that, in the accomplishing of his plan, he has had to struggle with the most formidable and perplexing difficulties. It requires some experience in this kind of employment, to be able to appreciate the value of an undertaking like the present, arising from the cost of acquiring the materials necessary for its completion, and the irksome toil of distributing and placing them in orderly relation. The purchase of every exegetical or philological publication of the least importance, must tax rather heavily the pecuniary resources of a scholar; and Mr. Bloomfield, we learn from his preface, may be said to have expended a fortune on the work, which he has most industriously and most patiently prepared for the use of theological students. In collating authorities, in translating, and abridging, the expenditure of time and labour bestowed must have been immense, and such as few individuals would have been courageous enough to hazard. The ancient Fathers, and early Greek Commentators, Theophylact, Theodoret, Euthymius, Ecomenius, and Aretas, together with the scholiasts and glossographers, are laid under contribution for their quotas of exegetical matter. Considerable use is made of the post-Reformation theologians down to the middle of the last century. Ample selections are furnished from the works of the numerous foreign commentators who adorned the continental schools of divinity during the last half century; Wetstein, Heumann, Kypke, Koecher, Carpzov, Ernesti, Bengel, Morus, Storr, Valcknaer, Michaelis, Fischer, Koppe, Pott, Henricks, Knapp, Jaspis, and particularly Rosentmuller, Kuinoel, and Tittman. The classical illustrations provided in the works of Grotius, Pricaeus, Bos, Alberti, Homberg, Elsner, Raphel, Abresch, Palairer, Pincinelli, Krebs, Munthe, Loesner, Kypke, Blackwall, Wakefield, and Bulkley, are transferred into Mr. Bloomfield's volumes, and are augmented from his own collections. Such quotations from the Rabbinical writers as appeared apposite to the illustration of passages in the New Testament, found in the works of Cartwright, Drusius, Buxtorf, Lightfoot, Pacocke, Hackspan, Surenhusius, Lampe, Schoettgen, Meuschen, Wetstein, and others, are also inserted. The exertions of the Author have been unremittingly directed to the various sources from which assistance was to be derived in the construction of his work, and have produced an accumulation of materials to which he may confidently appeal as most satisfactory proof of his labour in collecting, and of his skill in appropriating whatever might be useful for his purpose. It might be sufficient for us, in describing the value of the present collection, to state that, in addition to other extracts, almost numberless, it

contains the whole of Wetstein's exegetical and philological annotations, many of them translated; but besides these, the purchasers of Mr. Bloomfield's volumes will acquire the most important elucidations and remarks contained in the commentaries of Kuinoel and Tittman, which are deservedly placed among the principal biblical productions of Germany, though but little known in this country. Mr. B. has only in part executed his plan. We shall be happy to receive the remaining portions of the work, and reserve our entire judgement on its merits till we shall be able to report on the whole of its contents. That our readers may have the opportunity of ascertaining the kind of materials which the volumes provide, we shall lay before them some extracts as specimens of their contents. The present part of the work comprises the four Gospels.

We are glad to find that Mr. Bloomfield's selections from the works of modern foreign theological critics and commentators, have been made in the exercise of sound discretion. While we recognize in some of them the proofs of a more enlightened and more accurate philology than that of their predecessors, and while we are indebted to them for improvements in the historical interpretation of the Scriptures; we are also obliged, not only to withhold from them our approbation, but to censure with severity their spirit and conduct in respect to the subtle refinements which they have introduced, and the daring innovations which they have attempted to establish. The theological critics of Germany have been most perniciously industrious in this respect. The school of Semler, in particular, has signalised itself for temerity in hazarding hypotheses, and for the excess of philological speculation. In their modes of explaining, not only the sentiments, but the facts of the New Testament; they have indulged in a licence which is never bounded by sober rules. From their system, the miracles of the evangelical books are excluded; and the extraordinary circumstances which they detail, are considered as natural occurrences. Paulus, Thiess, and some others, have distinguished themselves by their boldness in this species of unhallowed speculation. Their system is but another verification of the case, so frequently exemplified, of a professed wisdom manifesting itself to be folly. For there is no possibility of separating the miraculous character of the events of the New Testament, which are described by its writers as miracles, from its connexion with the other branches of the evidences of Christianity. In respect to the former, not less than the latter, the probity of the Evangelists is an available and necessary voucher, and the credibility of their records is inclusive of the

truth of every supernatural fact which they have related. The rejection of Christian miracles must be the rejection of Christianity, the belief of Christianity being identified with a belief of its miracles. Mr. Bloomfield has not deteriorated his volumes by details of the particular schemes of these abettors of *naturalism* and *rationalism*; and he has never permitted a just occasion of alluding to them in the most general manner to occur, without referring to the Authors by whom they have been most ably refuted and exposed, and of manifesting his strong reprobation of the principles and practice of this sceptical school.

‘ Matthew, Chap. XIX. 24. ἐνκοπώτερόν ἐστι κάμηλον δ. τ. ρ. δ. The phylact, with many ancient and some modern Commentators (as Bochart and Castellio), read κάμηλον, or at least interpret κάμηλον, a camel, as does Whitby. But Euthymius, and some ancient versions, with Grotius, Erasmus, Drusius, Lightfoot, Michaelis, Rosenmuller, and Kuinoel, are of opinion that the κάμηλον is to be retained. I am surprised that the critics should prefer ἐκείνου. Campbell has well defended the common reading. The Rabbinical citations adduced by Lightfoot, Schoetgen, and others, prove that there was a similar proverb in use among the Jews. And the very *proverb itself* is found in the Koran. Dr. Maltby, in a very able Sermon on this text, thus paraphrases the words: “ So contrary is the real notion of my kingdom to the expectations formed of it, so distinct from every notion of worldly power or even comfort, that the rich will not surrender up their pomp and pleasure, will not bid adieu to their gratifications, renounce the prejudices of superstition and habits of vice, to become members of a sect every where spoken against; as unlikely as for a camel to go through the eye of a needle.” Dr. Maltby maintains, that the expressions of the text apply only to the circumstances of the Gospel *then*, and that no conclusion can be drawn from them unfavourable to any order of men in the present day. I think, however, that Jesus did not intend to confine the position solely to the circumstances of those times, but meant it as a *gnome generalis*, to be applied *mutatis mutandis* in every age. (As that of Matt. xiii. 22, and elsewhere: “ The cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.”) And I, thus much differ from Dr. Maltby as to think, that the narration and the solemn asseveration which it called forth from our Redeemer, is so far unfavourable to the rich as to hint to them their *danger*, in order that they may exert themselves to surmount the peculiar temptations which assail them; and learn not to trust in uncertain riches, but in the living God. By the parallel passage in Mark it appears, that Jesus meant by *rich*, one who trusts in his riches. On the dangers of riches, see Intt. ap. Poll. Grotius aptly cites Plato: ἀγαθὸν ὄντα διαφερόντως καὶ πλοῦσισι ἵνα διαφερόντως, ἀδύνατον. Celsus said, that this of our Lord was the *same* sentiment spoiled. See also Denophilus and Aristot. (ap. Bulk.) Euthymius well remarks, “ If the rich man shall with difficulty enter, the extortioner shall not enter at all. For if he who



gives what is not his own is condemned, how much more he who seizes what is not his own." It is excellently observed by Dr. Campbell, "when it was only by means of persuasion that men were brought into a society hated and persecuted by all the ruling powers of the earth, Jewish and Pagan, we may rest assured, that the opulent and the voluptuous (characters which, in a dissolute age, commonly go together), who had so much to lose, and so much to fear, would not, among the hearers of the Gospel, be the most easily persuaded. The Apostle James, ii. 5, 6, accordingly attests this to have been the fact: it was the poor in this world whom God had chosen rich in faith and heirs of the kingdom; whereas, they were the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called. As little can there be any doubt of the justness of the sentiment, in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it so often inveigles man, are duly considered. So close an analogy runs through all the divine dispensations, that, in more instances than this, it may be affirmed, with truth, that the declarations of Scripture are susceptible of *either* interpretation.' Vol. I. pp. 262—4.

Nothing can be more appropriate than the preceding remarks of Mr. Bloomfield in correction of Dr. Maltby's erroneous representations. The demands of Christ would prove to be not less trying to worldly tempers in the times most remote from their primary announcement, than they were in the days of the ministry of the Messiah and his Apostles. We cannot suppose that our Lord, by the expression, 'enter into the kingdom of heaven,' intended to predicate less than the felicity of man, and, as indispensable to it, the sincere reception of his doctrine; and as little can we doubt, that those persons whose minds are correctly and powerfully impressed with adequate considerations of its importance, would receive it at any cost. The requirements of the Gospel are immutable, and will ever prove the test of men's inclinations. But we regret that Mr. Bloomfield has, in other instances, given his sanction to sentiments which assume a difference as existing between the primitive relations of the religion of Christ and its present bearings. We cannot admit that the admonition (Matth. xviii. 17) is 'temporary and local, and, as not accommodated to our times, needs not to be observed.' The proof which is offered by Mr. B. in support of this opinion, is a very curious one. For 'this public admonition,' he remarks, 'can have place only in a very small congregation, without the least appearance of civil authority, and governing itself entirely by the precepts of Christ.' Are Christian communities, then, not to govern themselves entirely by the precepts of Christ? It may be true, that, as he states, 'to the present state of the Church



‘ this Christian discipline is little adapted ; but is it from this to be concluded, that the laws of Christ which relate to it, are temporary and local ? Is Mr. Bloomfield prepared to concede the principle involved in his statement, that the laws of Christ relative to the treatment of offenders in Christian societies, can be executed only in the absence of secular power, without the ‘ least appearance of civil authority,’ namely, that the association of civil authority with Christian discipline is incompatible with the *rationale* of the Gospel ? Mr. Bloomfield is, we think, not less erroneous in laying before his readers as approveable and important, the remarks of Bishop Pearce, restricting the expressions *new born, regenerate, new creatures, justified, sanctified*, and some others, to the case of converts from Judaism or Heathenism. We are not always able to recommend Mr. Bloomfield’s divinity to the acceptance of our readers, though we are bound to state, that his opinions on many essential points are in accordance with our own.

‘ 28. ὑμῖς—ἐν τῇ παλιγγενεσίᾳ—Ἰσραήλ. There is scarcely any passage the meaning of which has been more controverted than this. See Pol. Synop. Wets. Koecher, and Bowyer’s Conjectures, where Dr. Owen cuts the Gordian knot by proposing to cancel the passage, as the insertion of some person who highly favoured the doctrine of the Millennium. One thing seems certain, and has been proved, especially by Kypke, namely, that the words ἐν τῇ παλιγγενεσίᾳ are to be referred, not to the *preceding*, with Beza, Calvin, Gattaker, &c. but to the *following* words. The opinion of those who take it in the sense of resurrection from the dead, is very ancient. So Euthymius (probably from Chrys.) explains it, τὴν ἐκ νεκρῶν ἀντιστάσιν, ὡς παλιγγενεσίαν ; from which Campbell does not seem to differ. But it is not, I think, well founded. Still it is difficult to fix the exact sense. The opinion of Schleusner is this ; that the word παλιγγενεσία signifies either, as referring to Christ, the return to life, and, what follows it, a recovery of, and restoration to, former glory ; or, as referred to the Apostles, a resurrection from the dead, and a happier state after death. Had παλιγγενεσία meant resurrection, &c. (as Schleusner and others), whether referred to Christ or to the Apostles, it would have required some personal pronoun in the genitive. To Rosenmüller, this seems the proper way of taking it : “ Vos, discipuli mei, post meum in cœlum reditum, docendo et salutariter agendo Israelitis publicè consuletis ; exponetis Judæis pro me opes doctrinæ divinæ, eosque jubetis vitam omnem ad ejus normam dirigere. Sicut enim Christus per doctrinam et spiritum suum imperavit ; ita etiam Apostoli leges de religione ferendo præfuerunt iis, qui ex Judæis Christo nomen dabant.” This, however, seems harsh. To this, and to the hypothesis of Mede, Hammond, Fischer, &c. one may observe (with Kuinoel) that it is not countenanced by any similar passages, nor does it appear how the Apostolic office, conjoined with its innumerable troubles, labours, and dangers, could be said to compensate

them for all the evils which they had borne for Christ's sake. With deference to the opinion of other scholars, I incline to the opinion of Kuinoel, that by *παλιγγενσία* some *time* must be understood, when the Apostles should obtain the reward of their patient endurance, &c. namely, in that state which the Jews called the *new world*, the future state, *עולם חדש* (see Lightfoot), when all things, they thought, would be, as it were, *born again*, including, of course, the resurrection of the dead. This is greatly confirmed by the ancient versions, Syriac, Arabian, Persian, and Ethiopian. In illustration of this sense, the following observations of Kuinoel will be found instructive : “ Jesus, in order to quiet and soothe their perturbed minds, and restore them to confidence, promises the most abundant rewards of virtue and constancy, and used for this purpose the images of the Messiah's reign, familiar to the Jews, who thought that the Messiah would subdue the rest of the nations to their power, would recal the dead to life, and, bringing a new face over the world (see Lightfoot on Matt. xxiv. 3), would restore the Jewish Theocracy to its pristine form, and bless the Jews with the highest felicity.” It was to *these* opinions that Jesus had referred. This *παλιγγενσία*, this *new world* (as the Syriac version renders it), this great restoration of all things, the Apostles themselves expected would then take place. Nor (as Platt observes) did Jesus wish to thus delude them with a false hope, as is manifest from this and other conversations held with them, in which he studied to eradicate from the minds of his disciples a vain expectation of earthly advantages ; so that they, and his other auditors, if not entirely stupid, must easily understand, that expressions, such as those above mentioned, were mere tropical phrases, elsewhere explained by Christ. He, moreover, used these *involucra* in his instructions, since he well knew, that in the minds of his disciples and hearers, there was not yet a clear sense of the felicity which he promised, nor such a desire for it, as could have weight enough to induce them to profess his doctrines with constancy. And although he well knew, that many of his disciples would attribute the natural sense (as so conformable to their prejudices) to expressions purely figurative ; yet he foresaw too, that these preconceived opinions would be torn up from their minds, and, as the light of clearer knowledge beamed on them, and their understandings were reformed, they would place their wishes and expectations upon a felicity of a kind very different from that which is seated in vain splendour.

• With the expressions *ἐπὶ δάδικα θρόνους*, and *κρίνοντι τὰς δάδικα φυλάς*, there will, I think, be less difficulty. All judicious and enlightened Commentators unite in taking the expressions as simply denoting *pre-eminence* over (by accommodation to their conceptions of it), and consequently *preference* to ; by the communication of greater happiness, &c. So Schleusner explains : formula *κρίνουν τινὰς*, metaphoricè sumpta, et ex adjuncto, notat, *superiorem et præstantiorem aliis esse, præcipua præ aliis felicitate, auctoritate et dignitate frui*. That *κρίνουν*, and its derivatives, are used in the sense of authority, has been proved by the philologists. (see Kypke and others.) Exactly parallel is Luke

xxii. 28-30. Kuinoel concludes by observing, that the sense of this passage, when freed from Jewish images, is this: "You, my Apostles, as a return for your losses and sacrifices in this life, shall sometime receive the amplest rewards, even eternal ones, in the enjoyment (with me) of the highest dignity and felicity." Vol. I. pp. 266-268.

• Chap. XXIII. 24. διυλίζοντες τὸν κώνωπα. Upon this word, we have a most frivolous note by Bowyer. His doubt as to the *authority* by which *strain at* has been altered to *strain out*, has been satisfactorily removed by the very intelligent Mr. Nichols. It appears in Archbishop Parker's Bible. *Strain at* was therefore a mere typographical blunder. Mr. Bowyer explains the word (*obscurum per obscurius*) *dissubstantiating*. He disapproves of the expression straining out, (which to Dr. Campbell sounded oddly, and seemed to be unauthorized,) observing, withal, that to strain or force out a gnat from entering with the liquor, appears to him a contradiction in terms: and so, I confess, it does to me also. But, (with his good leave) this is not the sense of *strain out*. Mr. Bowyer proposes *strain off*, which to me appears not so proper. The oddity complained of by Dr. Campbell does not arise from the *English phrase*, but is inherent in the *original*, διυλίζω. It may be worth while to examine the *ratio significatiōis*: by which we shall (if I mistake not) discover the *reason* of its *oddity*, and know how it may best be translated into any other language. It signifies simply to *pass any liquid through* (διὰ) a strainer, ὀθόνιον, (Dioscor. iii. 9, and v. 82,) in order to separate from it the εἶλη, or material particles. So it is often used in the Classics: and thus Amos vi. 6, εἰ πινοῦντες τὸν διυλίσμενον οἶνον. It is twice used in the Old Testament, *impropiè* of the process of smelting, or refining, *liquified* metal. In *all* these cases, the word is only applied to the *liquid* to be strained or purified, never of any εἶλη, or material substance, in the liquid. But in the passage now under consideration, this is *not* the case. We can therefore only understand the word by considering it as a *vox præg-nans*, and see what it represents. It signifies then to strain (the liquor), so that the gnats may be passed *out* or *off*, and got rid of. Therefore any attempt to represent this word by any *single* term of any other language, must partake of the obscurity of the original; to effectually avoid which, a circumlocution must be used. And yet such circumlocutions are irksome. (Take, for instance, Dr. Campbell's, "who strain your liquor to avoid swallowing a gnat.") And, therefore, to "strain out gnats," (which is sufficiently intelligible,) may be retained. I would translate, then, "strain out gnats and swallow camels;" for *that* is here (and not unfrequently) the force of the *article*; by which is denoted the whole genus of the animal, &c. In Southern countries, these gnats swarm, and therefore may easily fall into wine vessels; nay, as I find from Wetstein's citations, they are sometimes *bred* in them, and are then called the *vinula*, or *culex vivarius*. Hence both Gentiles and Jews strained their wine. The former from cleanliness, the latter from cleanliness united with religious scruples; the κώνωψ being unclean. Athen. 420. D. has καθίλισται τὸν οἶνον. The word is not to be found in St. Thes. The observations of the Greek Fathers upon this passage may be seen in Suicer's Thes. ii. 29. This whole passage has, I find, been copiously treated by

Greif in a Tract (Lips. 1749) intituled, "*Oraculum Christi contra percolantes culicem, et devorantes camelum.*" pp. 342-344.

Of the several methods which have been proposed to obviate the apparent discrepancies in the New Testament which consist of the attributing of different expressions, by two or more of its writers, to the same persons and occasions, we should not hesitate to employ that which the Author has, in more than one instance, adopted. The expressions were all used as they would appear collectively, though a part only has been preserved by one Evangelist, and a different part by the others who have recorded the same occurrences. In Matthew xxvii. 54, and Mark xv. 37, the exclamation ascribed to the centurion who was present at the crucifixion, is "Truly, this man was the Son of God!" In Luke xxiii. 47, it appears, "Certainly, this was a righteous man!" Both were used: "Certainly, this was a righteous man! Truly, this man was the Son of God!" We agree with Mr. Bloomfield in preferring, in opposition to Campbell and some others, "The Son of God," rather than "the Son of a God," or "A Son of a God." On Matt. xxvii. 54, Campbell remarks, that if the words in connection be ever sufficient to remove all doubt, they are sufficient in this example. It is, he thinks, perfectly decisive, that the expression came from one who, as he believed in a plurality of gods, could scarcely have spoken otherwise than indefinitely. But was the centurion entirely ignorant of the character and pretensions of our Lord? Did the Evangelists by whom the expressions of the centurion have been preserved, intend to convey the information, that, by this person, Jesus was regarded as a hero or demigod? If that had been the purport of his testimony, a testimony most remarkable in all its circumstances and relations, would the Evangelists have so carefully recorded it? Is it not, then, a fair interpretation of this exclamation, to consider it, as Mr. B. does, as conveying the sense, "This was truly the personage he affirmed himself to be, namely, the Son of God!" Campbell justly remarks, that the article is *sometimes omitted* when the meaning is definite; and several instances might be produced from his version, of a definite sense being given to passages where the article is wanting. Some of these are quite in accordance with the reading of the Common Version in Matt. xxvii. 54. In Luke i. 32. we have *υἱὸς ὑψίστου*, where both nouns are *anarthrous*, like *υἱὸς Θεοῦ*: would any critic propose an indefinite sense of the expression in this place? Would 'a Son of the Highest' be tolerable? Campbell has here properly rendered, 'The Son of the Highest.' So, in verse 35, *υἱὸς Θεοῦ* occurs, and here, again, Campbell accords

with the Public Version, and reads, "The Son of God." But in John x. 36, the words ὅτι ἵππον, υἱὸς τοῦ Θεοῦ ἵμμι, are strangely rendered by him, "for calling himself his Son;" and as the reason for this rendering, he assigns the omission of the article. But did our Lord ever assert of himself, that he was less than *the* Son of God, in the most definite manner in which that predication can be made? But we must return to Mr. Bloomfield, who has surprised us by the insertion of remarks on Luke xxiii. 47, which are in direct opposition to those which he has so ably made on Matt. xxvii. 54. In the one case, we have the sense of the Common Version maintained against Markland, Campbell, and others; and in the other, we find the rendering of these critics, 'A son of A God,' adopted, without qualification, as 'all that the centurion meant.'

On Luke i. 23, Mr. Bloomfield correctly states, that λειτουργία is derived from the old word λῆτος, *publicus*, and signifies properly any public service, whether civil or military. But when he proceeds to describe the Scriptural use of the word, as applied to the public offices of religion, First, of the Priests and Levites under the Mosaic Law, and, Secondly, 'Of Christian Priests, under the Gospel dispensation, including every branch of the Sacerdotal character,'—he must be reminded, that he is widely deviating from the language of the New Testament. 'Priests' and a 'Sacerdotal character' are expressions quite foreign from its usage. The word in question is used, in the New Testament, for the legal ministrations of the Temple—the public services of Christian teachers—and beneficence to the poor. In the Greek Fathers, it is applied to the administration of the Lord's Supper, and, as Mr. B. states, to the public offices of prayer.

With Mr. Bloomfield, we adopt the opinion of those expositors who consider the woman who is described by Luke, chap. vii. 36, as a different person from Mary, the sister of Lazarus, and from Mary Magdalen; but we should have admonished him, if we could have advised him in this part of his labours, that there is an impropriety in applying the expression, 'a harlot,' to the latter. This appellative, indeed, is not directly applied by Mr. B.; it only occurs in a quotation from Wolf; but, as he has translated the passage, he should not have permitted the offensive imputation to appear before his readers without the necessary correction. If the word ἁμαρτωλός denotes, not a Gentile, as Hammond and some others suppose, but *impudica*, that epithet is never affixed to Mary of Magdala, who is never in any part of the gospels represented as of infamous character.

On Luke x. 42, *ἡ δὲ Μάρθα ἀνέσταν*, Mr. Bloomfield has furnished his readers but very imperfectly with the means of forming a critical opinion of the import of the passage. He has not rendered justice to the expositors by whom the passage is interpreted in the less usual acceptation; and he is incorrect, we believe, in classing Campbell with the writers on the other side of the question. Campbell's rendering, and his note, are, we apprehend, in favour of our statement. 'Martha, Martha, thou art anxious, and troublest thyself about many things. One thing only is necessary. And Mary hath chosen the good part which shall not be taken away from her. 42. *The good part*. I had, in the former edition, after the E. T., said, *that good part*. It has been remarked to me, by a friend, that the pronoun seems to make the expression refer to the *one thing necessary*. I am sensible of the justness of the remark, and therefore, now, literally follow the Gr.' We cannot agree with Mr. B. in his approval of Doddridge's censure of Basil and Theophylact as chargeable with 'frigid impertinence' on account of the explanation which they have given of this part of our Lord's address. We see nothing in their view of it inconsistent with the occasion. What impropriety is discernible in our Lord's admonishing Martha of unnecessary attentions in preparing for his reception and entertainment, for whom the most moderate repast was sufficient? We agree with Campbell in considering *the good part* as not referring to the *one thing necessary*: it evidently forms a new and a different subject. The note of Bengel, one of the soberest of critics, on this passage, is truly critical and modest, and might with advantage have had a place in Mr. Bloomfield's Annotation: it is as follows. 'Antitheton: *circa multa*. Conf. Sir. xi. 11. 10 Græce. *Unum* hoc videtur in eodem genere dici, atque *multa*. *Unum*, (ὅ, non τὸ ὅ) ad necessitatem victus, sine apparatu distrahente. Congruit δὲ *autem* bis adhibitum. *Unum necessarium*, in genere rerum spiritualium, æque commendatur, quando ἡ ἀγαθὴ μετὰ bona *illa pars* appellatur: adeoque si ὅ, *unum*, referas ad frugalitatem hospitii, uberior, non modo non tenuior, fit doctrina totius periochæ. Nil tamen definitio. Dixi, *videtur*. Quod ad rem attinet, sententiæ vis non imminuitur.' Gnomon N. T. Ed. 1763. p. 266. In these remarks, we perceive nothing of frigid impertinence.

In John VIII. 35, 'And the servant abideth not in the house for ever, *but* the son abideth ever,' there is a diversity of meaning conveyed in the varied form which translators have given to the leading expression. In the Public Version, the latter portion is exhibited in the following manner: "*but* the



Son abideth ever." In Campbell it appears: "the son abideth perpetually." In the one case, *Filius Dei* is intended; in the other, *filius familias*. The following notes are scarcely so complete as they might have been, but they are sufficient to guide the reader to the sense of the passage, which should, we think, be represented as Campbell has done. He has, however, neither vindicated nor noticed the deviation, which is not less important than many of those differences in his Version which he has elaborately defended.

' 35. ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, the slave does not perpetually dwell in the same family. It must be observed, that Jesus employs a *general sentiment*, and speaks of what is usual in common life: q. d. "Slaves have no claim to remain in the same family; but may, at the pleasure of their owner, be sold into another. Far otherwise is it with the son, who cannot be alienated from the family." The *application* (in which something must be supplied from ver. 34.) is this: "Ye live in sin; therefore ye are the slaves of sin, and have need of the restoration to liberty, which I am both able and willing to afford you. Ye are not children, but slaves in the family of God. The slave hath not the right of remaining perpetually in a family. He is in the power, and at the disposal of his master, who may, when he pleases, sell him to another, or expel him from his house. So ye, though ye profess that ye acknowledge and worship God, yet, since ye do it *servilely*, and with a scrupulous observance of ceremonies, and will not believe in the Son of God, ye will be cast out." On the contrary, the sons of God, worthy of that name, will be treated as such, will not be expelled, but have happiness conferred on them. Further than this, the comparison must not be extended.—(Wets. Rosenm. and Kuin.)

' 36, 37. ἵνα οὖν ὁ υἱὸς ἐλευθέρῃ—ἵσισθι, but if the Son of God, namely, Christ, liberate you, ye will be free indeed. So Cic. in Pisonem, 16. Lege Cæsaris justissimâ atque optimâ populi liberi plani ac verè erant liberi. The passage may be thus paraphrased: "Some generally wish to be only heirs: but so great is my love towards you, that I wish you to enjoy the heritage equally with myself. You will have conferred on you the noblest liberty, and be delivered from the bondage of evil passions, and (what you do not yet understand) from the yoke of ceremonies." Compare Rom. viii. 2. 15. 17. 21.; Gal. iv. 5. 6. 7. 22.; v. 1.—(Wets.)

' John VIII. 56. Ἀβραάμ—ἰχάρη, i. e. "Abraham, the ancestor of whom ye boast, was far differently disposed to what ye are, who, so far from rejoicing at seeing my advent, reject me, and seek to slay me." (See ver. 59.) By these words, Jesus meant to excite the Jews to think more justly of his person and dignity: he teaches them that he is far greater than, and superior to Abraham, as being the Messiah. When he said that Abraham ἡγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν, they might then collect, that at ver. 51 he had spoken of his natural death Ἀγαλλιάει, to rejoice, exult, which is usually construed with εἶναι (as in Matth. v. 12, Luke i. 47 and 48, Ap. xix. 7) as here ἵνα, a participle



indicating the issue, or end of action or thought; which proves that in ἀγαλλιάω, some other verb is comprehended; of which kind of verbs (called *verba pręnantia*), a great number is collected by Glass. Phil. Sacr. 185, seq. Dath, and by Gatak. Adv. Misc. posth. c. 31. See also Elsner on this passage. Ἠγαλλιάσαστο must therefore be explained *lętabundus optavit, greatly longed, or exulted at the hope of seeing my day, or the time of my advent as Messiah*. Ἡμερα is often used for time. So Matth. xxiv. 37. Hebr. v. 7. Ἰδὺν τὴν ἡμέραν signifies to live long enough to attain any thing which we hope or desire: of this sense, the following examples are produced by Elsner and Kypke. Luke xvii. 22, ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ κυρίου τῶν ἀνθρώπων ἰδεῖν. Hom. Od. ζ. 311. ἵνα νόστιμον ἡμᾶρ ἴδῃαι and Od. θ. 466. Eurip. Cycl. 436. οὐ γὰρ τήνδ' ἴδομεν ἡμέραν, Κίκλωπος ἐκφυγόντις ἀνόσιον κῆρα. Cic. ad Div. 15, 12. utinam pręsens illum diem mihi optatissimum videre potuissem. Wetstein compares Aristoph. Pac. 345. οὐ γὰρ μοι γίνοιτ' ἰδὺν ταύτην τὴν ἡμέραν ποτὶ. Aristid. I. p. 399, ἥ μὲν ἐκ πολλῶν παρτις ἡμέραν ἰδὺν ἐπιθυμῶμεν, ἥδ' ἴσθις. Polyb. 10, 4, de P. Scipione, οὐ γὰρ ἡμῶι ταύτην ἰδὺν γίνοιτο τὴν ἡμέραν. So the Latin *gestio* signifies to be moved with desire, to desire: for (as Priscian tells us) it signifies properly *gestu et motu corporis significo gaudium*. Schleusner compares Cic. de Off. 1, 29, appetitus ejus *tanquam exultabat* cupiendo. When Abraham is here said to have *longed* to be a spectator of the Messiah's advent, there is a view to the promises made to Abraham, which the Jews referred to the Messiah. (See Gen. xvii. 18. Gal. iii. 16). What Jesus here says of Abraham, is, at another time, affirmed of the Prophets and Saints. (See Matth. xiii. 17, Luke x. 24.

86. καὶ ἰδεῖ, καὶ ἰχάρη, i. e. in the seats of the blessed, in Orcus, not in Heaven. See Luke xvi. 23, and Matth. xxii. 32, and the notes. Εἰδεῖ, *has seen*, i. e. mentally, *has known* my advent, and has felt joy at it. The verb ἰδεῖν, which just before was used in its physical and proper sense, has here a tropical signification: and indeed our Evangelist not unfrequently thus employs words in a two-fold signification; as in i. 33. It was a common opinion of the ancients, (and amongst them of the Hebrews,) that men, after death and in Orcus (*apud inferos*), pursue mentally the same designs, and feel interested in the same objects as they had done on earth. They thought, (in the words of Virgil,) *eandem curam eadem studia, quę viris fuissent, tellure repostos sequi*. Thus also in Is. xxix. 22 and 23. Jacob is described as, even in the shades below, feeling solicitous about the fate of his posterity. So Philo. ii. 10. See also Pott. Exc. 3 on 2 Pet. and Mitscherlich on Hor. 2, 13, and 21. Others thus interpret, "Abraham foresaw only my times, and rejoiced; ye, who are witnesses, reject me:" taking ἵνα for ὅτι, and ἰδεῖν for προιδεῖν; as in John xviii. 4, Acts xx. 22, or πρόφωθον ἰδεῖν, in Heb. xi. 13. And so also Gen. xxxvii. 18. They cite Cic. ad Div. 4, 9. Virg. Œn. 2, 125. Plin. Pan. 21. Itaque soli omnium contigit tibi, ut pater patrię esse, antequam fieres. Eras enim in animis, in judiciis nostris. Ovid. Met. 15, 62. Isque licet cęli regiones remotos Mente deos ediat, et quę natura negabat, Visibus humanis, oculis ea pectoris

hausit. Cic. pro Milone 29. Cogitationes nostræ, quæ volunt, sic intuentur, ut ea cernimus quæ videmus; and Ep. Fam. 6, 3. Many other interpretations have been proposed, which may be seen in Koecher's *Analecta*. Another has recently been proposed by Zeigler, who renders: *Abrahamus videre desideravit majestatem Dei et meam, immortalitate et felicitate summa apud Deum frui optavit, et hujus desiderii post mortem particeps factus est.* Application. Abrahamus post mortem felix evasit, et hæc quoque sors erit ejus, qui meam doctrinam tenet. Eckerman and others cited by Wolf, explain: Abrahamus gentis vestræ auctor, vehementer gavisus fuisset, si his meis temporibus ipsi vivere contigisset, etenim jam de iis, quæ videbat, de me cognoverat, lætatus est.

' But all these interpretations are too far-fetched, and are indeed at variance with the *usus loquendi*, and the context. The common interpretation is therefore to be retained, which is recommended by its simplicity, is confirmed by the sacred usage, is agreeable to the Jewish modes of thinking, and the scope of the passage. The Jews asked: "Art thou greater than our father Abraham, who is dead?" To which Jesus replied, "I *am* greater. He desired to see my time, and (after death,) he *has* seen my advent." (Kuinoel.)'

Vol. III. pp. 330—333.

We should not have described this as being the common interpretation of the passage, nor do we consider it as the true, or most probable one. "*He saw.* His faith was equivalent to seeing."—*Campbell.* "He saw it (afar off) by the eye of faith."—*Whitby.* "*He saw* it by faith, and rejoiced in the distant and imperfect view."—*Doddridge.* This is the sense of the words as generally understood by Expositors, and has much better pretensions to be accepted as the correct meaning, than the explanation adopted from Kuinoel.

' 58. πρὸς Ἀβραὰμ γένεσθαι ἰσχύιμι. This remarkable answer Jesus returned to the words of the Jews, "Hast thou seen Abraham?" This passage is of the highest importance, as being highly calculated to illustrate the divine nature and supreme majesty of Christ. Now, the Jews stumbled at the expression of our Lord, that he was already known to Abraham, thinking it impossible that he could have existed at that time. But our Lord answers, "I solemnly assure you that before Abraham was, I was." By which words he could mean no other than this, that he existed not only *at the time* of Abraham, but even *before*. In no other sense can the words be taken, without doing manifest violence to them. That both terms, γένεσθαι and ἔμειναι, denote *to be* and *to exist*, no one will deny. Therefore what is said of Abraham, is said of our Lord. Now when the Jews enquired how he, who was not fifty years old, could have seen Abraham, they certainly meant, "how he could *be* and *exist* in the time of Abraham." Now our Lord answers suitably to their objections. *They deny* that he could have existed in the time of Abraham. Our Lord affirms it, and moreover adds, that he was not only *in* the time of Abraham,

but even *before Abraham*. Now, surely, to any enlightened interpreter, our Lord's here using *ἔμ* in the present tense, can present no difficulty. For it is admitted, that both in other verbs, and especially in *ἐμ*, the present is put for the preterite; numerous examples of which may be produced, not only from the New, but the Old Testament. Even the present tense, however, admits of a sufficiently convenient interpretation. Thus it can by no means be denied, that our Lord in these words declared, that he existed ages ago. Nor can this seem strange to any who have read not only the other passages of the New Testament, in which the same thing is said of our Lord, but especially those which occur in this very gospel. See i. 1 and 2, iii. 13, vi. 46 and 62, vii. 29, xvii. 5. From which, and other such, there can be no doubt but that our Lord did exist, not only before the time of Abraham, but before the beginning of the world. There have been, however, from the time of Crellius, and there are yet, many who endeavour to pervert these plain words to a very different sense. Now Crellius, as he maintained that Jesus did not exist before he was born of Mary, was compelled to have recourse to some other interpretation, and would have us understand this existence, not in respect of *nature*, but only of *destination*, i. e. "before Abraham was, I was *destined* (by the divine decree) to be the Messiah." Which interpretation is not only extremely frigid, but really devoid of sense. For as the decrees of God are all of them eternal, so, consequently, was this, that Jesus should be the Messiah, should be born of Mary, should live on earth and suffer death, and thus be, by the divine and eternal decree, the Saviour of the human race. But the question is, whether this sense is to be found in our Lord's words, and whether this interpretation can be admitted by the words themselves, by the context, or by the nature of the thing? To this, no learned and candid interpreter can answer in the affirmative. For first, those who espouse this mode of explanation *add* something to the words of our Lord. To *ἐγὼ ἔμ* they subjoin *Χριστός*, or *ὁ ἐρχόμενος Χριστός*. But are they justified in so doing? If we would add anything to the words of any writer, there must be *some cause* to authorize this addition, either in the nature of the thing, or in the context. Now in this passage there is nothing in the nature of the thing which permits us to subjoin *Χριστός*. For the *subject* here is not the *dignity* of Jesus, as *Messiah*, but his *existence before Abraham*. Nay, there is rather in the passage something which requires us to interpret thus: "I was before Abraham was." For this is required by the answer to the objection that preceded, "Your age does not permit that you should have seen Abraham." Surely, what is in the objection, the same must there necessarily be in the answer. Crellius and his followers indeed appeal to ver. 24, where the words *ἐγὼ ἔμ* signify, "I am what I said, the Messiah." Very true! But such an interpretation in *that* passage is admitted, and even *required by the context*. For *there* our Lord is speaking, not of his *existence*, but of his *divine mission*, and desires credence to be yielded to what he had professed on the nature of his person. But, in the present passage, the subject is not the *mission* and *work* of Christ, but his *nature*, not Jesus the Mes-

siah, but *Jesus who had lived in the time of Abraham*; nay, according to his nature, existed before Abraham.

‘The above commentators also make mention of other passages, from which they pretend to prove that the words *ἐγὼ εἰμι* have the sense of “I was the Messiah:” namely, iv. 26, vi. 20, ix. 9 and 10, xiii. 8 and 19, xviii. 5. But in all these, the same objection applies as in the above cited one of ver. 21. Finally, they adduce xvii. 5, and interpret thus: “Give me the glory which, before the world was created, I had with thee, in thy *mind*, by thy *destination* and decree.” But here again there is an *addition*, made wholly *ad libitum*. For, certainly, there is not in the context any thing to authorize such a subaudition, and thus to interpret of a future event what is said of a thing past. Neither do the words themselves permit, that what any one is said to have *had*, and before the creation of the world, should be taken only of what is *destined for him*. Certainly the commentators in question never could have fallen upon interpretations so perverted, unless they had studiously sought them out, and been solicitous to reconcile the declarations of Scripture with their vain opinion, that Jesus Christ was a mere man. But this very circumstance ought to have admonished them of their error. Our Lord expressly says, that he was before Abraham, had glory with the Father before the creation of the world, and this in terms so clear, as cannot possibly admit of any other interpretation. What he has professed of himself, he was justified in professing. Nor has he said any thing but what was perfectly consistent with the rest of his declarations, and the testimonies of John on the majesty of Jesus, recorded in this Gospel: all of which are so plain, that this head of doctrine on the nature of Jesus can by no means be excluded from the book. Or what sense could there have been in Jesus’s words, if he had meant no more than that he had been destined to the office of Messiah before the time of Abraham, nay, before the world was created? Who could ever doubt of that? Now, who would say that Jeremiah existed before he was born, when he is said to have been selected and destined for the office of prophet even before his birth? Or who of us would say, that he existed before Abraham, before Adam, from eternity, inasmuch as we are said to have been chosen by God, for eternal life, before the world was created? Why was the anger of the Jews so much exasperated by these words of our Lord, that they took up stones to cast at him? Namely, because they understood, and could not but understand them as an avowal, that he was God, had existed before Abraham, thereby “claiming to himself eternity,” which is peculiar to God alone. (Tittman.)’

Vol. III. Appendix, pp. 834—836.

• XXI. 15. ἀγαπᾷς με πλῖον τούτων.—Our Lord asked Peter, whether he loved him, not that he doubted of his love, or was ignorant of it, (for such a knowledge must he have had who knew all things,) but in order to excite so much the more the love of Peter. Moreover, as that Apostle had denied him thrice, but bitterly bewailed his own faithlessness, so, in order that he might not thenceforward be reproached with it, or be thought unworthy of the Apostolic office, our

**L**ord, in the presence of his disciples, adverts to this circumstance, as well to evince the sincere repentance and unfeigned love of Peter, as also to shew his forgiveness of the offence, and to signify his pleasure that this disciple should be entrusted with the supreme governance of the Christian flock. Our Lord asks him *thrice*, 1st, in order to impress the more strongly on his mind the injunction with which he followed up this question. 2ndly, to shew Peter how very acceptable was this his love to him. The address Σίμων Ἰωάννη, must have recalled to Peter's mind the time when Jesus had bestowed on him his present name, (see John i. 42,) and commended his constancy: and this recollection must have filled him with shame.

‘ By τούτων, Whitby, Pearce, Markland, Ceder, and Bolten explain, “these fishes, fishing vessels,” &c. But this is a very frigid sense, and not supported by the subsequent words: and it is well observed by Dr. Jortin, (Serm. Vol. I. p. 382,) that Peter might love Jesus *more* than these things, and yet not love him *much*. The best interpreters, however, (as the Syriac Version, Enthymius, Lampe, Doddridge, Campbell, Kuinoel, and Tittman,) take it to mean, “Dost thou love me more than they do?” The question may *thus* be considered (to use the words of Campbell) as having reference to the declaration made by Peter, when he seemed to arrogate a superiority above the rest, in zeal for his master, and steadiness in his service. *Though thou shouldest prove a snare to them all*, (says he, Matt. xxvi. 33,) *I never will be ensnared*. This gives a peculiar propriety to Peter's reply here. Convinced, at length, that his master knew his heart better than he himself, conscious at the same time of the affection which he bore him, he dares make the declaration, appealing to the infallible judge before whom he stood, as the voucher of his truth. But, as to his fellow disciples, he is now taught not to assume in any thing. He dares not utter a single word which would lead to a comparison with those to whom he knew his woeful defection made him appear so much inferior. To this interpretation, I know it is objected, that our Lord cannot be supposed to ask Peter a question, which the latter was not in a capacity to answer; for, though he was conscious of his own love, he could have no certain knowledge of the love of others. But to this it may be justly answered, that such questions are not understood to require an answer from *knowledge*, but from *opinion*. Peter had once shewn himself forward enough to obtrude his opinion unasked, to the disadvantage of the rest, compared with himself. When his Lord said to them, “*This night I shall prove a snare to you all*,” Peter was the only person who ventured to contradict him; for, though he admitted that the prediction might hold good with respect to the rest, he affirmed that an exception ought to be made in his favour. “*Though thou shouldest prove a snare to THEM all*, I never will be ensnared.” His silence now on that part of the question which concerned his fellow disciples, speaks strongly the shame he had on recollecting his former presumption in boasting superior zeal and firmness; and shews that the lesson of humility and self-knowledge he had so lately received, had not been lost. Doddridge, too, observes how modestly the reply is adjusted to the sense

above laid down. Peter does not in his answer add, "*more than they do,*" and this beautiful circumstance in the answer shews how much he was humbled and improved by the remembrance of his fall."

Vol. III. pp. 744—6.

Mr. Bloomfield has evidently (incautiously, we suppose, affirmed too much in explaining the words of Christ, as signifying his pleasure that Peter should be entrusted with the supreme governance of the Christian flock. No charge is assigned to him which was not common to the other Apostles, whose authority was, in respect to feeding the flock of Christ, equal to his own. Peter was not invested, by the delivery of this charge, with any superiority over the rest of the Apostles. The reasons assigned by Campbell are quite sufficient to account for the whole of the transaction. There is another construction of the words besides the two preceding instances, which Mr. Bloomfield might have noticed, and which, Campbell has remarked, is a meaning of which they are naturally susceptible, though it appeared to him less probable than the other explanations. "Lovest thou me more than thou lovest these thy fellow disciples?" This, however, is one of those passages which, in respect to the persons and occasions to which they refer, were rendered perfectly definite by the tone and manner of the speaker, but which, to readers, who cannot have the advantage of such modes of interpretation, are of difficult or doubtful import.

The whole of the Third Volume of the 'Synopsis,' comprising 860 pages, is occupied with Annotations on the gospel of John, derived principally from Lampe's Commentary and Tittman's *Meletemata Sacra*. These works comprise the most valuable illustrations of the Evangelist in existence; and Mr. Bloomfield's selections will be found to supply to the student to whom these Expositions may not be accessible, the very best means of proceeding in the study of one of the most important of the books of the New Testament, and the difficulties of which can be appreciated only by the most attentive and patient readers.

To Mr. Bloomfield's learning and diligence, the whole of these volumes furnish an ample testimony; and we are bound to report, that the proofs of his skill and judgement are most abundant. If we object to his divinity occasionally, we are not so insensible to the prevailing character of his work, as to urge our dislike of the complexion of a few passages in abatement of its general excellence and utility. He is entitled to encomium, too, for the solicitude which he has manifested to assign to their respective authors the several portions of



his work which are not original. His practice in this particular forms an advantageous contrast to that of some other writers, who have been little scrupulous about the means by which they could make a literary appearance, and appropriate the labours of others to their own use and benefit. His references are generally distinct and satisfactory, but sometimes are too indefinite to be of service, e. g. 'See Bloomfield on *Æschylus*.'—'See Dr. Marsh.' We should certainly not mark with our slightest disapprobation the citations from Greek and Latin writers which might confirm the meaning of a word, or explain an idiom, or illustrate a sentiment of the New Testament; but there is, we think, rather a redundancy of classical quotation in these volumes. Many of the original remarks shew their Author to advantage as an accomplished scholar and a zealous and successful defender of the Gospels. We cannot hesitate strongly to recommend this work to the notice of theological readers, and particularly to Christian instructors of every denomination. We do so the more confidently, from the liberal feeling which Mr. Bloomfield has manifested in the selection and use of his materials. 'He has endeavoured' to preserve the strictest impartiality,' and is entitled to take credit for the fairness of his proceedings in this respect. We shall be glad to find that the patronage which he solicits, is extended to his work, and that the classes of persons for whose use and benefit the Author has been so laboriously employed, are availing themselves of its advantages. Of the utility of a Critical Digest of Sacred Annotations, collected from all accessible sources, in reference to that Book which is the most important that man can possess or understand, there can be but one opinion; and he who provides so abundantly and so appropriately as Mr. Bloomfield has done for the instruction of others, has no common claim on their thanks and support.



**Art. VII. 1. *Practical Wisdom ; or the Manual of Life.*** The Counsels of Eminent Men to their Children, comprising those of Sir Walter Raleigh, Lord Burleigh, Sir Henry Sidney, Earl of Stafford, Francis Osborn, Sir Matthew Hale, Earl of Bedford, William Penn, and Benjamin Franklin. With the Lives of the Authors. 12mo. pp. 386. London. 1824.

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**3. *Triumphs of Genius and Perseverance ;*** exemplified in the Histories of Persons who, from the Lowest State of Poverty and Early Ignorance, have risen to the highest Eminence in the Arts and Sciences. By Elizabeth Strutt, Author of "*Practical Wisdom.*" 12mo. pp. 420. Price 7s. London. 1827.

**T**HE last of this useful series of publications has recalled our attention to its predecessors, which had been passed over among the variety of well-designed and meritorious works for young people, which Reviewers, who write for children of a larger growth, are compelled to leave unnoticed. We have been so much pleased, however, with the design of the present volume, and with the good sense which marks the prefatory observations, and its literary character is at the same time so superior to that of biographical compilations of a similar description, that we should not feel justified in withholding our warm commendation from the Author's praiseworthy labours.

The examples of triumphant merit selected in the present volume, are the following: Bishop Prideaux. Lord Chief Justice Saunders. Spagnoletto. Valentine Duval. Linnæus. Ferguson. Ludwig. Dr. Blacklock. Heyne. Joseph Haydn. Dean Milner and his Brother. Professor Murray. Belzoni. Mrs. Strutt has evidently studied variety in the selection, with a view to shew, that in every walk of life, and under widely different conditions of society, genius and perseverance will lead to similar results ;—that

‘ —If there be in glory aught of good,  
It may by means far different be attained ;  
Without ambition, war, or violence,  
By deeds of peace, by wisdom eminent,  
By patience, temperance.’

The volume is inscribed to the Author of the "Calamities of Authors," not, indeed, under that designation, but as the advocate of the cause of indigent merit. It might, however, very fairly be considered as a sort of counter-statement, holding up the bright side of the subject. We are continually reminded of the Savages, the Chattertons, and the Dermodys: it is well that we should now and then have brought forward, the brighter and better examples of those individuals in whom genius has not proved a fatal treasure or an abused trust, whose chief claim to our sympathy does not spring out of the fruits of their imprudence, who have wrestled with adversity and—if we may be allowed the allusion—obtained the blessing.

The Author of this modern *Nepos* anticipates an objection to the representation which the volume is designed to convey.

'It may be urged,' she says, 'that, for one example of fortunate merit like those that are adduced in the following pages, hundreds might be brought of persons of superior ability, who, checked in every undertaking by

"Poverty's unconquerable bar,  
In life's low vale remote have pined alone,  
And dropped into the grave unpitied and unknown."

But who shall say, even of these apparently unfortunate children of Genius, what gleams of delight may have irradiated the gloom of their obscurity—gleams which they have owed to mental effulgence alone:—how many a tranquil hour's enjoyment after labour they may have secured in the perusal of some favourite author, all the treasures of whose mind, when once published to the world, may be imparted, in the present state of society particularly, to the poor, with almost the same facility as the rich; and certainly with less expenditure either of time or money, than is incurred in the brutalizing enjoyments of the public house—the only recreation to which those who are totally devoid of education or rational pursuit, will have recourse. Nor does it follow, that a love of reading, or a fondness for the study of any particular science, should interfere with habits of industry or the discharge of duty. Ludwig, the learned Saxon peasant, never rose above the condition of a day-labourer; yet, he was not only contented, but happy; he was as indefatigable in his avocations as in his studies, though he declared that he would not renounce his books to gain the whole province in which he lived. Nor do we find that Ferguson, the Scottish shepherd, relaxed in the care of his master's sheep, because he employed himself, in his intervals of leisure, with marking on the grass the courses of the stars with little balls of wax and needlefulls of thread. It may indeed safely be pronounced, that he who neglects his proper occupations and the cares due to those around him, merely because he is engaged in any favourite pursuit, however praise-worthy in itself, would not have acquitted himself of them as he ought, even without any such diversion of his attention. From the right cultivation of our intellectual powers, we

all derive the highest sources of our happiness, the surest safeguard of our virtue; and more especially should those who possess little besides, make their mental resources supply as far as possible whatever else may be wanting to them.'

The lives of men distinguished for their literary or scientific attainments are seldom very eventful, but some of these memoirs contain details of almost romantic interest; and Mrs. Strutt has very properly referred to the various authorities which vouch for the several articles. The Life of Heyne will probably be new to most of our readers. It is indeed a touching narrative, in part supplied by himself.

'I was born,' he says, 'and brought up in the greatest indigence. The earliest companion of my childhood was want; and the first impressions I received were the tears of my mother, who did not know where to obtain bread for her children. How often have I seen her on a Saturday with weeping eyes, when she returned home, unable to find a purchaser for the work which the utmost exertions of her husband, and the labour of many a night, had produced! Sometimes a new attempt to sell the articles was made by my sister, or by me; I was obliged to call again on the draper, or dealer, to see whether we could not find a purchaser for our goods. There is a sort of persons in that part of the country, called dealers, who do nothing but buy up articles, especially in the linen-trade: they purchase the cloth from the poor workmen for the lowest price possible, and sell it afterwards, in other places, at high profits. I often saw one of these petty tyrants, with the pride of an Eastern despot, reject the goods offered him, or deduct a trifle from the price asked, or from the wages of the labour. The poor workmen were forced to part with their hard earnings for less than was their due, and to make up by severe privations what they thus had lost. By such sights were the first sparks of sensibility kindled in my childish heart. Instead of being dazzled by the prosperity of these persons, who lived and throve upon the crumbs taken from so many hundreds of starving workmen—instead of being struck with awe by their splendour—I was filled with indignation against them. The first time I heard of the death of a tyrant, the idea rose within me to become a Brutus against every oppressor of the poor; for to such beings I conceived that the misery of my starving family was owing. I have often since had occasion to reflect, that it is by the interposition of a kind Providence, that the unhappy wretch who is sunk in misery, is placed in such circumstances as preserve him from being driven to extremities and plunging into crime; that his energy is restrained, and his feelings withheld from violence.'

pp. 212—214.

His parents did for him what they could, in sending him to a common school in the suburbs. Here, when he was but ten years old, he began to instruct the child of a neighbour in reading and writing, in order to earn the money which he had

to pay his schoolmaster. The common instructions given in the school, soon left him nothing to learn; and to be instructed in Latin involved an extra expense of twopence a-week, which his parents could not afford. A worthy baker, his god-father, on observing the dejection of the little student, inquired the cause, and on learning it, kindly offered to pay the weekly twopence, on condition that Heyne should come to him every Sunday, and say by heart the lesson from the Gospel. The little that his master could teach him, was soon acquired; and now, nothing would satisfy him, but to go to the public Latin school. But, whence was the money to come,—about half-a-crown a quarter? How were the requisite books to be procured, and the scholar's blue gown? A clergyman munificently engaged to pay the quarterly money, and to purchase the gown; but to purchase the books he would not consent, and young Heyne was compelled to borrow them from his schoolfellows, and to transcribe the daily lesson. What he gained at this school, however, was for the most part confined to words from the vocabulary and Latin phrases; and when he was to leave school, he was almost entirely a stranger to what is properly called classical learning. In his last year, he obtained from a Mr. Krebs, a pupil of Ernesti, some faint idea of a better mode of study.

‘Had I been in more fortunate circumstances,’ he says, ‘and could have further profited by his instructions, I should have obtained introduction to the classics. But every where I saw myself impeded and thwarted. The perverse mode of treatment which I experienced from the old clergyman, the dissatisfaction of my parents, especially of my father, who could not succeed in his line of business, and yet cherished the thought, that if I had continued in his occupation, I might now prove a support to him in gaining his livelihood; extreme indigence, and a consciousness of inferiority, did not suffer any comfortable idea or satisfactory feeling to rise within me. A timid, shy, and awkward demeanour was calculated still more to disfigure my outward appearance:—but where was I to learn manners and address? where to acquire a right way of thinking, and the necessary cultivation both of mind and heart? Yet I felt a desire of struggling with my fortune. A sense of honour, a wish for improvement, a solicitude to raise myself above my low fortune, incessantly attended me: but, without a guide to direct them, those feelings only led to scorn, misanthropy, and rudeness. At last a situation presented itself, in which I had a chance of being a little cultivated. One of the aldermen of the town had taken two children of a relation into his house, for the purpose of educating them—a boy and a girl, both nearly of my own age. A companion was wanted to read with the boy, and I was proposed. This attendance brought me in a florin a-month, which served to secure me, in some degree, against

the displeasure of my family. I had hitherto often been obliged to assist in their work, that I might not hear the reproach that I wanted to eat their bread for nothing. By means of some other lessons which I gave, I was enabled to purchase oil for my lamp, and raiment for my body; I had it even in my power to give part of my earnings to my father; and thus my condition became somewhat more easy. But I had now, also, the advantage of frequently seeing persons of a better education. I obtained the good-will of the family, and was permitted to live with them, even when I was not engaged with my pupil. This conversation gave me some polish, enlarged my notions, and improved my exterior. It was not long before I conceived a passionate attachment for the sister of my pupil, which made me feel most acutely the pressure of my fate, that had placed me in a situation of poverty. But I was not weighed down by my despondency. Pleasing dreams of a possibility that I might, at some future time, still become possessed of the beloved object, diverted me from the contemplation of the present impossibility to make an impression on the young lady's heart, and I succeeded in obtaining hers and her mother's friendship. I committed numberless follies, such as belong to a lover; one of which was, that I became a poet. But as I had no one to guide and correct me, and as no good poet fell into my hands, I could become nothing but a bad poet.

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'The time approached, when I was to go to the University of Leipzig. But whence were the means to be derived? All my hopes rested upon the old clergyman. Promises were not wanting on his part; but one day passed after another, the hour of departure arrived, and I obtained nothing. He committed me to the care of his assistant, or curate, who was going to Leipzig; and this was all. With great anguish I quitted my native place, and that house in which I had received more kindness than a mere wretched existence. I was in hopes that I should know more of my patron's intentions when I had reached Leipzig. But how forsaken and desolate did I feel myself, when my companion, upon leaving me, told me that he had received nothing for me from the old clergyman! My whole stock of money consisted of about two florins: I was in other respects badly equipped; books I had none. Worn out by previous affliction, I fell sick; but nature overcame the disorder, though it left me in a state of melancholy dejection. I lived in the same apartment with the brother of my former master, Mr. Krebs. This gentleman, like his brother, was a pupil of Ernesti, and by him I was introduced to the lectures of this celebrated professor; through his kindness, I also occasionally obtained a book. As to any plan in my studies, I had none: I did not know what lectures to frequent; for it had not even been settled what line I was to follow. The old clergyman had destined me for the church, and, as I still hoped for his support, I did not oppose that expectation. At last he sent me a few dollars: but what he sent, was very insufficient to pay what I owed, and was only obtained by a great deal of solicitation. If I ventured to renew my application, I received letters full of bitter reproaches; and the un-

feeling man went so far in his harshness, as frequently to put on the direction of the letter some disgraceful epithet to mortify me.— One of those directions, for example, was written in this manner:—  
 • ‘A Mr. Heyne, *Etudiant négligent*, à Leipzig’

‘In this manner I fell into circumstances in which I became a prey to despair: being educated without fixed principles, with a character entirely unformed, without a friend, a guide, or adviser, I cannot at this moment understand how I could possibly have endured so helpless a condition. What urged me on in the world, was not ambition, or a youthful imagination, or a wish that I might one day be ranked among the learned: I was incessantly haunted by the painful consciousness of my forlorn situation, of the want of good education and manners, and of my awkward behaviour in social intercourse. That which operated most strongly upon me, was a spirit of defiance against my ill fortune: this gave me courage not to yield, but to risk every thing in the struggle against adversity. I met, in these difficulties, with one compassionate soul—the poor maid-servant who waited upon the persons in the house: she laid out her money for the necessities I wanted, and paid for my daily bread; risking all she had, in order to prevent me from starving. Oh! could I find thee now, still in this world, thou kind and compassionate soul! that I might compensate thee for what thou didst for me!’

We shall not pursue the narrative, which exhibits a series of distresses and vicissitudes singularly trying,—but transcribe a sentence or two from the close of the memoir.

‘Heyne’s *eightieth* birth-day was celebrated on the 26th of September, 1809, with the most flattering solemnities. All the public bodies waited upon him with demonstrations of their respect; and great numbers of individuals, even such as were not personally acquainted with him, were anxious to manifest the interest they took in his welfare. Three years after, on the 14th of July, 1812, this excellent man was deprived of life by a paralytic stroke.’

The memoir concludes with the following appropriate remarks.

‘We have now gone through the life of this great man, who was so unconscious of the vastness of his own attainments, that his first idea of possessing any beyond his coadjutors, was given him by a passage in the English newspaper, “The Morning Post,” wherein he was mentioned, in “A Letter from a gentleman at Gottingen to his friend at Cambridge,” as the first genius in the place. From his early struggles and their happy termination in honourable independence, combined with well-grounded fame in the pursuits he loved above all others that could have been offered to him, we have the most encouraging demonstration of the power that a man possesses in himself, of triumphing over almost every evil. We may learn, too, from the delightful contrast which the tranquil evening of Heyne’s day afforded to its cheerless morning, never to despair. Heyne himself had nearly

given way to this destructive feeling at one period of his life; and that was just after he had lost, by the invasion of the Prussians into Dresden, all his own property, all that was entrusted to him by his Theresa, all his papers, and all his collections for his Epictetus and Tibullus. A memorandum, written in pencil, under the immediate pressure of this calamity, was found, after his death, among his papers; it was dated the 6th of August, 1760, and contained these words: "My idols are broken; they are destroyed; now I care for nothing in this world!" Yet, to him, how much, through the blessing of God, had the world, at that moment, still in store for him! How many years of happiness did he afterwards enjoy in it! How tranquilly did he exchange it for a better, at the end of a period greatly exceeding that assigned to "the days of man!" To such an example, then, let the friendless, the unhappy, look for encouragement; and may their early sorrows, like his, be sanctified to the succeeding attainment of such wishes as reason and virtue may approve!

This specimen will sufficiently shew the pleasing style in which the memoirs are written, and the well-selected nature of the materials. Altogether, the volume deserves to be popular.

With regard to the other two, by the same Author,—"*Practical Wisdom*" is a collection of valuable tracts, too well known to require any distinct notice or encomium from us. 'A sense of gratitude for a powerful impression made upon the mind of the Compiler by an accidental perusal of one of the discourses contained in it,' is stated to have suggested the first idea of the compilation, which merits the praise of being well adapted for usefulness. "*Self-Advancement*" contains some of the most remarkable instances of extraordinary transitions from obscurity to greatness by the mere force of talent and steadfastness of pursuit.' The Contents are given in the title-page, and the general character and spirit of the volume may be judged of from the citations given from the companion work.

Art. VIII. *Discourses on the Duties and Consolations of the Aged*. By Henry Belfrage, D.D. Minister of the Gospel, Falkirk. 12mo. pp. 478. Price 8s. Edinburgh. 1827.

WE are happy to have it in our power to introduce to the notice of our readers, a new work from the pen of Dr. Belfrage. This respectable author has already drawn liberally upon the public approbation by his former works, and we are most willing to yield him our tribute of praise for the present volume, which is in no respect inferior to its predecessors. It is the last of a series, and is designed to be a suitable appendage to his "*Monitor to Families*," and his "*Discourses to the Young*." Dr. Belfrage, both by his native turn of mind and his



decided piety, is well fitted to excel in the discussion of topics of a devotional and practical kind. And we do not hesitate to say, that the three books above-named are of very comprehensive utility, and will bring with them into every family, a treasury of sound ethical instruction and judicious precept.

The following is a list of the subjects of which the Author treats.

I. The Minister's charge to the Aged, Titus ii. 1—5. II. An old Disciple, Acts xxi. 16. III. The Character of Barzillai, 2 Sam. xix. 34—37. IV. The Claims of Widows, 1 Tim. v. 3. V. The best Support in Frailty, Isa. xlvi. 4. VI. The Nearness of Salvation a Motive to Vigilance, Rom. xiii. 11. VII. The Conversion of an aged Transgressor, 2 Chron. xxiii. 12, 13. VIII. The Benediction of the Aged, Gen. xlviii. 15, 16. IX. The Effects of Cheerfulness and Despondency, Prov. xvii. 22. X. Lost Opportunities deplored, Jer. viii. 20. XI. The Testimony of Christian Experience, Mark v. 18, 19. XII. The Character and Exercise of Aged Simeon, Luke ii. 25—30. XIII. On Patience, James i. 4. XIV. The Last Warning, Dan. v. 25—28. XV. The Lessons and Duties of Winter, John xi. 22. XVI. The Character and Privilege of Caleb, Numb. xiv. 24. XVII. The Feelings suited to our last Sacrament, Matt. xxvi. 29. XVIII. The Limits of Life, Psalm xc. 20. XIX. Dying Reflections of an aged Saint, 2 Tim. iv. 7. XX. Dying Prospects of an aged Saint, 2 Tim. iv. 8.

The object of the Author, as he informs us in the preface, was not to write a formal treatise, nor to specify all that might be necessary or useful to the old. In the subjects which he has selected for inculcating the lessons of piety, and pressing the duties and consolations of religion on those whom he addresses, he has displayed his usual judgement and discrimination. All of these discourses are replete with evangelical sentiment, and we have been pleased with the ingenuity with which he has contrived to introduce such a multiplicity and variety of topics. There is scarcely a condition in the varying scenes of life, which he does not meet; and, though professedly addressing himself to the aged, he does not forget to apply the subject to those who are less advanced in the journey of life. Minuteness and familiarity of illustration are certainly necessary in order to extended utility among the different classes of society; but, too often, the effect of these qualities is lessened by the coarseness and vulgarity with which they are associated. We are happy to say, that the truth and delicacy with which Dr. Belfrage pictures forth the homely scenes of domestic life, render his work equally fit for the drawing-room and the cottage. In illustrating the Lessons and Duties of Winter, he says:

‘ There are many whose poverty unfits them for purchasing a proper measure of fuel or clothing in a severe winter ; and they must be assisted and supplied by the bounty of the humane. Go into the garret where a poor old woman sits shivering beside a few embers in her chimney. Over her withered body she has spread every rag in her dwelling, yet still she shivers. The pittance allowed her by public charity will scarcely keep her in bread and water, and she is unable to move out and to knock at the doors of the opulent. How can wealth be better employed than in giving blankets, and raiment, and food, and coals to such an object, in making her heart glad by kindness, and her habitation comfortable by a cheerful blaze ? How noble is the reward to a virtuous mind, when the withered hand is lifted up to bless the benefactor, and the lustre of hope and joy brightens the sinking eye ! “ If I have seen any perish for want of covering, or any poor without clothing ; if his loins have not blessed me, and if he was not warmed with the fleece of my sheep ; then let mine arm be broken from the bone.” ’

‘ Go into that dwelling where the head of a family lies on a miserable bed, struggling with disease. Medicine he cannot purchase for himself : the little money he had, when sickness came upon him, went to buy bread for his children, and now it is spent ; his partner returns and tells him that her efforts and solicitations for relief have been in vain : despair crushes his heart ; his children crowd together in a corner of the chamber, and clasp round each other to keep themselves warm ; while one whispers to another, “ I am hungry, but I will not say so, for it will make my father weep.” Let the merciful hasten to such a scene with their aid. Misery cries, “ make no tarrying.” ’ pp. 358—360.

The volume is highly fitted to strengthen sentiments of devotion, and to guide to the active duties of life. The Author, with just views of human nature, unites a kindly sympathy for its wants and woes. He treats of the sufferings of life neither in a strain of careless ease, nor of gloomy and austere despondency. We shall add a few sentences more, in order to give a specimen of that hortatory style which the Writer has cultivated with success, and for which he is well qualified, both by the cogent earnestness of his spirit, and the easy flow of his diction. In the sixth discourse, speaking of the unsuitableness of sloth to the prospect of aged saints, he says :

‘ He who has the prospect of being soon raised to some office of distinction, and which requires a variety of qualifications for the proper discharge of its duties, labours most assiduously to acquire these. We seek not for such a man in the scenes of thoughtless gaiety, but in the schools of wisdom and eloquence. The nearer the period of his installation arrives, the more anxious and eager is he. He seizes and improves every moment. And is your salvation near, and shall not you give all diligence to be found of your Lord in peace ? You are soon to associate with those who serve God day and night in his

Temple; and shall (wilt) you now slumber? You are soon to sing the song of the Lamb; and shall you now hang your harps on the willows? You are soon to see God as he is; and shall you now forget him? You are soon to be perfect in holiness; and shall you now be the slaves of iniquity? The bridegroom is at hand; and shall your lamps go out? Loud is the call that is addressed to you, "Prepare to meet thy God!" and shall you say, "My Lord delayeth his coming?" Glory at hand requires the full and lively exercise of grace; and heaven opening before you demands the utmost ardour of love and praise. Beautiful was the correspondence betwixt the exercise and the situation of Stephen, as exhibited in the narrative of his death, "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." ' pp. 129, 30.

We cordially recommend the book to our readers, and especially to those to whom it is addressed. We know of no attempt more laudable than to prop the burden of tottering age, and to pillow up the head of the man of declining years; and we are sure, from the spirit which this work discovers, that the Author has no higher ambition than to be useful in guiding the trembling steps of old disciples into the paths of wisdom and peace.

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Art. IX. *Poetical Sketches of Biblical Subjects*: partly original, partly selected from the most esteemed Poets, illustrative of the Sacred Volume. By Joseph Belcher, Author of "Interesting Narratives from the Sacred Volume." 12mo. pp. 298. Price 5s. London. 1825.

**T**HIS volume deserves notice among the various selections of sacred poetry which have lately been put forth, as it has been compiled on a somewhat different plan.

'A competent judge has observed,' says Mr. Belcher, 'that all the books of the Bible are either most admirable and exalted pieces of poetry, or they are the best materials in the world for it. Why then have not more of our poets devoted their attention to this department?' The few last years have witnessed an improvement in this respect, but there is yet abundant room for increased exertions in it. The volume that now solicits the candid acceptance of the reader, is a collection of the best pieces with which the Editor is acquainted, illustrative of the facts, the prophecies, and the doctrines of the inspired Book.

'In respect to the sources whence the articles have been selected, a glance at the table of contents will shew them to have been very diversified. The Editor has been more anxious respecting what he should select, than from whom. It may perhaps excite the surprise of some readers, that more has not been gleaned from the works of

Milton, Young, Cowper, &c.; but the fact is, that these poems are so very generally known and possessed, that to have copied more from them than has been done, would probably have been felt as a tax on the purse of the reader, and have excited disapprobation.

In a volume designed as a present to young persons, there ought certainly to have been a larger proportion of pieces by standard writers. One poem by Milton, and one by Cowper, will not satisfy any reader of taste. Besides, when Mr. Belcher asks, why more of our poets have not devoted their attention to this department, he ought not to have neglected to give specimens from the works of those who have employed their talents on biblical subjects. Blackmore, Prior, Boyce, Glynne, &c. to say nothing of our elder poets, might have been referred to with advantage, even although it might have been found necessary in that case to exclude a number of anonymous and fugitive pieces of indifferent merit. The volume is, however, so well meant, and the contents are so unexceptionable, that we shall abstain from any captious remarks on the selection. Though not entitled to rank as a class-book, for the reason above intimated, it forms a very pleasing selection of sacred poetry for young persons. From the anonymous pieces, we select the following specimen.

‘ THE LAST PLAGUE OF EGYPT.

Exod. xii. 29, 30.

‘ ’Tis midnight—’tis midnight o’er Egypt’s dark sky,  
And in whirlwind and storm the Sirocco sweeps by;  
All arid and hot is its death-breathing blast;—  
Each sleeper breathes thick, and each bosom beats fast.

‘ And the young mother wakes, and starts in her rest,  
And presses more closely her babe to her breast;  
But the heart that she presses is death-like and still,  
And the lips that she kisses are breathless and chill.

‘ And the young brother clings to the elder in fear,  
As the gust falls so dirge-like and sad on his ear;  
But that brother returns not the trembling embrace—  
He speaks not—he breathes not—death lies in his place.

‘ And the first-born of Egypt are dying around;  
’Tis a sigh—’tis a moan—and then slumber more sound:  
They but wake from their sleep, and their spirits are fled;  
They but wake into *life*, to repose with the *dead*.

‘ And there lay the infant, still smiling in death,  
Scarce heav’d its young breast as it parted with breath;  
And there lay the boy, in youth’s budding bloom,  
With the calmness of sleep, but the hue of the tomb!

‘ And there fell the youth in the pride of his prime,  
In the spring-tide of life, and perchance too of crime ;  
And unnerv’d is that arm, and clos’d is that eye,  
And cold is that bosom which once beat so high.

‘ And the fond mother’s hope, and the fond father’s trust,  
And the widow’s sole stay, are returning to dust.  
Egypt has not a place where there is not one dead,  
From the proud monarch’s palace to penury’s shed.

‘ And the hearths of that country are desolate now,  
And the crown of her glory is struck from her brow ;  
But while proud Egypt trembles, still Israel is free,  
Unfettered, unbound, as the wave of the sea.’

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*Art. X. An Answer to a printed Paper entitled, Manifesto of the Christian Evidence Society. Published by the Society for promoting Christian Instruction. 12mo. pp. 60. Price 2d. 1827.*

**T**HIS masterly tract is understood to be from the pen of the learned Author of the “ Scripture Testimony ” concerning the Person of Christ ; and we rejoice that he has not thought the occasion unworthy of engaging his attention. Contemptible and worthless as the ‘ manifesto ’ is, its audacious falsehoods demanded to be promptly met and exposed, for the sake of the large class of uninformed and half-informed persons, who might be in danger of having their minds unsettled by assertions so novel and startling, and put forth with so imposing a parade of learning. It is not merely as an Answer to that paper, however, that this Tract will be found valuable. As a succinct and compendious view of the evidence relating to the authenticity, genuineness, and integrity of the Christian Scriptures, it cannot be too widely circulated. A mass of the most important information, of an historical nature, is here presented in a brief and popular form, admirably adapted to the class of readers for whom it is more especially designed. At a time that all kinds of useful knowledge are, with wonderful ingenuity, facilitated, cheapened, and multiplied to an indefinite degree, by the various institutions and improved machinery of the day, it becomes the friends of Religion not to slumber at their posts. Jejune, prosing, and insipid tracts on religious subjects, will not meet the exigencies of the times ; nor will stories and anecdotes, however striking, supply the place of clear and concise statement, lucid argument, and distinct information. We are glad to find that a Society has been formed ‘ for promoting Christian instruction,’ although we know nothing of its character

and proceedings, beyond the fact, that it has done itself credit by issuing this able publication. We by no means sympathize in the alarms of those who view the spread of knowledge and the activity of the press, with dismay, as a portentous sign of the times; but still, we feel deeply anxious that Christian instruction, properly so called, should be made as accessible, and presented in as advantageous a form, as the elements of mathematical science or of mechanical philosophy. The present publication is a model for the lucid clearness of its statements, the candid and temperate style of its argumentation, and the firm and dignified manner in which the unprincipled misrepresentations of the Manifesto-writer are repelled.

The following remarks 'on the nature of the various readings, and the inferences to be drawn from them,' will be a sufficient specimen of the valuable information comprised in these pages.

Previously to the invention of the inestimable art of printing, about the year 1440, books could be multiplied only by the tedious and laborious process of taking copies in hand writing. The method of publishing, in the classical ages, consisted in an author's having his work read among his friends, and sometimes in large assemblies of people: and, if it met with general approbation, persons were permitted or procured to write out copies for distribution or sale. From each of these, other transcripts were made; and so on, from one generation of men to another. In this way have been preserved the works of Homer, Herodotus, Hippocrates, Euclid, and an illustrious host of Greek writers besides, the eldest of whom belongs to the ninth century, at least, before the Christian era; and those of Cicero, Cæsar, Virgil, Tacitus, and the rest of the Roman classics. Now, whoever has any experience of the toil and liability to mistake which attend the transcribing of even a short pamphlet, will easily understand the difficulties necessarily accruing, when this was the only way of multiplying the hundreds and thousands of books that existed in the world; when persons, fond of knowledge, were obliged to spend a large part of their lives in copying the books which they had borrowed, (often by pledging their most valuable possessions as a security for the loan,) unless they were immensely rich, so as to hire transcribers; when a modern library was, in pecuniary value, worth a barony or a duchy; and when the possessors of these costly treasures had not the means, nor perhaps were expert in the method, of comparing two or more copies together, in order to ascertain the correctness of each. In the transcribers themselves, many of whom got their livelihood by this labour, obvious causes must have been in continual operation to produce variations from the original copy: generally in a manner involuntary and purely accidental, but sometimes from design. Haste, carelessness, wandering of the attention, weak eye-sight, bad light and feeble lamps, difficulty of making out the hand writing of the copy before him, and sometimes the idea of

correcting a hastily-supposed mistake in that copy ; were among the numerous circumstances which were likely to betray a transcriber into errors in letters, syllables, and words. These differences would be detected, when two or more copies were carefully compared ; they were called by the very proper term *Various Readings* ; they became, in due time, an object of anxious study ; and the art, acquired by long practice, united with extensive learning and solid judgement, of determining the True Reading out of several variations, in a manner impartial and satisfactory, formed a most important branch in the art of Criticism.

‘ From this collection of circumstances, the following facts naturally and necessarily ensued.

‘ 1. That, of those books which were the most frequently copied, in all periods of time and in different countries, the number of various readings is the greatest ; and yet the settlement of the true or genuine reading in each instance is the easiest, on account of the multitude of copies, each one being a kind of check upon the others. For example ; the writings of Terence, those of Horace, and some of Cicero’s, are in the best-evidenced state of purity, because the number of old manuscript copies, and consequently of various readings, is greater than in the case of most of the other classics.

‘ 2. That, on the other hand, when very few manuscripts of a work are known to exist, the variations are indeed few ; but obscurities and difficulties attach to the text, which criticism cannot remove, except, in some instances, by the adventurous hand of *conjecture*. This is the case with the writings that have come down to us, of *Paterculus*, *Hesychius*, and some others.

‘ 3. That, if, in addition to manuscript copies of any ancient work, quotations from it are found in other writings of great antiquity, and ancient translations of it exist in any other language, these two are new sources of evidence, and may be, in some respects, equal, and even superior to that of manuscripts. Thus the late Mr. Porson very happily, in several instances, confirmed or corrected the Greek text of *Euripides*, by adducing translations of passages from Latin authors who lived two or three hundred years later.

‘ 4. That, in proportion to the multitude of various readings, their individual importance becomes less and less ; for they are found to refer almost entirely to very little matters, many of which could not be made apparent in a translation. and, of the rest, very few produce any alteration in the meaning of a sentence, still less in the purport of a whole paragraph. The reason of this is, that the greater multiplicity of copies, though it occasions a greater number of trifling mistakes, furnishes at the same time a strong barrier against such as would affect the meaning, and especially such as might proceed from design.’ pp. 19—22.



## ART. XI. SELECT LITERARY INFORMATION.

Professor Lee's Lectures on the Hebrew Language, which have been so long in preparation, are now nearly ready for publication, and will appear in the course of the ensuing month.

The Rev. Greville Ewing has just completed a new edition of his Scripture Lexicon, very considerably enlarged and adapted to the general reading of the Greek Classics. A copious Grammar is also prefixed, which may be had separate.

Mrs. Gilbert, (formerly Miss Ann Taylor,) one of the Authors of Original Poems for Infant Minds, Hymns for Infant Minds, &c. &c., is preparing for publication, in a cheap form, Original Hymns adapted to Anniversary and other Public Services of Sunday Schools and Sunday School Unions.

Preparing for the press, Memoirs, including correspondence and other remains, of Mr. John Urquhart, late of the University of St. Andrews. By W. Orme.

In the press, Sixteen Sermons, doctrinal, practical, and occasional; with illustrative notes and authorities. By the Rev. John Noble Coleman, M.A. late of Queen's College, Oxford. 1 vol. 8vo.

Preparing for publication, a Translation of the Second Edition of Niebuhr's Roman History; undertaken in concert with the Author, by the Rev. Julius Hare, and C. Thirlwall, Esq. Fellows of Trinity College, Cambridge.

\*.\* This Second Edition will now be published in a few weeks in Germany; in the mean time the Author forwards the sheets as printed to England, and will himself contribute corrections and additions to the translation. The Author writes to a friend in England, that he is anxious it should be known as early as possible, that this New Edition is not a Reprint of the Old Work with Additions and Improvements, but absolutely a New Work, in which few pages of the former have been retained.

The First Number of a Work, to be entitled The Quarterly Juvenile Review; or, a Periodical Guide for Parents and Instructors in their selection of New Publications, is in the press, and will appear in the course of the present month.

Mr. Bowring has in the press, a vo-

lume of Ballads translated from the Servian language, with other specimens of the popular poetry of that people. To this interesting literature, attention has lately been much directed by articles in the Quarterly and Westminster Reviews.

The copious Greek Grammar of Dr. Philip Buttmann, so justly esteemed on the Continent, is nearly ready for publication. Faithfully translated from the German, by a distinguished scholar.

Just published, Vol. 2, of Scriptural Geology, or Geological Phenomena consistent only with the literal interpretation of the Sacred Scriptures, upon the Subjects of the Creation and Deluge; in answer to an "Essay on the Theory of the Earth," by M. Cuvier, Perpetual Secretary of the French Institute, &c. &c. and to Professor Buckland's Theory of the Caves, as delineated in his "Reliquiæ Diluvianæ," &c. &c.

\*.\* The above publication professes, both upon Scriptural and Physical Principles, to have demonstrated that there is not a Fossil Bone or a Fossil Shell in existence, that has been proved, or can be proved, to be more ancient than the Noachic Deluge, &c. &c.

In the press, A Course of Lectures on the Evidences of Christianity, delivered at the Monthly Meetings of the Congregational Union. By the Rev. W. Orme, Dr. Collyer, H. P. Burder, Stratton, Walford, Dr. J. P. Smith, A. Reed, Curwen, Philip, Dr. Winter, J. Morrison, and Joseph Fletcher, A.M. 1 vol. 8vo.

In the press, The Birth-day Present. By Mrs. Sherwood.

In the press, The Elements of the History of Philosophy and Science. By the Rev. Thomas Morell, Author of Studies in History. 1 vol. 8vo.

In the press, The Pocket Road-Book of Ireland, on the plan of Reichard's Itineraries; intended to form a Companion to Leigh's New Pocket Road-Book of England and Wales.

Godfrey Higgins, Esq. of Skellow Grange near Doncaster, author of a Treatise entitled, Horns Sabbaticæ, has nearly ready for publication a work called the Celtic Druids. It will consist of one volume quarto, and be elucidated by upwards of Fifty highly finished Lithographic Prints of the most curious

**Druidical Monuments of Europe and Asia**, executed by one of the best French Artists in that branch of the graphic art.

Mr. Gilchrist, of Newington Green, is preparing for the press a work, to be entitled **Unitarianism Abandoned, or Reasons assigned for ceasing to be connected with that description of Religious Professors who designate themselves Unitarians.**

**The Life of Napoleon Bonaparte, Emperor of the French**, by the Author of *Waverley*, will be ready early in May.

Preparing for publication, a volume of **Plain Discourses on Experimental and Practical Christianity.** By the Rev. William Ford Vance, M. A., Assistant Chaplain of St. John's, Bedford-row.

In the press, **The Age Reviewed.** A Satire. 8vo.

In the press, **Missionary Anecdotes for Children and Young Persons.** By Robert Newland.

In a few days will be published, A **Summary of the Laws peculiarly affecting Protestant Dissenters.** With an Appendix containing Acts of Parliament, Trust-deeds, and Legal Forms. By Jos. Beldam, of the Middle Temple, Esq., Barrister at Law.

In the press, **Memoirs of the Life of the Right Honourable Lord Byron.** By Thomas Moore, Esq.

In the press, **Travels of the Russian Mission through Mongolia to China.** By George Timkowski; with Notes, by M. J. Klaproth. 2 vols. 8vo. illustrated by Maps, Plates, &c. &c.

In the press, **Historical Researches on the Conquest of Peru, Mexico, Bogota, Natchez, and Talomico, in the 13th Century, by the Mongols, accompanied by Elephants; and the local Agreement of History and Tradition with the Remains of Elephants, &c. found in the New World, &c.** By John Ranking,

Author of "**Researches on the Wars and Sports of the Mongols and Romans.**"

In the press, **A History of Ireland.** By John O'Driscoll. 2 vols. 8vo.

In the press, **A Chronological History of the West Indies.** By Captain Thos. Southey, R.N. 3 vols. 8vo.

In the press, **Personal Narrative of Travels in Colombia.** By Baron de Humboldt. From the original French, by Helen Maria Williams. Vol. VII.

**The Odd Volume. Second Series.** By the Authors of the "**Odd Volume.**"—Will be ready early in April.

In the press, **The Pelican Island, and other Poems.** By James Montgomery. Foolscap 8vo.

Miss Edgeworth has in the press, a volume of **Dramatic Tales for Children**, intended as an additional volume of **Parent's Assistant.**

In the press, a volume of **Sermons**, by the Rev. W. Dealtry, of Clapham.

In the press, **Memoirs**, including correspondence and other remains, of Mr. John Urquhart, late of the University of St. Andrews. By William Orme, of Camberwell.

In the press, **Sixteen Sermons, Doctrinal and Practical**, elucidating the Study of Prophecy; with Notes and Authorities. By the Rev. John Noble Coleman, M. A. late of Queen's College, Oxford. 1 vol. 8vo.

In the press, **A concise History of the Transmission of Ancient Books to Modern Times; or an Account of the Means by which the Genuineness and Authenticity of Historical Works especially, and of Ancient Literature in general, are ascertained.** By Isaac Taylor, Junior.

In the press, **Original Hymns for Sunday School Anniversaries.** By Mrs. Gilbert.

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## ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

### MISCELLANEOUS.

**Essays on the Perception of an External Universe, and other Subjects connected with the Doctrine of Causation.** By Lady Mary Shepherd, Author of "**An Essay upon the Relation of Cause and Effect.**" 12mo. 8s.

### POETRY.

**The Female Missionary Advocate: a Poem.** 18mo. 1s. 6d.

**Orlando Furioso**, in English Prose, from the Italian of Ludovico Ariosto; with Notes, by Christopher Johnson. Vol. I. Post 8vo. 9s.

\* \* \* Vol II. is in the press.

**Ancient Scottish Ballads**, recovered from Tradition, and never before published; with Notes, historical and explanatory; and an Appendix, containing the Airs of several of the Ballads. Post 8vo. 7s. 6d.

On Idolatry: a Poem. By the Rev. Wm. Swan, Missionary. With Preface, by the Rev. Greville Ewing. 12mo. 5s.

## POLITICAL.

The Memorial of the Established Church in Ireland, to the King, Lords, and Commons of Great Britain. 12mo. 4s. boards.

## THEOLOGY.

A View of Inspiration; comprehending the nature and distinctions of the Spiritual Gifts and Offices of the Apostolic Age. By Alexander Macleod. 12mo.

The Authenticity and Inspiration of the Holy Scriptures considered, in opposition to the Erroneous Opinions that are circulated on the Subject. By Robert Haldane, Esq. 8vo. 1s. 6d.

Critica Biblica: comprising Remarks, Illustrative, Critical, and Philological, on the Sacred Scriptures; the Outlines of a Scripture Encyclopædia on a Philosophical Plan; Biblical Biography; Scripture Geography and Bibliography; a Scripture Almanack; Characteristic Notices of Biblical Works; Sacred Poetry; a Digest of the Principles of Biblical Translation; and a variety of other matter, adapted for the assistance of Ministers and Students. Edited by William Carpenter. 4 vols. 8vo.

Christ All and in All; or several significant similitudes, by which the Lord Jesus Christ is described in the Holy Scripture, being the substance of Forty Seven Sermons, preached in the time of

the Commonwealth, by the Rev. Bp. Robinson. at St. Mary Woolnoth. London. Edited by the Rev. T. Sharp A.M. of Union Chapel, Woolwich. : 4 : Religious Characteristics. By Thos. Aird. 12mo. 6s.

The Youth's Biblical and Theological Companion. By the Rev. T. West of Jewin-street, London. 12mo. 7s. 6d.

The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition, the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a new Interpretation. By the Rev. George C.oly, A.M. H.R.S.L. 8vo. 12s.

Selections from the Works of Bishop Hopkins. By the Rev. W. Wilson, D.D. 18mo. 3s. 6d.

The Bible Teacher's Manual. By Mrs. Sherwood. Part V. Joshua and Judges. 1s.

A Treatise on the Divine Sovereignty. By Robert Wilson, A. M. 8vo, 6s. 6d.; 12mo. 3s.

The Essence of Religious Controversy, contained in a Series of Observations on a Protestant Catechism, and in a Letter to a Noble Lord. By the Rev. Wm. Henry Coombes, D.D. 8vo. 12s.

An Essay on the Limits of Human Knowledge, designed, from a Consideration of the Powers of the Understanding, to promote their most legitimate and advantageous Exercise. By W. H. Bathurst, M.A. Rector of Barmich in Elmet, &c. &c. 8vo. 1s. 6d. sewed.

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\* \* \* *The sequel to the Article on Diet, &c. is unavoidably postponed till the next Number, owing to the Writer's professional engagements.*

# THE ECLECTIC REVIEW,

FOR MAY, 1827.

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**Art. I. *Personal Narrative of a Journey from India to England*, by Bussorah, Bagdad, the Ruins of Babylon, Curdistan, the Court of Persia, the Western Shore of the Caspian Sea, Astrakhan, Nishney Novogorod, Moscow, and St. Petersburg, in the Year 1824. By Captain, the Hon. George Keppel. Second Edition. 2 vols. 8vo. pp. 662. London. 1827.**

‘**A** ROSE by any other name would smell as sweet;’ and if our gentlemen travellers, in imitation of Baron Humboldt, choose to designate by the title of personal narrative, the mere notes and memoranda of a travelling journal, we have no particular objection to the innovation in nomenclature, except that it is rather unmeaning. No one will dispute, that travelling is a course of locomotion which cannot be performed by proxy, but involves much personal toil and inconvenience;—we are of course not speaking of mere mental excursions, or of such imaginary visits as M. Chateaubriand paid to the pyramids, when he begged a friend to write his name on the great Pyramid, as an apology to the ghost of Cheops for not paying his *devoirs* in person. A ‘narrative of a personal journey’ would be thought a pleonastic phrase; or, if we understand ‘personal narrative’ as denoting a narrative of personal adventures, the title is quite inapplicable to a work which, instead of being a continued relation, is a broken diary, perpetually interspersed and interrupted with observations and references to matters *not* of a personal kind. For the title to the present volumes, however, the Author is probably not responsible: we take it for granted, that the title-page was the performance of his printer or bookseller.

In the month of January, 1824, Mr. Ker Baillie Hamilton, Mr. Lamb, Capt. Hart, and the Author, met, from different parts of India, at Bombay, and agreed to prosecute together an overland journey to England from Bussorah. They em-

barked on board H. M. ship Alligator, in company with his Highness Futteh Ali Khan, a eunuch in the seraglio of his brother-in-law Abbas Meerza, the Prince Royal of Persia, and the son of the unfortunate Lootf Ali Khan, the last monarch of the Zund dynasty, who was assassinated in 1794. His Highness having chosen to visit India, our Government, 'with its usual liberality, allowed him a hundred rupees a day, 'and a splendid establishment;' and when the bad state of his health rendered it necessary for him to return, gladly sent him away under a salute from the batteries. But 'for the 'honour,' the party could willingly have dispensed with the Prince's visits, his court breeding and Persian manners being at total variance with European prejudices, and sometimes not a little disgusting.

On the 4th of Feb. the Alligator anchored in the Cove of Muscat. This is the land of the *Ichthyophagi* (our Author mis-spells it *Ichthiophagi*) or fish-eaters; and here, not only human beings, but horses also feed on fish. The country is governed by an *Imaum* or independent pontiff, 'a sincere ally 'of the English,' who 'succeeded his uncle in the following 'manner.'

'Being discontented with his conduct, he one day proposed a ride to him. They were scarcely outside the walls of the town, when the nephew, lurking a little behind, drew his scimitar, killed his uncle, and returning to Muscat, seated himself without opposition on the vacant throne. He is, notwithstanding, much beloved by his subjects, who speak in high terms of his justice and moderation. As to the mere act of murdering his relative, it is held in the light of a family difference, and is no bar to his standing well in public estimation as a prince of mild and peaceable demeanour!'

A filthy town, containing a squalid, blear-eyed population of 2000 souls,—the women 'the offspring of Arab men and 'Abyssinian negresses,' and a large proportion of the inhabitants Abyssinian slaves,—is the capital of this worthy personage; and 'vast quantities of salt and sulphur are all the 'remains of the boasted wealth of Ormuz.'—On the 7th of Feb. they sailed from Muscat, and on the 16th, ran aground on a bank at the mouth of the *Shut ul Arab* (boundary of Arabia), the name given to the united streams of the Euphrates and Tigris, which here disembogues by seven channels, one only of which is navigable for large ships. On the next day, they came in sight of the far-famed land of Mesopotamia, 'than which,' says Capt. Keppel, 'nothing can be 'more uninteresting in appearance.'

'The country is so dead a flat, that the numerous pelicans which

darken the sands at the mouth of the river, were the first indications we obtained of our approach to shore. Shortly after, when the land was on both sides of us, the classical Euphrates was to be seen lazily pursuing its course between low banks of mud and rushes. In proceeding up the river, the scene changed, offering a nearly uninterrupted succession of date-trees till we reached Bussorah.'

On the 21st, the Alligator anchored opposite that town, of which we have the following description.

'The city of Bussorah is enclosed within a wall, eight miles in circumference. Of this space, the greatest portion is laid out in gardens and plantations of date-trees. It is traversed throughout by numerous canals, supplied by the Euphrates, into which they empty themselves at every turn of the tide. The abundance of water, besides irrigating the gardens, which it does effectually, might also be the means of keeping the town clean, were there not in the inhabitants an innate love of filth. Bussorah is the dirtiest town even in the Turkish dominions. The streets, which are narrow and irregular, are almost insupportable from the stench. Some houses are built of kiln-burnt bricks, but the greater number are of mud. From these, project several long sprouts made of the body of the date-tree, which convey filth of every description into the streets, so that a passenger is in frequent danger of an Edinburgh salutation, without the friendly caution of *Gardez loo*.

'The old bazaar is extremely mean. Rafters are laid across the top, and covered with ragged mats, which prove but a poor protection against the heat of the sun. Throughout the bazaar we observed numerous coffee-houses; they are spacious, unfurnished apartments, with benches of masonry built round the walls, and raised about three feet from the ground. On these are placed mats; at the bar are ranged numerous coffee-pots and pipes of different descriptions. It is customary for every smoker to bring his own tobacco. These houses were principally filled by Janizaries, who were puffing clouds from their pipes in true Turkish taciturnity.

'The principal trade is with our Indian possessions, which, with the exception of a few English ships, is confined to Arabian vessels. The return for the articles with which we furnish them, are pearls, horses, copper, dates and raw silk. The population is estimated at sixty thousand, principally Arabs, Turks, and Armenians; but I have no doubt, that on a close enquiry, there would be found natives of every country in Asia. Dates are the principal production here; there are, besides, quantities of rice, wheat, barley, and abundance of fruits and vegetables.'

A new pasha made his public entry into the city, the day after our Author's arrival; and from the windows of a Persian's house, they witnessed the whole procession.

'They came in the following order. At nine o'clock, a body of armed men, forming an advance guard, announced their approach.

by a continual discharge of musquetry, and passed us at a jog trot; then another party, who occasionally halted, and danced in a circle; marking time by striking their swords against each others' shields. These were followed by large parties of Desert Arabs, of the Zobeir tribe, preceded by their immediate petty chiefs, on horseback. Each of them had carried before him, a large flag, red, green, and red. The Zobeir Arabs are mercenary troops, and acknowledge a kind of subjection to the Governor; they are small, mean-looking men, with an Indian cast of features. They carried either fire-arms, or swords and shields. Some had their robes bound at the waist with a girdle; others wore only a loose shirt. Several had on the handkerchief turban, peculiar to the Arabs; and a few were bareheaded, having their hair twisted into several long plaits. This appears to have been the ancient custom of the people of the Persian Gulf. Diodorus Siculus describes the inhabitants of Gidrosia, as keeping their hair thick and matted, το τριχῶμα πεπιλωμένον ἔωσι.

'After these came the *toofungees*, personal troops of the Governor, distinguishable by fur caps, nearly a yard in diameter; then the Pasha's led horses richly caparisoned. Behind them, a troop of mounted Tchousses, (messengers,) beating small drums placed at the saddle-bow. These were followed by the native officers of the English factory, mounted on horses "trimly decked." Then the Captain Pasha, (the Admiral,) who, with a watch in his hand, was timing the auspicious moment, as laid down by the astrologers, for the Pasha's entrance into his palace. This was decided to be twenty minutes past three, Turkish time; or twenty minutes past nine, according to European computation. Next came the Cadi and Mufti, whose offices are so often mentioned in the Arabian Nights; and then the Pasha, with his hand on his breast, returning the salutations of the populace. At the moment of his appearing, a groupe of women, covered from head to foot, set up a loud and shrill cry. A troop of mounted Janizaries brought up the rear, having with them a band, the music of whose instruments resembled that of so many penny trumpets.

'During this procession, muskets were incessantly fired off; the report of which, combined with the squeaking of the music, the noise of the tamtams, the squalling of the women, and the rude singing of the soldiery, formed a din of discord more easily conceived than described.

'Salutes from his Majesty's ship Alligator, and all the ships at anchor, announced the reading of the firman, or order, appointing the Pasha *Mooselim*, Governor; and the first act of his government was to publish an edict, graciously informing the loyal citizens of Bussorah, that any one of them found in the bazaar after nine in the evening, would certainly be hanged.'

As our Author quotes Greek,\* he must know that there

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\* Not always very correctly. At page 161 (vol. i.), we find 'Arsukh, by the Greeks spelt παρασαγγος, parasangus.' At the sight of



were several nations known under the name of *ichthyophagi*, and that Bussorah does not stand within the limits of the ancient Gedrosia; otherwise Alexander would not have found it requisite to send his couriers with such despatch into Parthia, to stop the caravans, and bring provisions for his starving army. The Pasha paid Captain Taylor, the British political agent, a visit, which Captain T. and our travelling party politely returned. But here a curious point of etiquette was to be got over. 'Let the greatest blockhead walk first,' said Frederick II. of Prussia to the president's lady who consulted him on a point of precedence. But there was no such master of the ceremonies to appeal to at Bussorah; and, as neither party could consent to acknowledge himself the inferior by rising to receive the other, both were taken up by their respective attendants, and carried, like Abou Hassan in the Arabian Nights, into the hall of audience at the same time. The visitors sat with their hats on, 'in conformity to the Eastern custom' of always keeping the head covered; and, agreeably to an 'exclusive privilege granted to Englishmen,' did not take off their shoes. This latter privilege, Captain Keppel seems to consider as not less insulting to Asiatic feelings, than 'if a foreigner were to claim the right of coming from the streets in his dirty boots, and dancing up and down our dinner table.' We take leave to differ from him. If the Orientals choose to eat off the ground, that does not make it unpolite for the Hesperians to walk upon it; and a dirty foot is quite as unclean as a dirty shoe. We must refer our readers to the Captain's Narrative, for an account of a horse-race in the desert, and of an Armenian betrothment, at which 'a Turk and a Jew danced together to celebrate the betrothment of a Christian!'; as well as for a description of Zobeir, with the mosque (*djumi*) of Ali the Barmecide, the uncle of the far-famed vizier Giaffir of the Arabian Nights. On the 8th of March, the party, having embarked their baggage and a fortnight's stock of provisions in a *bughalow*, proceeded to ascend the river towards Bagdad. The next morning, they arrived off Koorna, the ancient Apamea, situated at the extremity of a

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this strange word, we rubbed our eyes;—we had assuredly never met with it before, and we consulted every lexicon on our shelf in vain: all disowned the stranger,—John Meursius's *Græco-barbarum*, and all. We looked again at the spelling, and first, we substituted a  $\gamma$  for an  $\nu$ ; next, we altered  $\phi$  into  $\alpha$ ; and finally, changing the  $\phi$  for a  $\pi$ , ( $\phi$   $\phi$ !) contrived to make out a fair Greek word, *παπαταγγας*. Capt. K.'s corrector of the press has not done his duty: he has passed several other blunders nearly as bad as this.

narrow slip of land formed by the confluence of the Euphrates and the Tigris. Beyond this point, the navigation is deemed unsafe for single boats, owing to the lawless tribes of thievish Arabs which infest the banks.

' Leaving the Euphrates to the West, we proceeded up the Tigris, where we soon found ourselves in a current running between six and seven knots an hour, which fully proved to us the appropriate name of *Teer* (arrow) which the ancient Persians gave to this river on account of the rapidity of its course. Two miles beyond Koorna, the plantations of date-trees, which had hitherto covered the banks, ceased, and the country on both sides was overflowed. We landed in the afternoon on the west bank to shoot, and walked several miles: the ground was very wet, and the state of the vegetation indicated little fertility. This destitute place, which is called *Il Jexerah* (the island), is generally held to be the seat of Paradise.'

We are quite aware that some learned men have maintained this strangely absurd opinion; but, were it worth while to enter upon the grave confutation of such an hypothesis, we might observe, that Moses says, four rivers went out of Paradise, and here two of them end: all the learning or logic in the world will not avail to prove, that the mouth of a river is the same as the head. There is something more plausible in Reland's hypothesis, who places the site of Eden in Armenia, whence issue the heads of the Tigris and the Euphrates; while Major Wilford has supported with much learning and ingenuity, the opinion, that its true situation was in that mountainous tract which extends from Candahar to the Ganges. It is not very surprising, that a question relating to antediluvian geography, should be involved in some uncertainty.

Captain Keppel, however, pleased himself with the idea of killing his first bird in the garden of Eden; and where Nimrod once hunted tigers, the party had excellent sport in shooting hares, partridges, and snipes. In one place, however, where the boat stopped to take in fuel, they put up game of a different description,—a lion, who was sleeping in the jungle, and who, on being disturbed, fortunately stole away. This spot is described as 'quite living with the immense quantities of animals of all descriptions.'

' At every step, our trackers put up pelicans, swans, geese, ducks, and snipes; numbers of hogs were seen galloping about in every direction; a lioness strolled towards our boat, and stood staring at us for two or three seconds; when within thirty yards, Mr. Hamilton and myself both fired at her, but, as we were loaded with small shot, we did her no injury; the noise of our guns made her turn quietly round, and she went away as leisurely as she came. We saw this afternoon a numerous flock of small birds, which presented the ap-

pearance of a large whirlwind, and literally darkened the air in their flight. Both Mr. Lamb and Mr. Hart had seen the same in India, and told me that they were birds of the ortolan species.'

At Coote, a wretched collection of mud huts, 120 miles from Bussorah, and reckoned half way to Bagdad, (although it is twice that distance by the tortuous course of the river,) Mr. Hamilton left the party, and proceeded through the desert, among the hospitable Arab tribes, who seem to respect those that trust them openly, and plunder those that attempt to steal through their territory. In the dry season, the journey is performed in thirty-six hours; it is necessary, however, to carry provisions and water both for riders and horses; but at this time of the year (March), 'abundance of water is found in the desert, as well as numerous encampments of Arabs, so that the traveller may proceed at his leisure.' After being, like Jacob, bitten by the frost by night, and consumed with drought by day, Mr. Hamilton, on the morning of the 20th, arrived at the renowned city of the khalifs. Our Author, who stuck by the boat, passed the remains of Ctesiphon and Seleucia, and reached Bagdad on the 21st, the fifth day after leaving Coote.

'A traveller coming by water from Bussorah, is likely to be much struck with Bagdad on his first arrival. Having been for some time past accustomed to see nothing but a desert—there being no cultivation on that side of the city by which he arrives—he does not observe any change that would warn him of his approach to a populous city. He continues winding up the Tigris through all its numerous headlands, when this once renowned city of gardens bursts suddenly on his sight. Its first view justifies the idea that he is approaching the residence of the renowned Caliph, Haroun Alraschid, in the height of its splendour; a crowd of early associations rushes across his mind, and seems to reduce to reality scenes which, from boyish recollections, are so blended with magic and fairy lore, that he may for a moment imagine himself arrived at the City of the Enchanters.

'Bagdad is surrounded by a battlemented wall; the part towards the palace, as was the case in ancient Babylon, is ornamented with glazed tiles of various colours. The graceful minarets, and the beautifully shaped domes of the mosques, are sure to attract his eye. One or two of these are gaudily decorated with glazed tiles of blue, white, and yellow, which, formed into a mosaic of flowers, reflect the rays of the sun: the variegated foliage of the trees of these numerous gardens, which most probably have given the name to the city, serve as a beautiful back-ground to the picture. Thus far the traveller is allowed to indulge his reverie; but on entering the walls, his vision is dispelled.

'The walls are of mud; the streets, which are scarcely wide enough to allow two persons to pass, are so empty, that he could almost fancy the inhabitants had died of the plague: he looks upwards—two dead walls meet his eyes; he now enters the bazaar, and finds that he has

no reason to complain of want of population; a mass of dirty wretches render his road almost impassable; with some difficulty he jostles through a succession of narrow cloistered passages, traversing each other at right angles; the light, which is admitted by holes a foot in diameter from the top, gives to the sallow features of the crowd below, a truly consumptive appearance, agreeing well with the close, hot, fulsome smell of bad ventilation. The traveller, by this time, has seen sufficient to cure him of the dreams of earlier life; and, on arriving at his destination, he makes a woful comparison between the reality of the scenes and the picture imagination had drawn. Such, or nearly such, was the impression first made by my arrival in Bagdad.

The gardens, which commence within half a mile of the walls of the town, extend four or five miles along the water's edge: they are separated from each other by mud walls, and present, like most oriental gardens, a confused assemblage of shrubs and fruit-trees. A small door opens from each enclosure towards the river, which is represented as affording a dangerous facility for intrigue.

'In Constantinople, Englishmen who have engaged in this description of adventure, *have disappeared*, and never been heard of afterwards. In Bagdad, there does not appear to be so much danger. We heard of some of our own countrymen having escaped, even after detection, though, in some instances, the female, and some of the principal abettors of the intrigue, have fallen victims to their imprudence.'

We regret that our countrymen should find no better employment in foreign countries, than engaging in adventures of so disreputable and criminal a description, in which the life of at least one party is the forfeit of detection—'the female.' This seems rather a favourite word with our Author, who speaks again and again of 'the Bagdad females,' &c. We are astonished that any well educated man should fall into this Cockney vulgarism of applying to the loveliest part of creation, the phrase of the zoologist in speaking of the brutes. Had he spoken of the Bagdad males, we should have known at once that dogs, cats, or donkeys were intended. In the name of propriety and decency, let man be man, and woman woman,—  
 ὅρα σὺκα σὺκα, τὴν σκαφὴν σκαφὴν λέγειν.

Our Author's visit to Babylon was very short. They breasted the *Mujillebe* at eight o'clock on the morning of the 26th., and left the field of ruins on the morning of the 28th., having spent half the intermediate time in Hillah. At Mumlöheh, they had been at a loss for tools to dig with: here, they had instruments, but wanted inclination. 'A living dog,' the wise man says, 'is better than a dead lion;' but every rule has its exceptions; and a stone lion from Babylon is worth all the living dogs in Bagdad. Our Travellers were on the right

scent; they scratched for about two hours at the Hanging Gardens, and turned out a black marble lion striding over a man, which, our Author ventures to suggest, 'might have reference to Daniel in the lion's den.' Had they persevered with the like tact and good fortune, who knows but they might have discovered the identical idol of Bel and the dragon, the equestrian statue of Semiramis herself, the Sub-arnian tunnel, and all the rest of it. But they wanted—*time*! Why, then, did they stay so long at Bussorah and Bagdad, where there was little to be seen and nothing to be done? We hate these flying visits. Babylon was overturned three and twenty centuries ago: we should now like it to be upturned; and think that the public money might be quite as well employed in sending out a commission of *savans* for that purpose, as in sending poor fellows out in search of the nearest way to the North Pole, to be drawn over the ice by dogs for six weeks, and find their way back as they may. Surely, Mr. Barrow, or Mr. Gilbert Davis Giddy, would rather lift a brick laid by Nimrod, who shook hands with Noah, whose grandfather could remember Adam,—than sledge it through ice and snow, to swing a stick on Boreas's spindle-point, eat seal's fish-flesh, and drink whale's milk, and return, *re infectâ*, frost-bitten and penniless, with nothing for their pains but permission to publish another insipid quarto of adventures and peradventures.—Let us be thankful, however, for what these gentlemen have presented to us. Besides a wood-cut representation of the statue of the said lion, and of the solitary cedar still standing on the site of the Hanging Gardens,—the only tree of the kind, but one, throughout Irak Arabia,—we have drawings (we presume by Capt. Hart) of devices on three cylinders, brought from Babylon, and presented by Capt. Keppel to the British Museum. They are spirited and curious. Similar ones have been found in the mound erected over the Persians who fell at Marathon, and they are supposed to have been worn as amulets. The character of these devices is decidedly Persian, resembling that of the sculptures at Takht-e-Jemsheed. One man has the winged circle at his back, but the *ferooker*, or spirit, has fled,—whether through the dilapidation of time or the carelessness of the artist, we cannot tell. A few more such specimens would enable us to form some competent idea of the state of ancient art in Babylonia, of which, as contra-distinguished from Persian art, we as yet know nothing.

On their return to Bagdad, our Travellers fell in with Mr. Wolf, the Missionary to the Jews, who had just arrived from Aleppo after a long and arduous journey across the desert. Capt. Keppel says:

'We were much interested in our new acquaintance, who, in the course of conversation, evinced an inexhaustible fund of anecdote, and shewed such enthusiasm in the laborious and perilous office in which he is employed, that, though we may not agree with him in the efficacy of his mission, few can help admiring his unaffected piety and the sincerity of his religious zeal.'

On the 8th of April, our Author had the satisfaction of finding himself outside the walls of Bagdad, on the road to Kermanshah, and after traversing for five hours a barren waste, reached Bennee Sad. The advanced guard of Mohummud Ali Meerza, the late prince of Kermanshah, marched as far as this place on their road to Bagdad; and they had left 'striking' proofs of their visit in the ruinous and desolate state of the 'town.' The head quarters of the prince were established for some time at Bacoubah, which our Travellers reached the second night, and which they found also in ruins. The cholera morbus, breaking out among the troops, occasioned the precipitate return of the army to Kermanshah, where the prince died shortly after. The time he wasted at this station, saved the pashalik. 'Had he marched immediately to Bagdad,' remarks Capt. Keppel, 'it is the general opinion, that he would have obtained possession of it;' so great was the terror produced by his previous successes. Seven miles E. of Bacoubah, the party came upon ruins which our Author considers to be those of Artemita, the favourite residence of Chosroes. D'Anville places it near a town called Descara, and Kinneir at Kisra Shereen, a ruined city in the Hamerine mountains. At the former place, after the most careful investigation, no traces of an ancient site could be discovered; and the latter, it is remarked, is at too great a distance from Ctesiphon, and in too elevated a situation, to admit of being identified with Destagerda. The third night, they reached Shehreban, a place of considerable extent, which had been recently sacked and ruined by the Coords. Here, they wandered through the desolate streets for some time without finding a single inhabitant, till they came to a caravanserai, where they found a solitary individual, who informed them that all the inhabitants had fled.

'This town was, not many months back, one of the most populous and thriving in the pashalik of Bagdad: now, the whole population consists of about three families. The mosque, which is very large, has been spared by these marauders, probably from a religious feeling. The same inducement has made them leave the caravanserai untouched, for the use of their countrymen on a pilgrimage to the tomb of their saint. Whatever may have been the motive, the effect of these three buildings in preservation, only serves to complete the picture of desolation by the contrast they bear to the rest of the city.'



We examined the fortifications and outer works. Some of these are almost level with the ground. Those that remain standing, every where pierced with cannon shot, have left ample traces of its destructive powers. Here, the action must have been desperate. The point of attack being on the eastern side of the city, it must have been necessary for the besiegers to escalate the garden walls, after having carried the outworks. We could distinctly trace the several breaches that had been made.'

On the 12th, our Travellers proceeded over the plain of the Diala, which they crossed at a ferry, to visit an excavated rock and obscure site, called the 'palace of Shereen. They were 'rather astonished' to hear the Arabs relate the well known tradition mentioned by Herodotus, that, in consequence of one of the horses dedicated to the sun having been lost in this river, Cyrus vowed that he would make it shallow enough for a lady to pass over without wetting her tunic. On leaving the plain, they entered the lowest range of Mount Zagros, the ancient boundary between the Assyrian and Median kingdoms, and which still divides the Arabian Irak from Irak Ajem. For five hours, they pursued a very rugged road over a succession of rounded limestone hills, and then traversing for three more a rich and well cultivated plain, arrived, almost worn out, at the caravanserai of Khizil Rubaut. To the S.W. of the village of Baradan, two hours from their halting place, is

'a mound little inferior to the tower of Babel. It consists of a raised platform 200 yards square, and 30 feet high. From this mass rises a quadrangular tower, 90 yards long, 50 yards wide, and 80 feet high. The whole consists of earth mixed with rounded pebbles: a portion to the N.E. which has recently fallen down, exhibits its structure of successive layers. From the quantity of broken bricks, it has evidently, like the Babylonian ruins, been coated with them. The centre of the mound is much injured; huge ravines being formed on three sides of it by the rain. We found numerous fragments of broken pottery, &c. Near the top of the upper mass, we saw a vessel containing the bones of animals. The appearance of this mound corresponds to the accounts given by Strabo and Pausanias of some Fire-temples, which, on account of their being situated on large mounds of earth, they call *λοφαι μαρουδεις* (*μασλουδεις*). Diodorus states, that Semiramis erected a number of them in Assyria. From the reverence in which these places of worship were held, and from their capability of defence, they became repositories of treasure. Strabo mentions, that in this country (Assyria), there was one called Azara, which was plundered by the Persians of ten thousand talents.'

In the general character of this monument, there seems to be a near approach to that of the pyramid of Meduun, commonly called the False Pyramid, the most southerly of the groupe of Dahshour; and there can be little doubt that, like the temple



of Belus itself, it combined the temple and the sepulchre. The most ancient form of *tumulus* was a mound (*χωμα*) surmounted with a pillar (*στύλη*), cone, or tower; and in the case of sepulchres erected to monarchs and sacred or heroic personages, the tomb was surmounted with a temple. The prevalence of the custom of raising temples, altars, or shrines over tombs, with a view to secure a greater degree of reverence for the depositors of the dead, is indicated by the remarkable language of Alc-nagoras, who calls the temples of the ancients, *Ταφαι*, tombs. This name was afterwards retorted by the Pagan writers upon the Christians, when they began to practise the custom of burying the bones of martyrs in their churches. In some instances, the sepulchre was encompassed with an outer wall, and became, as the churches were often made in feudal times, a fortified sanctuary. And as places at once of the greatest sanctity and security, they were also employed as treasuries: so that the appellation of the Treasury of Atreus, applied to what is now believed to be the Tomb of Agamemnon, near Mycenæ, may not be altogether a misnomer. We are strongly inclined to believe, that the Great Pyramids of Memphis were in like manner intended to subserve, in subordination to their sacred character as sepulchres, the purpose of treasuries; that, with this view, they were rendered disguised fortresses; that the professed and known entrance was closed after the reception of the *soros*, a secret entrance being reserved, which was known only to the priests; and that the notion of the Moham-medan conquerors, which led them to force open these ancient monuments in the expectation of finding concealed treasure, rested upon the well-known fact, that tombs were often used for such a purpose, or originated in actual discoveries of concealed treasure in other ancient monuments.

On the 14th of April, our Travellers left Khizil Rubant, and travelling in a N. E. direction over a succession of sand-stone hills, reached, at the end of five hours, the frontier town of Khanaki, situated on the Diala.

‘Khanaki, which is of reputed antiquity, defines the frontier of the Pashalick of Bagdad, and has met with a fate natural to its unfortunate position between two rival powers. About two years ago, it was taken by Mohummud Ali Meerza, and must at that time have had its share of the calamities of war. Upon the retreat of the Prince into Kermanshah, he left behind him a garrison of three hundred Coords, who were surprised by the Pasha of Bagdad, and, without exception, put to the sword. This catastrophe occurred only six months back.

‘The works of devastation here, are even more marked than at any place we have yet seen. The fruit-trees in the gardens appeared to

have been recently cut down; the village is one entire scene of desolation. The caravanserai, which is large and in good repair, stands to the W. side, and when we arrived, was crowded with travellers. The few inhabitants, who have come after the general slaughter which so recently took place, occupy some huts adjoining; but we could procure nothing from them, and were supplied with some bread and eggs by the wandering tribes.'

The next day's journey, to Kiswa Shereen, traversed a rocky region notorious as the haunt of robbers; and the party were actually reconnoitred by a band of Coords, who followed them from Khanaki, and who, as they afterwards learned, were deterred from attacking them, by finding them so much on their guard, and by their extravagant estimate of European prowess and skill in arms. 'It appeared also, that this band was under the protection of one of the principal courtiers of Kermanshah, who shared in its booty, and shielded it through the influence of that corrupt government.' It was in the same part of the road that Sir Robert Ker Porter was attacked on his journey to Bagdad. Kiswa Shereen was built by Kiswa or Chosroes in honour of his beloved Shereen, the daughter of the Emperor Maurice. There are remains here of a very strong fort with massive walls and vaulted towers, and of an extensive palace of the same massive architecture. Fully to have surveyed the mass of ruins, our Author says, would have occupied at least two days; and Englishman-like, their 'desire of proceeding' was stronger than their curiosity. They had suffered, moreover, so much from heat, that they determined henceforward to travel by night. On the 22d, they reached Kermanshah, situated on the Karasou, which runs through the centre of the town. Three years before, this river, swelled by the mountain torrents, had inundated the lower parts of the city, and swept away a considerable portion of the inhabitants. Here, they were induced to accept of the proffered hospitality of two French officers in the service of his Highness of Kermanshah. In 1814, when the reverses of Napoleon had appeared to close every avenue to military advancement, 'those gentlemen had sought and found in the troubled regions of the East, an ample field for the gratification of their darling passion.' They frankly stated, that, at one time, they had intended to proceed to the Indus, for the purpose of offering their services to some Indian prince, who, they understood, wanted European officers to conduct his forces against the English; and the reason assigned for their abandoning this project, was evidently not the real one. A number of military men of different European nations, are at this moment wandering over Asia in search of employment

under the Mohammedan princes. Seven or eight of these, Capt. Keppel states, were at one time in the service of the prince of Kermanshah, Mohumud Ali, who are now dispersed over the East. The two French officers, Messrs. Court and De Veaux, as well as a rascally Spaniard, Señor Oms, were all *khans* (or lords) of Persia, and knights of the lion and sun, as well as of another order, instituted by the late prince, the insignia of which are a star, with the device of two lions fighting for the Persian crown; a pretty intelligible reference to his own declared pretensions to the succession. Capt. Keppel and his companions had the honour of an interview with the present prince-governor, Mohumud Hosein Meerza, by whom they were received with pointed affability. He told the French officers, that he should allow the strangers to be seated in his presence, an honour never granted to any of his court; and on this account, he recommended them not to be present.

‘A few minutes before our interview,’ says our Author, ‘Mons. De Veaux had been with the prince, to receive his instructions relative to the issuing of some clothing to those troops who were to escort the body of his father to Meshed Ali; and also respecting some other matters connected with the order of the funeral from Kermanshah, a ceremony which was to take place in two days. As the inspection of these arrangements was made in the public square, the Prince thought it necessary to play the mourner on the occasion. No sooner did he come in sight of the coffin which contained the remains of his father, than he threw off his cap, covered his head with ashes, and, rolling himself on the ground, bitterly bewailed the loss of so illustrious a prince and good a father. Having performed this ceremonial of grief with all the usual Eastern decorum, he re-adjusted his cap, clothed himself in a scarlet robe, and, in the short interval between the inspection and our visit, laid down the part of the mourner, and re-assumed that of the prince; so speedily, indeed, that, if we had not had a peep behind the curtain, we could not have believed that one actor could so speedily have performed two such different parts.’

This accomplished young gentleman was only two and twenty; he was nevertheless furnished with eighteen wives, and having been married some years, had ‘a proportionate number of children.’ With great surprise he learned that his visitors were bachelors; and he repeatedly exhorted them to marry the moment they returned to Europe. Of the filial piety, virtuous morals, and other princely accomplishments of this august personage, the following paragraphs supply a striking illustration.

‘A sudden discharge of cannon, followed by loud shrieks and lamentations, announced to us that the Prince had left the palace

with the body of his father. We took our station near the gates of the town, ready to fall in with the procession.....It issued slowly out of the town, led by the artisans: each craft had with it a black banner, and a horse equipped in the same mournful trappings. Next came two men renowned for their strength, carrying a large brass ornament representing a palm-tree. After them two hundred Coor-dish soldiers, who were to escort the corpse to Meshed Ali: they wore blue jackets, cut in the European fashion, and the rest of their dress was according to the costume of the country. The escort was preceded by a corps of drums and fifes playing a variety of tunes, principally English: "Rule Britannia" was one; and there were several country dances. After the military, came the representatives of the Church—a large body of mounted Moolahs (priests), headed by their Bashee (chief), a jolly drunken-looking fellow, who, with a voice amounting to a scream, recited verses from a Koran, in which he was joined by his followers, who made the air resound with their vociferous lamentations. Behind them was the corpse of Mohumud Ali Meerza, borne by two mules, in that sort of covered litter called in Persian a *tukhte ruwan*.

‘ Immediately behind the corpse were Mohumud Hosein, the ruling Prince, and two of his brothers; the principal officers of the court closed the procession.

‘ At intervals the cavalcade stopped, when every one, baring his breast, struck it so violently with his hand, that the flesh bore visible marks of the severity of the discipline: at these times the shouts were redoubled, and tears flowed copiously from every eye. Large groupes of women, veiled from head to foot, and huddled together almost into shapeless heaps, were seated on each side of the road, and were by no means the least (most?) silent mourners of the party.

‘ We fell in with the French officers in rear of the troops; two or three chiefs were in the same line with us. Immediately on my right was a handsome young man, whose eyes were red with weeping. He had been a favourite follower of the late Prince, for whom he had entertained a most sincere attachment; and I was beginning to sympathise with him in his sorrows, when it was insinuated that it was just possible, wine, and not grief, had caused his tears to flow—a surmise that his subsequent behaviour in some degree warranted.

‘ After proceeding about a mile, we quitted the procession, and halting on one side of the road, waited till the Prince had given us the *murukhus*, or permission to depart. His eyes were much inflamed, and tears chased each other down his cheeks. Thus far the ceremonial of grief had been conducted with the greatest propriety; and any one witnessing the mournful demeanour of the Prince this morning, would have been impressed with a high opinion of his filial piety. The day closed on a scene of a very different description. The funeral procession arrived at Mahidesht near sunset, when his Highness ordered the caravanserai to be cleared of its inmates, and, taking with him several boon companions, this sorrowing son passed the night in drinking and singing, determined to keep his father's *wake* in the true Irish fashion, and, if any grief or care remained,

to drown it in the bowl. The following morning, these merry mount-ers remounted their horses, and reached Kermanshah without accident; though the Prince was so intoxicated, that, on arriving at the palace-gate, he fell off his horse into the arms of his attendants, and was by them conveyed to his own apartment in a state of drunken insensibility.

‘Foremost on the list of persons selected by his Highness to assist him in the celebration of these funeral orgies, was the *Mosleh* Bashee, once his tutor, and now his associate in every species of debauchery. He who as chief of the religion had, in the day, with weeping eyes and melancholy howl, sung the requiem to the soul of the father, was, in the night, administering *spiritual* consolation to that of the son. He who, in the morning, chaunted verses from that book which inculcates (prohibits) wine as an abomination, was, in the evening, so overcome by its influence, as to be scarcely able to hiccup out the licentious songs of his country.

‘The person from whom we received this information, was likewise one of the party; no other than Suleiman Khan, the chieftain whose grief had attracted my attention at the funeral. We were sitting after dinner in the evening, when this person, in the same “suit of solemn black” as of the preceding day, staggered into the room. Interrupting his relation here and there with an occasional roar of laughter, he described to us those scenes of revelry of which he had been so willing a participator.’ vol. ii. pp. 56—60.

Before they left Kermanshah, Capt. Keppel, much to his honour, succeeded in repaying the hospitality of his hosts, by bringing about a reconciliation between the two officers, after a challenge had been given and accepted; while Señor Oms, who had basely endeavoured to foment the misunderstanding, was sent to prison. The travelling party then started for Hamadan, the ancient Ecbatana. Six miles from Beest-sitoun (Twenty Pillars), they noticed the capitals and bases of some pillars which mark an ancient site, and are conjectured to have given name to the neighbouring town; but *want of time* forbade a minute examination. The sculptures at Besitoun, (so it is usually written,) are of the highest interest, as no doubt can exist with regard to their remote antiquity. One remarkable bas-relief, which is found in a chasm in the mountain at a great height, from its general resemblance to the sculptures of Persepolis, appears to be coeval with those splendid specimens of ancient art. Sir Robert Porter supposed the subject to allude to the Babylonish captivity. ‘But for the female captive,’ says our Author, ‘I should be of the same opinion. In many particulars, the Scripture account of Esther pleading before Ahasuerus in behalf of her Jewish brethren, is strongly illustrated in this sculpture.’ His own description of the groupe, however, is at total variance with this fanciful conjecture. At the foot

of the mountain is an extensive cemetery, containing many sepulchres of white marble, having inscriptions beautifully cut in the Syriac and Cufic characters. They appear to belong to the era of the Sassanian dynasty. As we took occasion, in our notice of Sir R. K. Porter's volumes, to describe the route to Hamadan\*, we must pass over our Author's account of that city and of the Elwund, over which the road passes. We must, however, give insertion to his mention of an incident at Hamadan, which afforded a striking proof of the respect in which the English character is held in that country.

\* Mr. Lamb, wishing to draw a bill upon Bagdad for the sum of one hundred *tomauns* for our common expenditure, sent a servant into the town, to know whether any of the *shruufs* (merchants) would be willing to give him money for it. After a short time, a miserable, half-starved looking wretch made his appearance, and said, he should be willing to advance us any sum we might require. At first, we were inclined to laugh at his proposal, thinking, from his appearance and garb, that he was more like an object of charity than a lender of money. He soon undeceived us; for, disencumbering himself of a few of his rags, he unstrapped from his body a black leathern belt, and having cut it open, counted out the hundred *tomauns* in gold. Mr. Lamb wrote a draft, in English, upon a merchant in Bagdad, which this man took in lieu of his money, contenting himself with merely asking the name of the merchant on whom the bill was drawn, and declaring himself to be the party obliged; "for," said he, "if I am robbed, I shall at least be spared this piece of paper." While we were wondering both at his ability to serve us, and his confidence in our honesty, (for we could easily have deceived him,) he said, he had had too many proofs of English probity to entertain any alarm on that head. "The *Feringhees* (Franks) are not so worthy of being trusted, but the *Ingreex* (Englishmen) have never been known to deceive."

Of the *Feringhees* in general, they are not less distrustful than of their own countrymen; and the *Ingreex* character was in some danger of being brought into question through the roguery of an American captain; but fortunately, the merchants learned that they were not real English, but *Feringhee dooneaine noo*, Franks of the New World. The story, with its explanation, rapidly spread; and now, if an Englishman misbehaves, brother Jonathan is the scape-goat, the offender being set down as a Frank of the New World. The high estimation in which our national character is held in Persia, is stated to be not in a small degree owing to the able services and engaging manners of Sir John Malcolm.

\* Perhaps, no man ever employed on a foreign mission, has done

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\* Eclectic Review. Vol. xix. p. 289.



more to exalt the character of his country, than has this distinguished individual. The name of Malcolm is familiar to every one in the countries through which he has travelled, and all persons express the same unbounded respect for his talents and character: his name, indeed, secures kindness for his countrymen throughout Persia.'

From Hamadan, our Author and his friend Mr. Hamilton proceeded to Tehraun. Hitherto, they had preserved the English dress; but now, on taking a road less frequented by Europeans, it was deemed advisable to assume the Persian costume. For an account of their presentation to the 'Attraction of the World and King of Kings,' we must refer our readers to Captain Keppel's volumes. They remained ten days in this capital, and thence proceeded, by way of Casbin, Sultanieh, Zinjann, and Mæana, to Tabriz. Here the fellow-travellers separated; Mr. Hamilton returning to England by way of Poland and Austria, while our Author took the road to Astrakhan. On crossing the river Arras (Araxes), he entered the Russian territory, and travelling eastward through the province of Shirvan, reached Bakoo, a port on the western shore of the Caspian. Thence, turning northward, he coasted that mediterranean, traversing Daghestan, and the province of Kumuk, to Astrakhan, and entered Europe at the Russian town of Saritzin.

On the site of Bakoo (or Badko) once stood a city celebrated, in the times of the Guebres, for its sacred temples, on the altars of which blazed perpetual flames of ignited naphtha. To this place, thousands of pilgrims annually repaired, till the second expedition of the Emperor Heraclius against the Persians at the beginning of the seventh century, when he wintered in the plains of Mogan, and destroyed the temples of the magi. The fire which fed these altars, continues to burn; and Capt. Keppel learned, that at a place sixteen miles N. E. of the town, and of course considerably out of the direct route, a temple is still frequented by pilgrims, who, though not Guebres, pay their adorations to the flame. On ascending a hill near the extremity of the peninsula of Abosharon, he came in sight of the object of his curiosity.

'The country round is an arid rock. Enclosed within a pentagonal wall, and standing nearly in the centre of the court, is the fire-temple, a small square building, with three steps leading up to it from each face. Three bells of different sizes are suspended from the roof. At each corner is a hollow column, higher than the surrounding buildings, from the top of which issues a bright flame; a large fire of ignited naphtha is burning in the middle of the court, and outside, several places are in flames. The pentagon, which on the outside forms the wall, comprises in the interior nineteen small cells, each inhabited by a devotee. On approaching the temple, I immediately



recognized, by the features of the pilgrims, that they were Hindoos, and not Persian fire-worshippers, as I had been taught to expect. Some of them were preparing food. I was much amused at the surprise they showed on hearing me converse in Hindostany. The language they spoke, was so mixed up with the corrupt dialect of the Tartars, that I had some difficulty in understanding them. I dismounted from my horse, and gave it in charge to the cossack, whom they would not allow to enter the temple, giving, somewhat inconsistently, as a reason, that he was an infidel. I followed one of the pilgrims, who first took me into a cell where a Brahmin, for so his thread proclaimed him, was engaged in prayer. The constitutional apathy of the Indian was strongly marked in the reception this man gave me. The appearance of an armed European, it would be supposed, would have alarmed one of his timid caste; he testified, however, neither fear nor surprise, but continued his devotions, with his eyes fixed on the wall, not deigning to honour me with a look, till his prayers were over, when he calmly and civilly bade me welcome to his poor retreat.

‘ My first acquaintance and the Brahmin then accompanied me round the other cells, which were whitewashed and remarkably clean. In one of them was the officiating priest of the Viragee caste. This faquir wore only a small cloth round his loins; he held a piece of red silk in his right hand, and wore on his head a cap of tiger’s skin: this is, I believe, emblematical of the life of the wearer, who, on leaving the society of man, is supposed to have recourse to the skins of wild beasts for a covering. In a small recess stood a figure of Vishnoo, and near it one of Hunoomaun,

———“ he  
Whom India serves, the monkey deity.”

‘ My acquaintance with their deities seemed to please them much: one of them said, “ You know our religion so well, that I need not tell you where you ought, or ought not to go.” While I was here, another Viragee came in: he was a stout, well-looking man, with matted locks and shaggy beard, and covered with a coarse camel-hair cloth; his body was tattooed all over with the figure of Vishnoo.

‘ On entering the temple, he prostrated himself before the image. The priest then put into his hands a small quantity of oil, part of which he swallowed, and rubbed the rest on his hair. This man was once a Sepoy in the Indian army, and had been an orderly to a Colonel Howard in the time of Lord Cornwallis: he was the only man who seemed to have any acquaintance with the English. I was informed, that there is a constant succession of pilgrims, who come from different parts of India, and relieve each other every two or three years in watching the holy flame. This rule does not apply to the Pundit, or Chief, who remains for life. They spoke of their present chief as a man of great learning and piety: as they wished me very much to converse with him, I accompanied them to his cell, which was locked: they told me that he was either at prayers or

asleep, but no one offered to disturb him. Of the pilgrims present five were Brahmins, seven Viragees, five Sunapeys, and two Yogees. They spoke favourably of the Russians, but with more rancour against the Mahometans than is usual amongst Hindoos for those of a different persuasion. They said that Nadir Shah treated their predecessors with great cruelty; impaling them, and putting them to several kinds of tortures. All these fakirs were very civil and communicative, with the exception of one Viragee, the severest caste of Indian ascetics: he was quite a Diogenes in his way; and, when asked to accompany me, called out that it was no business of his.

'Outside the temple is a well: I tasted the water, which was strongly impregnated with naphtha. A pilgrim covered this well over with two or three nummuds for five minutes, he then warned every one to go to a distance, and threw in a lighted straw; immediately a large flame issued forth, the noise and appearance of which resembled the explosion of a tumbril. The pilgrims wished me to stay till dark, to see the appearance at night; but the bright prospect of home in the distance got the better of curiosity, and made me hurry forward.'

We have no room for any remarks on these besotted Vulcanists; nor do we find fault with our Author, on *this* occasion, for hurrying forward. Indeed, after all, there is something so respectable and amiable in the strong love of *dulce domum*, which forms at least an element in the provoking impatience of our gentlemen travellers, when passing through scenes where we wish them, perhaps unreasonably, to linger, and turn land-surveyors, and sappers, and miners, and resurrection-men, to satisfy our learned inquiries and leisurely speculations,—in the case of our Author at least, this patriot passion had so much to do in urging him onward,—that we cordially forgive him for having done nothing more at Babylon. At Astrachan, Capt. Keppel was delighted to recognise English features in a rosy-cheeked boy who was playing at his father's door. It proved to be the son of the Rev. Mr. Glen, the Scottish Missionary, under whose roof our Author found a hospitable welcome. After their guest had partaken of a slight refreshment, there was a general summons to prayers.

'The congregation consisted of twenty English persons, including women and children. Psalms were first chanted. One of the missionaries then put forth an eloquent extempore prayer to the Almighty, into which he introduced a thanksgiving for my safe arrival and escape from so many dangers. At no period of my life do I remember to have been impressed with so strong a feeling of devotion as on this evening. Few persons of the same general habits will understand my particular feelings. Few have ever been placed in the same situation under similar circumstances. Quitting countries once the most rich and populous, now the most desolate and lone, fulfilling in

their calamities the decrees of Divine Providence; safe from the dangers of the desert, and from the barbarian tribes with whom every crime is common; I found myself in a religious sanctuary among my own countrymen, in whose countenances, whatever were the trivial errors of their belief, might be traced the purity of their lives, and that enthusiasm in the cause of religion which has caused them to become voluntary exiles; whose kindness promised me every comfort, and whose voices were gratefully raised to Heaven in my behalf.'

We cite this paragraph, because it does honour to the Writer, who, throughout these volumes, appears altogether such a specimen of the British officer and gentleman as we could wish to represent us to Oriental nations. We have had much pleasure in his company, and scarcely need recommend to our readers a work which has supplied us with so much interesting matter for extract.

Art. II. *On the Treatment of the more protracted Cases of Indigestion.* By A. P. W. Philip, M. D. F. R. S. L. & E. Being an Appendix to his Treatise on Indigestion. 8vo. London. 1827.

(Concluded from page 288.)

'SO general a complaint is Indigestion in this country,' says the Author, the title-page of whose tract we have just transcribed, 'and so much does it influence other diseases, that there could not perhaps be a more useful treatise than one on the manner in which other diseases are influenced by their concurrence with it.' And another pathologist of the present day, whose merits and peculiarities have procured him much notoriety, has aimed at extending the following proposition into almost universal bearing; viz. that the stomach is the seat and source of every thing that is mischievous—the '*fons et origo morborum omnium.*'

That these doctrines have been propounded and propagated too much in the spirit of wide generalization, will be admitted by all those who, possessing no partiality to system, are unbiassed in their opinions by the *ipsi dixerunt* of conspicuous individuals; and it is a curious fact, that the very first case recorded by Dr. Paris at the end of his Treatise on Diet, furnishes conclusive evidence against the chylopoietic creed, as interpreted and adopted by some of its partizans. On the other hand, however, no one who is at all conversant with organic structure and disordered function, will hesitate a moment in admitting, that both the remote and the immediate de-

pendencies of stomach derangements upon other maladies, are such as to call for the utmost care on the part of the medical practitioner, in ascertaining the state of the assimilating organs under the existence of almost every disease to which the frame is obnoxious.

In order to substantiate this position, it may not be amiss slightly to advert to the anatomy and susceptibilities of those parts that are mainly occupied in the great business of assimilation. It will be recollected, that the secretion from the salivary glands first prepares the alimentary mass for its reception into the stomach ;—that in the stomach itself, the gastric juice operates a further and more important change on this mass ;—that this conversion is moreover facilitated by the muscular contractions of the organ, which both assist the secretion from the gastric membrane, and serve to bring the ingesta more under its influence ;—that the food thus changed into the substance called chyme, is now forced into the duodenum, there to undergo still further alteration ;—that this duodenum is, in truth, a second stomach ; and that in it the chyme is further operated upon both by the secretions from the internal membrane of the bowel, and by the liquors that are poured into it from the liver and the pancreas ; that the organs which separate these secretions, more especially the former, are so circumstanced with respect to local contiguity and sympathetic connexion with the stomach, as to be regulated very materially both by its mechanical and its sentient conditions ; that, moreover, for the due assimilation of the food and its eventual reception by the blood-vessels, so as to become an integral portion of the body's composition, not only must thus the salivary glands, and the stomach, and the duodenum, and the liver, and the pancreas, be in a state of integrity, but the mesenteric vessels themselves must also be in a due condition of power and activity ; that, further, the blood must circulate freely through and among all these several viscera, and that impediments to its free circuit are very easily occasioned by a deviation from the right rule as to quality or quantity of food. Then, again, all this is mere machinery abstracted from the vital impulse operating upon the whole, by the media of those fine nervous filaments which ramify through every part and portion of this beautifully constructed apparatus ; and which nervous filaments, while they maintain a certain independence upon the brain, are at the same time so connected with it, that cerebral soundness and ventricular mischief cannot for any length of time be compatible. Nor can failure of function, or derangement of structure, in some portions, at least, of the cerebral mass, fail of bringing with it a corresponding derangement in

digestive susceptibility and power. With the heart and lungs too, the stomach and its appendages are both immediately associated by position, and mediately by nervous ramification; while the whole external surface of the body, in a manner that anatomy and physiology do not so easily explain, is also much regulated, as to its natural as well as its morbid condition, by the healthy or deranged state of the chylopoietic membranes.

To these several circumstances of connected structure and associated function, we have previously alluded; but we advert to the subject in this place for the purpose of shewing, that the disorder called Indigestion can scarcely ever be regarded with propriety as a malady *merely* of the organs more directly concerned in the digestive process.

Were we to extend our inquiries over the whole circle of sympathies thus opened up before us by a view of the anatomy, we should have to carry our readers a much more extensive round than might consist with the design of these papers; we should likewise have to desert the business of reviewing for actual authorship; for none of the writers before us have thus traced the subject of indigestion through all its bearings. But it may not be improper, prior to entering upon the investigation which is at present our more immediate province, slightly to indicate, how some diseases of the most malignant aspect and formidable character, may be traced out to the full extent of nosological circumstance from an absolute commencement in mere stomach ailment.

This ailment we will suppose, in the first instance, to exist at the period of infancy, when it is especially requisite for the well-being of the system, that the *ab origine ad finem* of assimilation be in due adjustment. Its consequence then will become manifest in an atrophic wasting of the frame, from the chyloferous vessels not being supplied with the requisite quantity of chyme. This wasting will be attended with a tumid abdomen, in consequence of the mesenteric glands, now in a highly susceptible condition, being thrown into disorder from over excitement with an improper stimulus; that is, from the matter presented to their selecting orifices not having in it enough of chyle-making material for selection: hence the swollen paunch and emaciated limbs, constituting what is named in the schools *mesenteric atrophy*. But the mischief does not terminate here. In order to maintain the proper action of the brain, at this time of life undergoing momentary change, a due supply of blood must be transmitted to it. This supposes an appropriate quantity and healthy quality of chyle; neither of which having place under the circumstances assumed, disorder, which is

another word for irregularity, is engendered ; partial excitations, accompanied with general torpor, occur ; and that kind of erithism is easily induced, which terminates in the most fearful and fatal of all infantile diseases—*hydrocephalus*, or water in the brain.

Now let us imagine our dyspeptic individual to be advanced to the age of puberty. The lungs are the organs which at this period of life are about to undergo the most material mutations ; and we need not stop to trace the successive steps by which defective digestion may come to develop itself (the predisposition supposed) into *phthisis pulmonalis*, or, in plain English, consumption of the lungs.

In middle life, the tendencies of the frame are to fulness and sluggishness of the venous system ; and, at this stage of existence, apoplexies and irregularities in the heart, and diseased conditions of the liver, will be the produce of a disordered stomach, either in the direct way of mechanical impediment to the circulation, or by defective chylification causing irregular impetus of circulating energy, and occasioning the blood to be withdrawn from one part, and to be thrown with inordinate force upon another ; while other kinds of apoplexies—the apoplexies of inanition—and dropsies, and asthmas, and cachexies, shall follow in the train of indigestion, when the energies of the system are declining in consequence of age, and both the absorbent and sentient powers are in a state verging towards natural paralysis.

The more, indeed, we divest ourselves of nosological trammels, and become independent observers of cause and effect, the more reason shall we find for concurring in the remark, that the cases which are met with in practice ‘are combinations of diseases, rather than simple diseases ;’—and that to talk of this or that malady as an abstract essence, is to use a language inconsistent with the complication of organic machinery, and unauthorized by the precision of a true philosophy.

Dr. Philip proposes to divide Indigestion into three stages. Under the first head, he includes those affections which immediately and directly arise as consequences upon a deranged condition of the stomach ; such as a sense of distention after eating, flatulent and acid eructations, clammy and furred tongue, impaired and irregular appetite, cold feet, and other manifestations of enfeebled health. In the second division, an inflammatory state is assumed, characterized by tenderness at the pit of the stomach, hard pulse, and other indices of febrile derangement. The third stage is marked out as comprehending those disorders which commenced as indigestion, but which ceasing to be merely functional, have terminated in



organic disease: under this last division he includes phthisis or pulmonary consumption having a dyspeptic commencement, and he engages in a laboured discussion respecting the pathological nature and remedial treatment of dyspeptic phthisis.

Now, in this, we think, there is a manifest violation of those principles which ought to regulate the nomenclature of disease; inasmuch as, were the legitimacy of the predication allowed, all other maladies which have been the result of stomach derangement operating upon constitutional predisposition, would be equally entitled to this distinct specification; and we might talk of dyspeptic asthma, dyspeptic atrophy, dyspeptic apoplexy, and even dyspeptic dropsy, with quite as much propriety as Dr. Philip speaks of dyspeptic phthisis.

We find one of the writers before us opposing the propriety of Dr. Philip's division of dyspeptic malady, on much the same grounds as those on which we have ventured to pen the above strictures; and we should scarcely be justified in passing over unnoticed the following remarks, by Dr. Paris, in allusion to the question under controversy.

'Indigestion,' says this last Author, 'or in other words, derangement of the stomach, is a frequent companion of pulmonary disease; and what is the disease in which the stomach does not sympathize? But I am sceptical as to the existence of any malady which is entitled to the specific appellation of "*dyspeptic phthisis*." A person having tubercles in the lungs, may have his life protracted for many years by judicious management, and by avoiding every exciting cause which might kindle the spark into a flame, by keeping the circulation in check, and promoting the healthy actions of the secretions. On the contrary, the fatal termination may be equally accelerated by want of care, and above all, by creating a permanent disturbance in the digestive functions. If Dr. Philip designates a latent disease thus kindled into activity, "*dyspeptic phthisis*," I have no objection to the term; we are no longer at issue; our difference of opinion is not essential; it is an affair of words, and of words only.'

It ought, however, to be recollected, that verbal errors, when they apply to tangible essence, are matters often of no mean moment; and we have been tempted to pursue the line of argument drawn out in the few preceding pages, partly from the feeling that to express ourselves correctly on topics of medical speculation, is of much greater consequence than is usually conceived. Medicine must be freed from its abstractions, and from a great deal of its specific designation, before it can put forth any proper claim to the possession of a strict terminology. Surely, Dr. Johnson must have misconceived the strictures of Dr. Paris, when he remarks: 'I think he,' Dr. Paris, 'has been thrown off his guard in treating what is called "*dyspeptic phthisis*" as a creature of the imagination.'



Another question, however, between these authors, (and this manifestly not a mere question of words,) is, whether the tenderness which is experienced in the epigastrium, after dyspepsia shall have lasted some time, be a mark or not of inflammatory condition. Let us first hear what Drs. Philip, Paris, and Johnson, successively say on this head, and then we must be indulged in drawing our own inference from the whole. We may state by the way, that the tract whose title-page is placed at the commencement of the present division of our paper, is a sort of vindication by Dr. Philip of his own doctrines in reference to this particular, which having been published while the subject of digestion has been passing under our review, could not have found a place among the works first enumerated.

‘The second stage of indigestion,’ says Dr. Philip, ‘is marked by a permanent tenderness on pressure, sometimes but slight, of the soft parts close to the edge of the cartilages of the false ribs on the right side, after they have turned upwards to be joined to the sternum. This spot is often very circumscribed, and always lies about half-way between the end of the sternum and the place at which the lowest of the cartilages begins to ascend; and the cartilage itself, near the tender part, often becomes very tender, not unfrequently, indeed, much more so than the soft parts. The patient, in general, is not aware of this tenderness till it is pointed out by the physician.

‘This symptom never exists long, nor to any considerable degree, without the pulse becoming hard, and it often, at the same time, becomes rather more frequent than in health. There is no other symptom of the disease before us to which I am so anxious to call the reader’s attention as to what I have here termed a *hard* pulse, because on it much of the proper treatment seems to depend.’

After having introduced some further remarks respecting the necessity of recognizing this hardness of the pulse by a particular mode of feeling it; viz. by a steady pressure gradually decreased. Dr. Philip goes on to state, that he considers the tender epigastrium and hard pulse to be the marks by which the disorder called dyspepsia is to be divided from its first into its second stage; because, he adds, from the time of their appearance, at whatever period this happens, we shall find its nature, and, consequently, *the plan of treatment suited to it, changed.*

‘This arrangement,’ says Dr. Paris, ‘is wholly artificial. Nature does not acknowledge it, nor will she submit to it. If then any advantage is to be derived from it, it must be received and considered only as an attempt to class together those symptoms which may arise from functional aberration, and those which are more usually associated with organic change. We must renounce all rigid adherence

no definite stages and arbitrary divisions, which nature disclaims. Every practitioner of any experience, must well know, that the hard pulse and tenderness of the epigastrium are likely to occur in a temporary attack of indigestion; and I have frequently witnessed extensive mischief, with change of structure, without the occurrence of such indications.'

And Dr. Johnson more boldly and emphatically states, that this same tenderness exists in every stage of indigestion. 'I will go,' he adds, 'one step further, for I have no hesitation in avowing that, if a whole regiment of soldiers were turned out and their epigastria pressed with the pointed fingers, and with the force that Dr. Philip uses, they would all wince, from the general downwards.' Then, again, with respect to the hardness of the pulse, on which, as we have seen, Dr. Philip lays so much stress, as characterizing mainly the assumed change; Dr. Johnson, having quoted the words of his opponent in reference to the manner of detecting this hardness, expatiates both on the symptom itself, and the manner of detecting it, with the following freedom of stricture.

'I appeal to the experience of every practitioner, whether such a refinement as the above can be entitled to much confidence in the examination of a phenomenon like the pulse, which varies with almost every emotion or thought that crosses the mind of a dyspeptic invalid. Is it to be assented to, that by such a criterion as this we shall be enabled to distinguish irritation from inflammation, or functional from organic disease? The fact is, that in irritation of the stomach or bowels, the pulse is often as hard and as quick as in inflammation of those parts. The heart is so much under the influence of the stomach, in functional derangement of the latter organ, that no dependence can be placed on the state of the pulse, whether as regards hardness, frequency, or irregularity. In general, however, it will be found in dyspepsia, that the pulse is much quicker, not only while the food is digesting in the stomach, but during the whole time that chyme is passing along the intestines, than after these processes are finished. The pulse, through the day, will often be up to nearly 80, and fall by nine or ten at night to 60. Indeed, the dyspeptic invalid is never so well as just before bed-time, when all irritation is removed from the organs of digestion; and this often leads him to take for supper such food and drink as render him miserable all the next forenoon.

'In fine,' adds Dr. J., 'I am compelled to differ from Dr. Philip respecting tenderness of the epigastrium and hardness of the pulse, as pathognomic signs of a particular change in indigestion from irritation to inflammation—from functional to incipient organic disease. These symptoms are present in the earliest as well as in the latest stage of indigestion; nor do I believe that there is any regular order or succession of phenomena in this Protean malady, by which the above-mentioned change can be ascertained. At the same time, I have no

doubt that, even in the earliest periods of indigestion, there is occasionally inflammatory action mixed up with irritation, when excesses are committed or improper stimulants have been exhibited. But, on the other hand, I am satisfied from what I have personally experienced, and seen in others, that all the phenomena of what is called the *second stage* of indigestion, including tenderness in the epigastrium and sharpness of pulse, may, and do very generally depend on irritation; or, in other words, on functional disorder of the stomach and bowels.'

We may not, perhaps, quite approve of the temper and spirit, or rather, we should say, of the manner in which the statements and allegations of Dr. Wilson Philip are met on the part of his able opponents, Dr. Paris and Dr. Johnson; we should have been more pleased with a little less of dogmatic and dictatorial opposition to an individual who has done so much for pathology; but at the same time we cannot help conceding, that there is a great deal of justice in these Philipics (were we inclined to pun) we might call them Anti-Philipics to which we now advert, and specimens of which we have quoted. Divisions into stages, we hold to be for the most part mere delusions: the transitions of morbid condition are neither so regular nor so abrupt as the statements of systematizers would lead the student to infer. Although we grant to Dr. Philip, that an inflammatory condition of a part produces a pervading erithism of the whole frame, which is usually marked by more or less wiryness, or, if you please, hardness of the pulsations, yet, we must confess ourselves deficient in that kind of tact which shall enable us immediately to pronounce with precision on structural condition by the criterion proposed. That a great deal also of tenderness may be present, independent even of a small degree of inflammation, we hold to be fact. Indeed, it is a curious circumstance, that there is no part of the body less obnoxious to inflammatory irritation than the stomach; the final cause of which should seem to be, that the organ is so constantly exposed to the influence of irritants. It is true, that a chronic species of inflammation is not seldom engendered in the internal membrane of the stomach and its appendages; but then, this is for the most part connected with specific susceptibility, as of cancerous tendency; or it has been produced by the gradual and repeated operation of spirituous liquors, not by food, nor as the result of mere dyspepsia.

Upon the whole, we may conclude, that indigestion, for the most part, is primarily a disease merely of muscular spasm and membranous disorder; that the ingesta irregularly propelled to the pylorus by the former, and not duly acted on in consequence of the latter, becomes in a greater degree than is natu-

al, subject to the laws which regulate the action of matter destitute of vitality;—that hence fermentations take place, and that these fermentations produce distension, flatulent eructations, and mechanical impediments to orderly function;—that pains are produced partly by the spasmodic condition of the fibres which compose the coats of the stomach, partly in consequence of the acrimonious secretion of the disordered membrane, the surface itself being already in a state of diseased sensibility, partly from the distension of flatus, and altogether from that law of the vital system which inexplicably, but invariably, brings uneasiness when the harmony of organic movements is broken in upon. This, then, seems the simple rationale of indigestion abstractedly considered; and when congestions and inflammations have place, they occur in those localities, and are regulated, both as to time and mode, by those constitutional susceptibilities and periods of life, some of the most prominent of which we have above hinted at; and thus maladies are induced, which, had we space, or rather, were this the proper opportunity, we might stretch out into a much more lengthened and formidable list, both of acute and chronic affections.

At the same time, let us not run into the mischievous, the practically mischievous error, of looking upon all derangements in the light of mere debility and spasm; and of supposing that excitants are the only remedies for disordered conditions of the stomach. Much, as we shall immediately see, is often done by those medicinal agents whose *modus operandi*, as far as we can at all understand it, seems referrible to a principle quite opposite to that of stimulation. But, before we proceed to the consideration of its cure, we must turn our attention to the exciting causes of indigestion.

That over-feeding is the main circumstance by which dyspeptic conditions are engendered, no one will for a moment dispute; but the question will then be, In what does this consist? Now, the reader, by looking over what we have written in the second part of the present article, will perceive that we are not of that school of dietetic severity and abstemious prudery which demands that the scales shall regulate the quantum of ingesta, and which holds, that even moderately to satisfy the demands of the appetite is to open the flood-gates of disease upon our devoted frames. We then and there further said, that scarcely any rule but the rule of sensation can be relied on as one of abstract correctness or universal application. It is, however, of much consequence to attend to this rule; and let not him, especially, who is conscious of constitutional predisposition to plethoric disease, take occasion to convert our liberty into license. Fast eating

is another pregnant source of dyspeptic mischief, as we have also before intimated. That bad, or, in other words, *confused* air is injurious to the digestive function, is shewn, not only by all experience, but has been proved by direct experiments instituted for the purpose of demonstrating the connexion of the stomach with the lungs. It has, indeed, been propounded as an axiom, that digestion of the food is in the ratio of air consumed by the lungs. Hence, in part, the keen appetite, and facile digestion, and vermillion cheek of the labouring rustic, compared with the little desire for food and little capacity for digesting it, that is manifested by the 'pale artist who plies the sickly trade' of the metropolis;—in part, we say, for muscular and mental, as well as pulmonary varieties, must be taken into the account; and it must also be recollected, that the surface of the body, which is very differently circumstanced in the two individuals, has a very material influence in regulating the interior movements of the system, more especially of the stomach. How intimate this association is, we have already pointed out. And it should also be remembered, that the condition of the skin, as to temperature, as well as in reference to other exterior circumstances, is of great moment in modifying stomach action. While digestion is much promoted by a certain kind and degree of cold applied to the body's surface, indigestion, on the other hand, is frequently aggravated, nay, is not seldom produced by an undue reduction of exterior heat; and partial or irregular application of cold, is more particularly calculated to impair the energy of the stomach. There is no country, perhaps, in which so little attention is paid to this particular as in Britain. Even the hardy Russian, who rolls his naked body in snow while reeking from the hot bath, is abundantly more careful in this respect, than the most delicate female of our own country. So influential is this exposure in the production of stomach maladies, that dyspepsia in females of the more respectable classes, is quite as frequent as it is among the other sex, on account, partly, of the thin clothing and exposed habits of the former proving equally noxious, in the long run, with the more free practices of the latter in reference to meats and drinks.

That mental affections are productive of stomach maladies needs scarcely be noticed, the fact is so constantly obtruding itself on the view of the observer; and although lowness of spirits may consist with regularity of appetite and digestion, you still, for the most part, see, that hypochondriasis becomes dyspepsia, as dyspepsia falls into hypochondriasis.

A bent position of the body is another fruitful source of stomach weakness and irregularity; this is so conspicuously

the case, that shoemakers and other artizans whose calling compels them to a constancy of this posture, become, from this source alone, often obnoxious to protracted and sometimes very serious disease of the digestive organs. One writer on the stomach, devotes a section of his book to the consideration of ailments proceeding from the circumstance now referred to.

Exercise, like temperature, may be the cause of indigestion, as it is, when duly and timely employed, an aid of the digestive process. Habit possesses a considerable power in regulating this particular; but there are scarcely any circumstances or situations in life which exempt individuals from the probability of being injured by making violent exertions either of body or mind, immediately upon indulging in a very ample meal.

Hard study is highly unfriendly to the digestive functions: many are the instances of ardour in pursuit of academical honours causing extensive and, occasionally, permanent derangement in the chylopoietic functions. Indeed, deep thought and facile digestion require for their coincidence, that the individual should possess a hardness of constitution, which we do not often meet with in those whose feelings incline them to intellectual occupation.

The continued use of spirituous liquors is, of all sources of stomach ailment, the most formidable and frequent; and their mischievous effects, acting both immediately upon the organs of digestion, and more indirectly upon the sentient system, are such as to lead soon from mere functional into structural derangement; to break down the texture of the secreting membranes that are connected with the assimilating process, and to produce, at the same time, that general paralysis of sentient and muscular power which occasions the topical injury to be more destructive; and which thus complicates indigestion in the worst possible way.

Narcotics employed too freely, have, for the most part, a baneful influence over the digestive organization; and these substances seem especially to affect the stomach's energies by engendering torpor in the nervous system. The opium-eater is usually a dyspeptic as well as a hypochondriac; and the employment of the herb tobacco in any way, if it be carried to excess, must be viewed, we conceive, as unfriendly to the digestive powers.

Provocatives of the stomach are promoters of indigestion. The axiom, *expellas furcū, &c.* ought ever to be recollected by those persons who are in the practice of spurring on the jaded energies of the assimilating organs by spices, or even by bitters; which last, in their reiterated and undue employment, have got the discredit of fostering a tendency in the habit towards apo-



plectic and paralytic affection. And they may possibly have this tendency; but we should rather suppose that paralytic disorders, if they do occur as a consequence of a protracted course of bitters, take place in a more indirect manner; and that the undue excitation which these medicinals give to the stomach, thus causing it to receive more than it can with facility digest, is the principle upon which their deleterious agencies are mainly displayed.

In a word, every thing that is out of nature, (nature, we mean modified by the circumstances of society,) is out of safety; and all excitation, physical, mental, or moral, ought to be carefully kept in due bounds, as we value our stomach's regularity of function, and our consequent freedom from the numerous evils with which indigestion is pregnant.

We are now, then, brought to the last division of our inquiry, viz. What is the best mode of prevention and cure?—The first clause of the inquiry would seem, indeed, to meet with a prompt reply, by an appeal to the *contraria in contrariis* principle. If we know the causes of the evil, we also know that by avoiding these causes, we may prevent the evil's occurrence. But a little of detail will, perhaps, be demanded from us, and to this we therefore now proceed. And here, in the first instance, we may reiterate the important rules of Drs. Philip and Johnson, in the words which these writers employ.

‘To eat moderately and slowly,’ says Dr. P., ‘is often found of greater consequence than any other rule of diet. The dyspeptic in eating should carefully attend to the first feeling of satiety. There is a moment when the relish given by the appetite ceases: a single mouthful taken after this, oppresses a weak stomach. If he eats slowly, and attends carefully to this feeling, he will never overload the stomach.’

And says Dr. Johnson in a very emphatic and impressive manner.

‘As, of all the physical causes of indigestion, our diet is the chief, so, over this cause, we fortunately have the greatest control. But sensuality and conviviality are perpetually seducing us from the paths of temperance, and seldom permit us to think of preserving health till we have lost it. It is quite needless to describe the kinds and the quantities of food and drink, that are injurious. The moment we call forth *conscious sensation* in the stomach, whether that be of a pleasurable or a painful kind, we offer a violence to that organ, however slight may be the degree. Whenever the *conscious sensibility* of the stomach (or, indeed, of any other internal organ) is excited by any thing we introduce into it—by any thing generated in it—or by any influence exercised on it through the medium of any other organ, we rouse one of nature's sentinels, who gives us warning that be-



salutary laws are violated, or on the point of being violated. Let us view the matter closer. We take an abstemious meal of plain food, without any stimulating drink. Is there any *conscious sensation* produced thereby in the stomach?—I say no. We feel a slight degree of pleasant sensation throughout the whole frame, especially if we have fasted for some time previously, but no distinct sensation in the stomach. There is not’—(we have before quoted this important sentence)—‘there ought not to be, any *conscious sensibility* excited in this organ by the presence of food or drink in a state of health; so true is the observation, that to feel that we have a stomach at all, is no good sign.’

With these remarks then, in conjunction with the intimations in respect of the quantity of food which were given in in the second of this series of papers, we might at once conclude the topic; but we think it right, before finally dismissing it, to state, that somewhat of caution is necessary in respect to the management of an infant’s stomach, inasmuch as the point of satiety with the child is not so easily detected. In many, many instances is the nurse guilty of giving more and more food, in order to quell and quiet those irritations and uneasy feelings which are indices, not of more food being required, but of too much having already been administered. Happily, this practice of repleting the infant’s stomach till there is scarcely a possibility of pouring down more, is much upon the decline; and of all the improvements which have recently taken place in the management of childhood, these two, perhaps, are the most valuable; that food is more moderately given, and fresh air more liberally supplied.

That pure air is necessary for the dyspeptic, both young and old, every thing loudly proclaims. There are, however, those who question the salubrity of any change, as far as the mere change of air is concerned; and they ground this scepticism on the fact, that eudiometrical investigation proves the atmosphere to be compounded of the same ingredients, with the most trifling variations, from whatever part of the globe the experimenter takes it. It is, however, questionable, whether chemical observation is equal to the detection of physical, or rather medical agency, in reference to the purity of the air. Certain we feel, that a something of effect is, in many cases, connected with change in the atmosphere, which is by no means made sensible by any eudiometrical test. *Mere* change, indeed, sometimes operates wonders, even when the transition shall have been from a more to a less healthy part; although some of the influence, we are aware, must often be deducted from this account, and placed to the score of mental and moral circumstance. But, that country air, which, although it may be

chemically the same as that of a large manufacturing and populous town, is actually different, inasmuch as it is not loaded with foreign vapours, must, we imagine, be conceded by all. Dryness is a quality of air, moreover, which the dyspeptic should sedulously seek after. No one but he who may have actually observed it in others, or experienced it in his own person, would believe the vast difference on stomach energies that will be operated by the atmosphere, as it may be loaded with aqueous vapour or free from humidity;—and the slightest change in locality will frequently prove, in this respect, of serious consequence. Many are the individuals who constantly find themselves aguish, and vapourish, and *dyspeptic*, and debilitated, while residing in Westminster; and comparatively indeed conspicuously, free from these drawbacks on comfort and enjoyment, when they shall have removed to the north or north-west parts of the town. This is so decidedly the case, that we have often been surprised at the selection of Milbank as the spot on which to erect the Penitentiary; and we are certain that a great deal of the sickness which some time since was so prevalent in that institution as to excite public attention and parliamentary inquiry, was referrible to the *malaria* of the place not duly counteracted by physical and moral excitants.

Exercise, as well as fresh air, is a cardinal circumstance for the dyspeptic invalid. The best time for taking exercise is between breakfast and dinner. Dr. Paris cautions his vulgar and ordinary readers against taking their principal meal in a state of fatigue. ‘The invalid merchant,’ he says, ‘the banker, the attorney, the government clerk, are all impressed with the belief, that, after the sedentary occupation of the day, to walk several miles to their villas, or to fatigue themselves with exercise before their dinner, or rather early supper, will sharpen their tardy stomach, and invigorate their feeble organs of digestion. The consequence,’ he adds, ‘is obvious: instead of curing, such a practice is calculated to perpetuate, or even aggravate the malady under which they may suffer, by calling upon the powers of digestion at a period when the body is in a state of exhaustion from fatigue.’ And exercise soon *after* the meal, Dr. Wilson Philip objects to, on the principle, that an agitation of the stomach at this time mixes the new with the old food, and is the occasion, moreover, of presenting some portion of the digested aliment again to the surface of the stomach, ‘and consequently preventing a corresponding portion of undigested food from approaching its due time.’

Whatever be the explanation of the matter, certain it is, it

much exercise immediately after a large meal, is unfavourable to the digestive process; and although, as we have above intimated, and as, indeed, is commonly known, habit takes the place of nature, where the energies of the frame are unimpaired; we do not believe that the infirm and dyspeptic could ever be brought with impunity to exercise either mind or body immediately upon having filled the stomach. Proverbial axioms in these matters are usually founded in truth; and the direction of sitting awhile after dinner, and walking a mile after supper, only requires the qualification, that the night air is not so salubrious in which to take the exercise as before the setting of the sun. 'It may be observed,' says Dr. Philip, 'that the effects experienced from the night air by dyspeptics, are similar to those produced on them by a damp air from other causes.'

But how, will the dyspeptic say, am I to manage myself in reference to morning rides or walks? Am I to comply with the orders of Mr. Abernethy, who directs me 'to rise when my powers have been refreshed by sleep, and actively exercise myself in the open air till I feel a slight degree of fatigue?' Or am I to be guided by Dr. Paris, who forbids walking before breakfast, as a debilitating, rather than an invigorating process? Neither in this, we would reply, nor in any other part of dietetic regimen, can any laws be laid down of a universal nature; but we are disposed generally to think, that the before breakfast exercise should be deferred till the stomach energies and bodily strength are somewhat recovered from their impaired state. The practice of pushing exertion at this time under the promise of its eventually proving salutary, is occasionally (and of this we have reason to be convinced) attended with mischievous consequences.

We are not, indeed, by any means satisfied as to the beneficial effect of an unqualified use of the *gymnastics* which are now becoming fashionable. We say, an unqualified use, since it is right that these, as well as all other exercises, be kept under that degree which would call forth unequal exertions of parts of the body beyond the general power of the individual, and thus lay the foundation for functional, if not structural affections of important organs, which shall continue to inconvenience and harass the subject of them during the whole of life. We were struck, some little time since, with the statement of an eminent physician in a public lecture, who told his hearers, that he had seen a fine youth, who was educated in Germany, and who, eager to excel his companions in athletic exercises, had brought on a palpitation of the heart of

an alarming kind, and which was likely to prove permanent.\* In these remarks, we are aware that we are somewhat deviating from the main purpose of the present paper; we could, however, well resist the opportunity which the occasion afforded, of doing what in us lies, to correct that mistaken idea which seems prevalent, namely, that the feeble may be made strong by engaging in those exercises and expences which are rather suited to preserve than to communicate robustness. In this, however, as in all other cases of caution, we would guard against misconception. Although we would neither starve the stomach into good behaviour, as proposed by some, nor lash enfeebled organs into unlimited exertion, we are very ready to allow, that occasional abstinence, and constant moderation, are of the greatest consequence as regards healthy digestion, and that due or well adapted exertion is one of the most efficient means of calling forth latent, and improving weak energies.

One of the principles upon which exercise manifests its utility, is, that of preserving the secretions in good order,—more especially the secretions from the surface of the body; and how material this is towards the due maintenance of stomach health needs scarcely be noticed, after the intimations we have given of the connexion of the skin with the stomach. On this account, partly, it is, that friction of the whole surface of the body, more especially of the chest and abdomen, will be found an exceedingly good practice to have recourse to every morning immediately upon rising from bed. Merely rubbing the body with a dry towel will prove salutary to a certain extent, but the previous use of a large sponge well filled with water, so as to form a sort of shower-bath, is a most useful preliminary to friction of the surface with a coarse towel. We have known individuals have recourse to this kind of matin-bath, and with a great improvement in their digestion and general health,—to whom the shock of immersion in cold water had produced languor and heaviness during the day; and had excited to febrile and irregular reaction, rather than to that free and genial warmth which is characteristic of firm health; not to say any thing of the superior facility with which the mode now recommended of freeing the skin from impurities is practised, compared with that of plunging into the cold bath.

The practice of cold bathing is, however, in some cases highly refreshing and salutary; but, like athletic exercise, it is

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\* The father of one of the principal contributors to this Review, brought on himself, by hard running, an asthmatic affection, which continued to harass him through life.

for the most part calculated to preserve strength, rather than to create it. When used for the purpose of obviating dyspepsia by the enervated and feeble, it ought not, as Dr. Paris very justly remarks, to be employed immediately upon rising, but an hour or two after breakfast. This author likewise very properly opposes the vulgar error, that it is wrong for a heated person to plunge into cold water. It has often been directed, that if an individual walk briskly to the edge of the bath, so as to produce somewhat of excitation and heat, it is necessary to stay a short time on the brink, in order that the body be cooled before the plunge is made. Now, this happens to be precisely what ought not to be done; in fact, it is good practice for the languid and feeble thus to excite internal heat before they encounter the cold medium; as it is to fill their bodies with caloric before venturing out into cold air. This transition from heat to cold is by no means dangerous, provided the heat be below that degree which causes perspiration: then, and not till then, is it unsafe with an excited frame to rush into cold air or plunge into cold water. This principle was well illustrated by the late Dr. Currie, and it is now fully proved, that even after a warm bath, the body is not, as was formerly imagined, more than ordinarily susceptible of cold; 'The idea,' says Count Rumford, 'of going into bed after a warm bath, in order to prevent taking cold, is erroneous; no alteration should be made in the clothing; and the body, on exposure to the air, is not more susceptible of catching cold than it was before going into the bath.' It must, however, be recollected, that when the previous heat has been so high as to produce exhaustion and cause the surface to be in a perspirable state, the transition from heat to cold is likely to be followed by highly injurious consequences.

Warm bathing is often found beneficial to the dyspeptic. This 'will regulate the functions of the skin, promote the digestive powers, and concur with other measures to re-establish health.' The temperature should be from 95° to 98°, and the most proper period for using it, we are told by Dr. Paris, is about an hour or two before dinner.

Sea bathing will occasionally prove salutary, when cold spring baths are inadmissible. It is advisable for those who are of a relaxed and feeble habit, to bathe, even in the sea, an hour or two after breakfast, rather than to rise from their beds and almost immediately take the plunge.

That the dyspeptic should cease from hard study,—that he should subject himself to those circumstances which foster a disposition to hilarity of mind and equanimity of temper,—that he should avoid the use of spirituous liquors in any other way

than as occasional medicinals,—that he should forego the employment of narcotics, as of opium and tobacco,—and cease to provoke his stomach into unnatural excitation by spices, or even bitters to any extent,—are facts and principles too certain and plain to require enlarging upon in this place; and we shall now bring the subject to a close by the mention of one or two particulars in reference to the more strictly medicinal part of the dyspeptic regimen; and, even on this topic, for reasons sufficiently obvious, we shall offer little more than very general indications.

A twofold indication is presented to the practitioner, who may be called to the treatment of stomach ailment. He is to endeavour at counteracting present conditions, and he is to aim at preventing the recurrence of these conditions. Every one who knows any thing of dyspepsia, either by feeling or observation, knows, that acidity and flatulence are two of its prominent characteristics. Now this acidity and this flatulence may have two sources,—the fermentation of undigested food, or a vitiated state of the secretion from the gastric membrane. Dr. Paris tells us, that the former is the case when the disorder is that of imperfect chymification, and the latter where it depends upon the irritation of some distant organ. In this, perhaps there is a little too much of refinement, although the general principle may not be altogether incorrect. At any rate, when we can clearly trace the flatus and the acid heat of the stomach to fermenting and acidified ingesta, the alkalies and magnesia are clearly indicated as remedies; and the latter is, for the most part, preferable to the former, inasmuch as in the neutralization of the acid it meets with in the stomach, a salt is formed which proves purgative, and thus the double purpose is served of correction and evacuation. It is often found highly useful to anticipate, as it were, this acid formation in the stomach, and nothing can be found more efficacious in preventing the consequences likely to result from repletion or debauch, than taking a tea-spoonful or two of magnesia in a glass of cold water, previously to retiring to rest. When a more positive purgative is required, the combination of the sulphate of magnesia (Epsom salts) with the carbonate, in the proportion of about two large spoonfuls of the former to one of the latter, will be found an exceedingly useful remedy: and in cold habits, the addition of two tea-spoonfuls of tincture of rhubarb will much improve the combination. When acidities prevail connected with gouty spasms, the carbonate of ammonia will meet the requirements of the case in an especial manner. This is one of the remedies pointed out by Dr. Philip as applicable to the more protracted cases of indigestion. We have



' other means,' he says, ' which so powerfully excite the nerves with so little disturbance to other parts.' He attributes a portion of its virtues to the excitation of the skin, and in this ascription, we think our author perfectly correct. Indeed, we regard ammonia as one of the most useful articles in the materia medica; and it is, as we have above intimated, more particularly applicable to gout in combination with dyspepsia, correcting the acidity of the disease, and stimulating the nervous frame. Its dose is from eight to ten grains.

It would seem, at first sight, incongruous to meet the acidity of the stomach by acid medicinals; but these certainly do prove occasionally powerful antacids in their effects. We imagine they do so by communicating a tone to the stomach, and thus getting this organ into a course of better secretion. They may indeed directly, like the alkalies, check fermentation, and thus obviate acidity; but we believe their main operation is upon the fibres and membranes of the stomach itself.

The combination of aperient with bitter medicinals, will be found occasionally useful, such as the quassia or calomba with tincture of rhubarb and Epsom salts. Than tincture of rhubarb, we scarcely know any thing more suitable to general derangements of the stomach; and although we are aware of the danger connected with unprofessional tampering, we think it proper to say, that much preventive good in incipient irregularity of the digestive organs, may be effected by the timely taking of two or three spoonful of this tincture in a glass of common water.

The blue pill has become a fashionable medicine for the purpose of preventing the establishment and confirmation of threatening derangement of the system; but there does not seem to be any reason why this medicinal should be taken, unless, besides stomach affection, there exists a torpid or irregular condition of the liver, as indicated by sallowness of the complexion, lowness of the spirits, and general lassitude. When these symptoms are present, five grains of the blue pill upon going to rest, followed in the morning by a decoction of dandelion, may sometimes succeed in overcoming the present ailment, and even, occasionally, in preventing the occurrence of actual jaundice. In this state of things, also, quassia, and calomba, and rhubarb, are excellent medicines.

External applications are not seldom efficacious in counteracting internal disorder. A blister placed on the back, we have known to succeed in correcting obstinate dyspepsia; and the application of tartar emetic to the pit of the stomach, either in the form of lotion, or plaster, or ointment, will frequently be followed with good results.

Galvanism might, upon the principles formerly adverted to,



prove highly beneficial in some sorts of stomach as well as pulmonary disorder; and we have no doubt, from what we have ourselves seen, that this influence may be employed with much advantage under the discreet management of the careful and judicious practitioner. But it is an edged tool, and must not be played with. Stimulants of all kinds should be had recourse to in deranged states of the system under the impression, that, if not proper, they may be *very* improper; and physiology, moreover, has not yet so completely unfolded the electric connexions and susceptibilities of the living system, as to enable us to pronounce, with much certainty and precision, on the voltaic impulse as a remedial agent.

Although, as it has been seen, we object to the divisions and subdivisions, the distinctions and demarcations of some authors: and although we see no good reason for falling in with the general feeling of the times, and viewing all protracted disorder as resulting from local inflammation; we are ready to admit that, occasionally, topical irritation mounts up to the positive degree of inflammatory state, and that then, leeches, and cupping, and nitrate of potash, and tartrate of antimony, may, separately or together, be demanded; under restrictions and modifications, however, which it would be quite inconsistent with our plan and limits to detail or dwell upon. We find, indeed, that we have only space left for a remark or two upon the subject of a domestic medicinal, which has recently excited so much attention, that we should be considered as guilty of a serious omission, were we to pass it altogether unnoticed, in a paper devoted to the consideration of stomach affection.

The writer of one of the pamphlets before us, under the signature of B, has issued an angry and vehement protest against *white mustard seed*, as likely to be productive, in its indiscriminate use, of consequences the most alarming; while others are going about from town to town, and from country to country, proclaiming its virtues as a catholicon, and calling upon all, as they value their life and well being, to appreciate and apply this potent antidote to physical evils, which Providence has put into our hands. A Letter from Naples, which has this moment reached us, contains the following statement. ‘In a place where people devote themselves so much to pleasure, there must be a sufficient portion of disease; and, as all are seeking some universal remedy, different medicines and different systems will rise and fall as fashion dictates. When I first came here, all the world was running after a course of violent purgatives, introduced by the pamphlet of Monsieur Le Roi; such was the rage for this man’s medicine, that it was

• sufficient to occasion the popularity and success of a dramatic  
 • piece, founded on the mania, and performed at the Neapolitan  
 • theatre. To this, succeeded the system of Heineremann, which  
 • was practised here by one of his pupils of the name of Necker.  
 • But now, every thing is beaten off the field by mustard seed.  
 • Mr. Turner (who is making a crusade, not to plant the cross  
 • on the walls of Jerusalem, but to plant mustard-seed in the  
 • stomachs of all the inhabitants of the globe,) has been here  
 • also. He would persuade us, that there is now no longer any  
 • occasion for disease or suffering; all the evils of life are at an  
 • end, and we have only to live on in peace and quiet to the ex-  
 • tremest old age, without pain and without anxiety. We have  
 • nothing to do but to take mustard seed!—And let the man,  
 we would say to the angry pamphleteer above referred to, go  
 on in the undisturbed enjoyment of his visits and his visions;  
 it will do himself good, and many others good also, without an  
 equivalent harm; and when this tub for the whale of public  
 ennui shall be sunk or shall have floated away, let another and  
 another be thrown out to keep excitation alive. This self-same  
 mustard seed is, indeed, no actual novelty; we remember it  
 being in fashion some thirty years since, though the *quia caret*  
*vate* of that period might have hindered its then being so  
 very far famed as it has now become.

It is like every thing else, good in its place, and bad out of  
 its place; and we do not know that we can express ourselves  
 in better terms about it, than by quoting the words of Dr. James  
 Johnson, which, in our judgement, contain a much more cor-  
 rect account of the matter than the following *smell-fungus* ex-  
 pressions of the enraged B. when speaking of mustard-seed  
 partizans.

• Already have they had the impious hardihood to advertize their  
 calling “a blessing to mankind;” and if aught can beget the genuine  
 feeling of contempt, and make that feeling amount to indignation  
 even, it is surely to be pardoned when we see our religion prostituted  
 to so base a purpose.’

• ‘The white mustard seed,’ says Dr. J., ‘has lately attracted con-  
 siderable attention, and I have known a great number of dyspeptic  
 invalids take it—some with advantage, others without much effect,  
 and in a very few instances it appeared to do harm. It certainly is not  
 calculated for a very irritable state of the gastric and intestinal  
 nerves, since all spicy or hot aromatic substances are injurious in  
 such cases. It is where the bowels are very torpid, the appetite bad,  
 and the whole system languid and sluggish, that the white mustard  
 seed promises to be serviceable. If it keep the bowels open, and  
 produce no unpleasant feeling in the stomach, alimentary canal, or  
 nervous system, it may be taken with safety. If it do not produce

an aperient operation, it can do little good, and may, perchance do mischief.'

It may be expected, before we finally close the present disquisition, that we engage in an estimate of the respective and comparative merit belonging to the several writers that have now passed before us in review. But the necessity of this somewhat ungracious task has been superseded by our extracts. All the productions, we have pleasure in stating, manifest acquirement and talent; and if they are all likewise occasionally prosing and common-place, the fault, as we have before intimated, lies with the subject rather than the author. Perhaps we might object in the gross to publications of this kind, on the score of their having an *ad captandum* appearance, but even this, to a certain extent, may be pardoned in works, the writers of which have professionally and professedly to think of themselves while they are preparing for the public.

Before we conclude, we would further just intimate, that originality is often supposed and assumed on the part of experimenters and speculatists without a foundation in fact. In the Anniversary Oration delivered before the Medical Society of London\* a few weeks since, it was said, that 'a careful comparison of the physiology of the ancients with that at present received on the hackneyed subject of assimilation, will fail to detect much that is really new.' This may be stretching a correct principle a little too far; but it deserves to be well considered, whether a change in terminology always implies an advance in knowledge. Even actual facts are often served up again and again, under the feeling, on the part of their exhibitors, that they are calling public attention to absolute novelty; and when Dr. Philip presented to his readers those experiments and deductions to which we referred in the first part of these papers as curious and interesting, we verily believe him to have been as ignorant as we ourselves were at the time we summoned attention to them, that they had been clearly, and to the letter, anticipated. In giving, then, the following quotation, let it be understood, that we are far from wishing to prefer the charge of plagiarism against our ingenious and able author. We merely point out to the reader, what has been but very recently pointed out to us, as an absolute counterpart of Dr. Philip's announcements; and it will be received as a striking instance in confirmation of the correctness and necessity of our present strictures.

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\* By Mr. Kingdon.

The work from which we quote, is on the Duodenum, and bears the date 1715.

‘ In stomacho, præviâ masticatione in ore & præparatione ciborum, in diversis animalibus diversâ, succus interioris tunicæ obvenit, ex parietibus ventriculi undique exsudans, quem tempore cibationis, dum complectitur assumpta arctius stomachus copiosius exprimi & influere probabilitate non caret. Qui quidem succus ingestorum massam & superficiem primo exteriorem lambendo dissolvit corticatum & successive; adeo ut exterior ejus portio, quam primò contingit glandularum stomachalium succus jam liquescere videatur, manente interiori mole integra & intactâ: id quod successive abhinc dum contingit, tota moles ciborum solvitur & in liquamen convertitur: ita tamen, ut, quæ circa superius orificium stomachi versantur, minus solventis menstrui efficaciam experta; contra quæ circa fundum ejus seu pylorum inveniuntur, jam in liquamen chylosum conversa deprehendantur.

‘ Quæ dum fiunt, succus eliquatus constrictione fibrarum muscularium stomachi, tanquam manu exprimitur in intestinum *duodenum*, dum interea nova massæ alimentariæ superficies nondum soluta occurrit, quæ simili ratione perfusa ac irrigata menstruo ventriculi corticatum & lamellatum dissolvitur, usque dum tota massa alimentaria virtute & efficacia hujus menstrui soluta & concoctio ventriculi ritè peracta sit. Quæ quidem vel oculis usurpavi in *hominibus* decollatis, antè supplicium pastis; in *canibus*, in *piscibus* præsertim & *avibus*, quæ integra nonnunquam animalia deglutire solent.’

Art. III. 1. *A Greek and English Lexicon*: originally a Scripture Lexicon, and now adapted to the Greek Classics; with a Greek Grammar prefixed. By Greville Ewing, Minister of the Gospel, Glasgow. Large 8vo. pp. 1150. in *double* columns. Price 1l. 4s. Glasgow and London. 1827.

2. *A New Greek and English Lexicon*; principally on the Plan of the Greek and German Lexicon of Schneider: the Words alphabetically arranged; distinguishing such as are Poetical, of Dialectic Variety, or peculiar to certain Writers and Classes of Writers; with Examples, literally translated, selected from the Classical Writers. By James Donnegan, M.D. Large 8vo. pp. 1152, in *triple* columns. Price 1l. 11s. 6d. London. 1826.

3. *The Tyro's Greek and English Lexicon*; or a Compendium in English of the celebrated Lexicons of Damm, Sturze, Schleusner, and Schweighäuser: comprehending a Concise, yet Full and Accurate Explanation of all the Words occurring in those Works which, for their Superior Purity and Elegance, are read in Schools and Colleges. With an Analysis of the more difficult and irregular Words. By John Jones, LL. D. Second Edition. 8vo. pp. 772. in *double* columns. Price 1l. 1s. London. 1826.

THE increase of attention to Classical and Biblical Literature which has shewn itself in our country within the last

thirty years, is not less astonishing than gratifying. This is put out of doubt, by the number and the *superior execution* of editions of the Greek and Roman authors, which have flowed from the London presses and those of the Universities; by the variety and the infinitely improved character of Grammars and other subsidiary works; (justice requires us to mention particularly those of Mr. Charles Bradley, Mr. Bosworth, and the Valpys;) not like the paltry things of the Clarkes and Stirlings of a past generation, temptations to idleness, and frauds upon learning, but admirably calculated to give tone as well as stimulation to the minds of youth, to fix in them the habits of solid judgement, and to inspire them with a taste for the unsophisticated beauties of composition; and, finally, in a degree not less striking, by the republication or the original composition of Lexicographical works which possess the highest merit. Who would have thought, thirty years ago, that we should live to see the Herculean *THESAURUS* of Henry Stephens issuing with ample additions from a London press? Or that three new editions of Scapula would be effected in our country, enriched with signal improvements, and adorned with an accuracy and a beauty at which the Elzevirs might turn pale?

It is certain that the English, German, and other languages descended from the Teutonic, are more ready and perfect vehicles for conveying the meaning of the Greek, whether in single words or in composition, than is the Latin tongue. On the other hand, the advantages of universal conveniency and of maintaining the familiar use of Latin, are exceedingly important, and may well lead us to hesitate at concurring in the wish to substitute vernacular Lexicons and Grammars for those by which we and our fathers were trained. It would be a serious calamity, if Roman studies should be sacrificed to Grecian. If ever an accomplished Greek scholar should be produced, who possessed but a mediocrity of Latin erudition, such a man would be the first to bewail bitterly his defect. Upon this question, however, we are not now allowed to have a choice. The custom of construing Greek into Latin is almost exploded in our schools; and, it must be confessed, with no small gain to the progress and pleasure of the learner. Vernacular Lexicons have been the slowly growing but inevitable consequence of this revolution; and the general merit of those works, apart from their language, places them so much above Schrevelius, and even Hederic, that we are compelled to give them our suffrage.

Professor Schneider of Breslau, who died about a year ago, published an excellent Greek and German Lexicon, of which

we have the third much enlarged and improved edition, in two closely printed quarto volumes, 1819.

There were, we believe, some previous attempts to construct an English-Greek Lexicon, but they were obscure and abortive, before Parkhurst's valuable work for the Greek Testament, of which the first edition was published about fifty years ago. Its size and plan rendered it unsuitable for school use, and fit only to answer its avowed end of aiding theological and biblical studies. We suppose that Mr. Ewing was the first, in our own time, to compose a small and cheap Grammar and Lexicon to the Greek New Testament, for the use of persons unacquainted with Latin, or engaged in business, but who laudibly desire 'the satisfaction of examining, with increased facility, the oracles of God in the language in which they were delivered to men.' This volume met with deserved approbation, and was extremely useful, 'although,' (says the excellent Author,) 'the Grammar was far too concise, and the Lexicon was little more than a Vocabulary.' A still smaller work of this kind appeared in 1821, in a very neat pocket volume, by Mr. J. H. Bass; intitled "A Greek and English Manual Lexicon to the New Testament."\*

After a few years, Mr. Ewing enlarged his work to an octavo volume, by amplifying the prefixed Grammar, by increasing the information under the individual articles, and by inserting the words of the Septuagint and the Apocrypha. The most important words were illustrated at considerable length, presenting not a few valuable contributions to Scripture Criticism. The silly affectation of horror at the Apocrypha which some rash zealots and ignorant persons have endeavoured of late to propagate, will not deter a student, if he be possessed of good sense, from deriving stores of philological benefit from those ancient and often excellent, though not sacred, writings. Having thus touched this subject, we trust to our readers' indulgence for introducing a passage from a work too little known in England; the Preface of the celebrated John David Michaelis to his New Version, with large Annotations, of the First Book of Maccabees, which alone of the Apocryphal Books he judged proper to connect with his "Translation of the Bible, with Notes for the Unlearned," in twenty-four small quarto volumes, published at Gottingen, through the years 1770 to 1790, and the concluding parts only a short time before the Author's death. The astonishing attainments of Michaelis in Oriental literature, and in every branch of

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\* See Eclectic Review, N. S. Vol. XVI. p. 563.



natural science and civil knowledge, that concerns the historical interpretation of Scripture, need not our mention.

‘ The book of which I now present a translation, is regarded  
 ‘ by Catholics as canonical, but by Protestants as apocryphal.  
 ‘ Yet, for both of them, it is necessary to be annexed to a  
 ‘ Translation of the Bible; for the Catholic, since he esteems  
 ‘ it a part of the Bible itself; and for the Protestant, since,  
 ‘ without its aid, he cannot understand many predictions ex-  
 ‘ tending to the time of the Maccabees, which constitute one  
 ‘ of the most important parts of the prophetic writings. Hence,  
 ‘ either he gets entangled in perplexing doubts, or he inter-  
 ‘ prets them of things to which they have not the smallest  
 ‘ reference, probably something yet to come; and, when his  
 ‘ scheme turns out abortive, he creates to himself ideas alto-  
 ‘ gether visionary of future events. This is incidental, not  
 ‘ only to the unlearned, but also to the learned; particu-  
 ‘ larly in relation to the prophets Daniel and Zechariah. A  
 ‘ principal cause of this evil is, that even well-educated men are  
 ‘ not early enough, from their very youth, (for it is in the pe-  
 ‘ riod of youth that a correct knowledge of history is acquired,)  
 ‘ made acquainted with this important part of the Israelitish  
 ‘ history, to which so many predictions of the prophets have  
 ‘ respect. In fact, it is, to a certain degree, a defect in our  
 ‘ plans of domestic and school education, that this book is  
 ‘ not read from childhood,—in order to impress early upon the  
 ‘ memory the historical circumstances so necessary to be  
 ‘ known. At least, I regard this book as an almost indispen-  
 ‘ sable appendix to the Bible; and for that reason, I here  
 ‘ give a translation of it.—I treat it merely as a book of his-  
 ‘ tory.—Indeed, it is one of the most important and interesting.  
 ‘ It comprises a period of about thirty-five years: but how  
 ‘ momentous are the transactions compressed into that period!  
 ‘ A people, which had not, for a long time past, been at all  
 ‘ addicted to war, which, on account of its remarkable error  
 ‘ upon the law of the sabbath, could never have become war-  
 ‘ like, which had continued for almost a hundred years slaves  
 ‘ to the Babylonians, then for two hundred and ten years after-  
 ‘ wards favoured subjects under the gentle yoke of the Per-  
 ‘ sians, and then again under the Egyptian and Syrian kings;  
 ‘ —such a people, in consequence of a persecution of their  
 ‘ religion, becomes at once, not merely warlike, but heroic, bids  
 ‘ defiance to the mighty kingdom of Syria, defeats its armies,  
 ‘ sees the fortune of war sometimes against it, but soon re-  
 ‘ covers itself, and, after thirty years, becomes, not indeed  
 ‘ completely independent, but yet a tolerably free state, allied  
 ‘ to the Syrian kingdom much in the same way as a power-



ful German prince is connected with the Empire, enjoying the right of making war and peace, and even entitled to wage war against the Emperor himself. All this happens in the space of a man's life, by means of the sons of a single priest, who had first roused the Israelites to fight for their liberty of conscience. And one of his sons, and he, as it appears, even the eldest, after his four brothers have either fallen in battle or been murdered, lives to see this people in the condition of freedom above described; to be himself their Prince; to coin money, of which specimens remain to this day; to possess a respectable army and fortified places; to reign not only over Judæa, but over several regions in the vicinity, the right to which he contests with the Syrian king; to construct a haven where nature had not formed one, and that with such success that, in a following age, pirates sail out from this haven, with whom the Romans have to contend, and who are extirpated at last by Pompey the Great; and in the last four years of his life, to maintain a war with the greatest of the Syrian kings, which issues more successfully for himself than for the Syrians: This period is truly the most brilliant in the whole Israelitish history.'—

Our digressing upon this subject will not be useless, if it should excite any to a serious consideration of the benefits to be derived to the evidence and elucidation of the Holy Scriptures, from the ancient and most valuable, though uninspired, writings of the Jews, principally in Egypt, during the period from the closing of the Old Testament to the opening of the Christian dispensation. Possibly, also, the suggestions here thrown out, may put some ingenuous inquirers upon their guard against the grievous meddling with Scripture Prophecy which it is our pain and grief to see carried on, by persons who possess scarcely the first elements of the qualifications necessary for a proper enucleation of the difficult and awful theme.

We return to Mr. Ewing's third edition, just issued from the Glasgow University Press, most clearly and beautifully printed, and, what is a still higher praise, with exemplary accuracy. In making continual improvements to his second edition, the Author informs us, that

he became more than ever convinced that, without a GENERAL knowledge of Greek and Greek writers, no one can duly appreciate the characteristic phraseology of the Scriptural style. Instead, therefore, of multiplying authorities for the meanings assigned to single words, he wished to excite an increased inclination for CLASSICAL READING. With this view, he encountered the laborious task of enlarging the volume to its present extent; and has now to acknowledge the kindness of Divine Providence in permitting him to accom-

plish it. The illustration of the Holy Scriptures is still his principal object: but students of every description will, he hopes, find the book, in some degree, suited to their respective pursuits, not of the Holy Scriptures alone, but also of several other of the most valuable Grecian authors of antiquity. He has long been desirous of aiding studious fellow-Christians in their researches into the original records of the word of God; and he has, of late years, been particularly awakened to the importance of guarding them against the errors likely to be generated by a superficial and partial acquaintance with miscellaneous specimens of Biblical Criticism.' Pref. p. viii.

The Greek Grammar which Mr. Ewing has prefixed, occupies 158 of the large octavo pages, closely but luminously printed. We are delighted with its order, simplicity, terseness, and comprehensiveness, and the masterly use of the rational principles of philology. It breathes throughout, a conscientious anxiety to supply the pupil with clear information upon every point necessary to be known, or gratifying to the rational curiosity of a thoughtful and sagacious student. His discussion of the Varied Forms of Verbs, upon the principles of Professor Moor, is admirably conducted, and cannot fail to interest and delight an intelligent pupil in a high degree. In the Syntax, the principles of philosophical Grammar are applied so as to render the rules few and their reason evident, while the illustration by examples is copious. The Prosody and the Section on the Dialects, deserve our warmest praise, for the same enlightened and liberal spirit which shews itself through the whole work, the combination of high attainment with a conscientious solicitude to render the result the most comprehensive and satisfactory possible. The Section on Accents would have been improved by a page enumerating the classes of Oxytons. Section XII. "On the Style of the Septuagint and the New Testament," is of singular importance and value. It consists of an historical and descriptive Disquisition upon the formation of the Alexandrian or Hellenistic style, Rules of that idiom, and Examples rich in both direct and collateral information. We doubt, however, the doctrine of the Aorist, as laid down at p. 147. If it be understood as a Hebraism, the position might be enlarged and extended to the Perfect and Imperfect in Hellenistic usage; for we apprehend that the two Hebrew tenses are really aoristic. But, if it be adopted in the sense which Lennep asserts (*De Anal. Ling. Gr.* p. 59), as a rule of the Greek language generally, we are of opinion that Hermann has sufficiently shewn the error of such a notion, in his work *De Emendanda Ratione Græcæ Grammaticæ*, pp. 186—95. We return to quote a paragraph from this part of the work.

• In the Hellenistical style, sentences are generally shorter, more simple and uniform in their structure, and more similar to the order of words in English, than they are in Classical Greek writers: of course they are more easily construed by the English reader, especially if he be previously well acquainted with the English Bible. Some think that the Hebrew idioms, which abound in the Greek Scriptures, are a cause of great obscurity. No doubt, in order to understand any class of writers, it is of consequence to observe their sources of information; the state of society at the times and the places in which they lived; the principles and institutions of their religion; the constitution of their country; their own character and habits; and the design of their compositions. But, when it is considered that the Hebrew is a language of the greatest simplicity; that it resembles not only other oriental languages, but even the ancient Greek, and that so strongly as to be thought its parent; that the writers and first translators of Scripture were plain men, less anxious about style and the reputation of elegance, than about the practical instruction of their readers; that they had in view the instruction of all ranks of men; that, though numerous and in various situations, they wrote in one cause and the dictates of one Spirit; that the whole of the Mosaic and Christian institutions are engrossed in those writings which allude to their peculiarities, and are further illustrated by the history of the manner in which they have answered the end of their appointment; there remains little cause, indeed, to despair of ascertaining, with sufficient precision, the meaning of the most singular expressions which the Holy Scripture are found to contain. Let both the original languages be studied, and let the different books be perused and compared, with the serious diligence which their importance demands; and, by the divine blessing, success will reward the labour.' p. 142.

In connection with the Section on the Greek Accents, we wish that our excellent Author had taken some notice of the custom, so preposterous in theory, but so rooted in the practice of our country, that of pronouncing Greek by the rules of the Latin accentuation, modified by numerous deviations from quantity derived from the habits of our own language. Against this custom, universal with Englishmen at least, Horsley threw his indignant bolt, in his book "On the Prosodies of the Greek and Latin Languages." Dr. Marsh has taken the pains to give a faithful description of it, but without a hint of either apology or censure, in one of his valuable Notes on Michaelis, vol. ii. p. 892. This practice, considered in itself, must be confessed to be ridiculous enough. It is just as reasonable as a direction would be, to pronounce Italian as if it were French. We think that we have perceived of late years, symptoms of a disposition to make head against it. On the other side, however, something is to be said not unworthy of attention. We apprehend that the true and ancient method of reciting Greek,

with a *just* observance of *both quantity and accent*, would be found impracticable to us and to some other European nations, unless our organs were sedulously trained to it from early infancy: and it must be admitted, that our method, strange and barbarous as it confessedly is, makes very agreeable euphony, both in prose and the different kinds of verse, if it be managed with a little taste and skill. Some excellent scholars are careless and slovenly in this respect; but, at least, all ought to endeavour to make the best of a bad thing, till public opinion, promulgated by the practice of the royal schools and the English Universities, shall have introduced a more dignified system. The neglect of the accents in practice, led Warton and some others, *infausto omine*, to try to eject them. Gilbert Wakefield threw himself into this forlorn hope, and Dr. Jones, with his characteristic enthusiasm, was so hasty and unwise as to join the band. Porson's celebrated remark at the outset of his *Medea*, was probably intended to give a castigating touch not very gentle to Mr. Wakefield; but, for better reasons, it is entitled to perpetual remembrance. '*Si quis vestrum ad accuratam Græcarum literarum scientiam aspirat, is probabilem sub accentuum quam maturrime comparet, in propositoque peristat. scurrarum dicacitate et stultorum irrisione immotus. Qui hanc doctrinam nescit, dum ignorantiam suam candide fatetur, uicitæ tantum reus: qui vero, nescire non contentus, ignorantie suæ contemtum prætexit, majoris culpæ affinis est.*'

In the Lexicon part, Mr. Ewing's plan is, to give the *derivations and compositions* of the words, and their *signification*, arranged in the *order of their probable production* by the association and succession of ideas: but he does not usually introduce examples or phrases, excepting in those instances in which he has written little Dissertations upon particular words. Of such articles, the number is *very great*, referring chiefly to subjects of Biblical Interpretation; many of them are extended to considerable length; they embrace the most interesting questions in Sacred, and often in Classical Criticism; and were we to say that they alone are, to a Christian scholar, worth more than ten times the purchase of the whole volume, we should be guilty of no extravagance. We have drawn out a list of those which have appeared to us the most important: but it is become so long, and yet is a mere selection, that we must suppress it. The student of the Holy Scriptures who is not negligent of his own benefit in the most essential respects, will possess himself of the book, if in his power. Its cheapness is only equalled by the beauty and clearness of its typography; and, in the grand point of *accuracy*, it is exemplary. We have not discovered a single verbal or literal error, and only two in the marks of quantity. We may add that, in assigning the

meanings of words, whether in the usual brief form or upon the more extended scale, Mr. Ewing has evidently not contented himself with copying the *dicta* of other Lexicographers, but has examined and thought for himself, and has signally impressed his work with the characters of conscientious research and mental independence.

Dr. DONNEGAN's Herculean work was published a year before that of Mr. Ewing, who readily acknowledges his obligations to it. Indeed, these two Lexicons ought not to be considered as rivals; nor would we willingly support the idea of competitorship between either of them and the Greek and English Lexicon of the late Dr. John Jones. Each of these productions possesses a character so distinctly its own, that it may enjoy a large domain in the public favour without jealousy of its neighbours: there are classes of scholars who will feel their predilections and pursuits more completely in unison with one, than with either of the others; and those who may be so happy as to acquire them all, and to make the most assiduous use of them, will find no dull redundancy, no servile sameness, but reciprocal illustration, and contributions from each, of what the others do not supply. In Dr. Jones, we see the warm-hearted Celtic scholar with his British and Phœnician etyma, the bold thinker in philology and religion, the constructor of fine-spun and frail theories, the enthusiastic student of Philo, Josephus, and Hartley, and who, with all his errors and eccentricities, is often singularly happy in touching the true meaning as with Ithuriel's spear, and in giving the most surprisingly appropriate English expression to Greek diction, particularly in the Tragedians. In Dr. Donnegan, we have the naturalist, the physician, the diligent reader, the careful and accurate scholar, the unwearied collector from the rich stores of foreign philologists and critics, apparently determined upon avoiding theological and biblical topics, but deterred by no toil or difficulty in the enterprise of making his work a **THESAURUS** of Hellenic philology. In Mr. Ewing, we discern the expansions of a generous and candid mind, liberal erudition, zeal for the most enlarged usefulness, a heart filled with the grandeur of divine revelation, and the warmest piety to the Author of all genius and talent, truth and wisdom.

Upon the materials and plan of Dr. Donnegan's labour, we shall select a few sentences from his Preface.

‘ The plan of the Lexicon which is now offered to the public, has been formed under the guiding counsels of scholars of eminence, both British and Continental. In collecting materials, neither time nor labour has been spared. The classical Greek writers have been carefully studied, the works of eminent Lexicographers consulted,

and information sought in the writings of the most celebrated critics and philologists of our own and of neighbouring countries.—Many expedients, both technical and typographical [in abbreviations and signs], have been resorted to, that a large quantity of matter may be compressed within a comparatively small compass. Words—from the writings of Hippocrates and the Greek physicians—will be found explained, chiefly according to interpretations contributed by German physicians of high reputation as Greek scholars, to the Supplement to the third edition of Schneider's Lexicon.—The Linnæan names of plants, as well as the English, have been given.—[In the Natural History department] the works of Sprengel have been principally relied on as authorities; with occasional aid from the Philosophical Transactions, and notices found in the works of modern travellers.—The arrangement of words is strictly alphabetical.—[Discriminating notes point out those which are] *poetical*, of *dialectic* variety, or *peculiar* to certain writers, classes of writers, or certain schools of philosophy, as also to certain epochs of Grecian literature.—The MEANINGS of words are arranged in a natural and philosophical order. To the primary succeed the secondary, in the order of their relation; the *proper* signification distinguished from the metaphorical, idiomatical, and adscititious. Phrases are added—to note the *transitions* from the proper significations, and to indicate the connexion when apparently remote. A short phrase is frequently added, to direct the young student to the proper use of a word in certain constructions, in which the context modifies the sense.—*Authorities* have been given, not only for words in peculiar senses, but also for many others.—When a word is used by the same writer in different senses, the passages are distinctly noted.—*Sentences* and phrases have been selected from the purest classical writers,—to exemplify the use of certain words, mark certain delicacies of expression, and explain idiomatic or other difficulties.—Derivatives are referred to their primitives—[on the cautious and safe principle] to admit, as primitive words, verbs of which we find [some] regular tenses preserved in the later form of the language.'

These are not the putting forth of ostentatious pretensions. They are the conscientious statements of unassuming merit. The more we have examined Dr. Donnegan's work, the more we have found reason to commend the ability, the fidelity, the care and accuracy, with which it is impressed. For every kind of Grecian Classical reading, as distinguished from the Biblical and Patristical, it scarcely leaves us any thing to desire; but to those members of the healing profession who, in these days of spirit-stirring and research, may gird themselves to the study of the ancient medical writers, (not now a beaten path, but which loudly calls to be explored by the lights of modern science,) it must be invaluable. Unless they understand German, and obtain Schneider's Supplement, there is no book that will yield them such advantages as this. The prodigious



labour of its composition cost the learned Author, as we have been informed, a most serious sacrifice of health. We hope that this great work has and will have an extensive sale; but no pecuniary advantage will ever deserve to be called a recompense. The Author must find it in the esteem and gratitude of scholars, in an honest joy at the benefits which he has conferred upon them, and in the consciousness of nobler motives than the desire of worldly wealth or worldly honour.

Of Dr. Jones's first edition, a critical account was given in our XX1st Volume, pp. 114—125. That ardent scholar has recently been removed from all mortal things. We knew and esteemed him; and we cherish his memory with sincere respect—and solemn feeling. A year or more before his death, he published the second edition of his Lexicon, with improvements, though not to the full extent of his wishes, and many additions; more closely printed, yet still in a handsome and very perspicuous manner; and at a price reduced nearly one third.

As one of the fairest methods of enabling our readers to judge, in some degree, of the different manner of the works before us, we shall take some word, and that not one likely to have awakened any controversial feeling, or to have been composed under any particular excitement; so that it may be a fair and average specimen.—We have alighted upon κρίνω.—As Dr. Donnegan honourably declares that he has adopted Schneider's Lexicon as the basis of his own, we shall take the first citation from that.

‘ κρίνω, f. κρίνω, from which *cerno* is derived; to divide, separate, set quite apart; to distinguish, to choose out of a number, to select; from discriminating or distinguishing come the meanings to judge, to pass sentence, to deliver an opinion, to criticise, to execute justice, to decide; in Soph. El. 1445, to ask. κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν, Odys. 12, 440. composing and adjusting differences: but 5, 170. οὕτως τε κρίναι τε should be κρίναι τε from κραινω to complete; κρίνω, to consent or approve; Xen. Hellen, 1, 7, 11. ἐκρίνεν for προεκρ., Herodoti, 6, 128, and probably from that is κρίνοι in the sense of choosing. πεκρίμενος, decided, free from hesitation, Pindar. Ol. 2, 56.; in the Passive, κρίνομαι, of persons who have a contest and fight with each other, to finish and determine their difference by a battle; Τίτηνες κρίναντο, Hesiodi th. 882. they fought with the Titans; also, to have a suit at law, a verbal controversy, or, a conference with the party. See under ὑποκρίνομαι; to bring an action against a party, to accuse, Wolf on Leptin. p. 906. of causes which are determined and brought to an issue, to get to an end; of diseases, when one may form an opinion whether they will have a favourable or an unfavourable termination. μετὰ τὸν καθαρθὸν ὁ παράσιτος κρίνεται, *censetur*, Diphilus



Athenæi 6. p. 247. From *κέρω, κείρω, κέρνω, κέρνω*, whence also comes the Latin *cerno*.' *Greek and German Dictionary, adapted to the reading of the Greek Profane Writers; by JOHN GOTTLÖB SCHNEIDER, Professor and First Librarian at Breslau, 1819; in two quarto volumes.*

‘*ΚΡΙΝΩ*, f. *κρινῶ*, aor. *ἐκρίνα*, p. *κείρικα*, I separate (by transp. fr. Heb. *נָּחַר, נָּחַר*) separate as an object of choice, select, prefer, Il. a. 309. Rom. 14. 5.—separate for battle, distribute, distinguish. *διακρίζω*, β. 362.—judge, deem, pronounce, pass a judgment upon, John 7. 24. Mat. 7. 1.—condemn, punish, opp. to *σώζω*, John 3. 17.—decide, decree, determine, Acts 3. 13.—interpret. Herodot. 1. 120.—interrogate. *Κρίνομαι*, I am judged, condemned—decreed—I distinguish myself in battle, i. e. fight strenuously. Il. β. 885. aor. 1. m. *ἐκρίνατο*. he selected, Od. δ. 778.—interpreted, Il. ε. 150. *κρίνασθων* for *κρίνασθωσαν*, let them choose, Od. θ. 36.—dispute, contend, Nubes, 66. per. *κείρικται*, is ascertained, Olym. 2. 56. tried, decreed. aor. 1. *κρίθην* for *ἐκρίθησαν*, they were distinguished, Pyth. 4. 300. *ἐκρίθην* is also used. *κρίνιντες*, chosen, Il. ν. 129.’ JONES.

‘*ΚΡΙΝΩ*, fut. *κρινῶ*, perf. *κείρικα*, 1 aor. *ἐκρίνα*, perf. pass. *κίκριμαι*, to separate; to put asunder—to discriminate; to call; to select; to choose; hence to form a judgment, opinion, or decision; to examine; to criticise; to judge—to decide a difference; to give a verdict; to pass sentence—to inquire, *Soph. El.* 1445. to confirm; to ratify, *Xen. Hellen.* 1, 7, 11.—to accuse or charge, *Plut.*—*Κρίνομαι*, *Mid.* to choose for one’s self; to select—to determine; to judge; to decide a quarrel by a battle; to fight; to have a discussion, debate, or altercation; to be at law.—*Pass.* to be judged, decided, &c. to come to a final issue or decision—(in medical writers) to come to a crisis, to assume a decided character, by which the issue may be judged of. ¶ *κείκριμένος*, *Pind. Ol.* 2, 56. decided or indubitable. ¶ *κρίνασθαι* περὶ τῶν ὅλων, *Polyb.* to decide the entire contest by a battle. ¶ *πράξας τὸ κρίθιν*, *Polyb.* having done what had been resolved upon. ¶ *παρ’ ἑαυτῷ κρίνειν*, *Xen. Cyrop.* to determine with himself, *Th.* *κέρω, κείρω, κέρνω, κέρνω*, *Schn. L.*’ DONNEGAN.

‘*Κρίνω*, f. *κρινῶ*, p. *κείρικα*, 1 a. *ἐκρίνα*, 1 f. pass. *κρίθισομαι*, p. pass. *κίκριμαι*, 1 a. pass. *ἐκρίθην*, I distinguish, discern; I judge, try in a solemn judicial manner; I judge, regulate, rule, appoint, choose, Il. A. 309; I judge, pass sentence, or give my opinion in a private manner; I judge, discern, form a mental judgment; I judge, think, esteem; I judge proper, determine; I adjudge to punishment, condemn; mid. I engage or am engaged in strife, I contend, dispute in personal voluntary striving or argumentation, without any appeal to law, 2 Sam. xix. 9. and comp. Jer. xv. 10. pass. I am judged, am brought or called into judgment, am called in question; I am judged, enter into a judicial contest with, implead, sue.’ EWING.

Art. IV. 1. *Idolatry : a Poem, in four Parts.* By the Rev. William Swan, Missionary at Selingsinsk, and Author of "*Memoirs of Mrs. Patterson.*" 12mo. pp. 156. Price 5s. 6d. London. 1827.

2. *The Female Missionary Advocate.* 24mo. pp. 96. Price 1s. 6d. London. 1827.

**T**HE first of these publications has every claim to our favourable notice and to the attention of our readers, that can arise from the production itself, its author, and his theme. It is a poem of considerable intrinsic merit, and possesses that peculiar interest which never fails to attach to the delineation of real scenes and the expression of genuine feelings. Mr. Swan is not the first English missionary of the present day, who has given proof by his literary compositions, that self-denying zeal and the other rare requisites for the field of labour he has chosen, are quite compatible with a refined and elegant mind. The late Mr. Lawson was a man of this description, and his talents were of a highly respectable order. But, if a poetical work by a Christian Missionary is not an absolute novelty, there is something particularly impressive and interesting in the circumstance of a poem composed under the genuine inspiration of the enthusiasm by which such a man must be actuated, and transmitted to us from a strange and distant region, — almost like a voice from another world. Stationed on the borders of the Chinese empire, at a vast remove from all civilized society, Mr. Swan has solaced himself, in the intervals of more arduous labour, 'when weariness' called for amusement,' by endeavouring to paint Idolatry as it is, the hideous reality existing before him. He could not have employed the hours of relaxation more usefully. Such a delineation of its true character, in a form adapted to awaken the sensibilities of the heart through the medium of the imagination, was needed; and though, in this busy age, poetry stands but little chance of making any permanent impression, (its moral influence as a vehicle being often found in inverse proportion to its state of perfection as an art,) yet, it may be hoped that, to a certain extent, this poem will have the effect designed; that of enabling and as it were compelling the reader to realize the scenes in heathen countries, which he knows only by report, so as to feel, in respect to them, in some measure as an eye-witness.

'I have often thought,' says the Author in his preface, 'that were it possible to bring the idolatrous practices, the low depravity, the gross ignorance, the unblushing sensuality of the heathen actually under the eye of Christians in general, a very different degree of

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ous in general, a sense of the abominable and odious nature of idolatry. Among these may be enumerated, the influence of what is generally termed a classical education, and, as closely connected with this, the love of the fine arts; the habit of viewing idolatry as a mere poetic or philosophical mythology; and a false charity which is the antagonist of true benevolence.

There can be no doubt that a classical education has a great influence in reconciling the mind to the contemplation of idolatry in the abstract, by investing it with the attractions of classic and poetic association: so that the gods and heroes of antiquity become the joint objects of a sort of intellectual homage, and a fondness is contracted for the imagery and language of a superstition not less hideous and baleful, in a moral aspect, than the worship of Shiva or Hanooman. Its character as a false religion, absurd, impious, and demoralizing, is wholly lost in that of a beautiful mythology, which, being viewed only as a philosophical fable, serves to screen the gross system of demonology actually taught and believed in. A delusion too is created by the venerable antiquity of these 'mythological vanities;' as if, in that distant age, heathenism was an allowable, at least a pardonable creed,—a costume of faith, if we may be allowed the expression, proper to the times and country. It is forgotten, that the worship of Jupiter, and Bacchus, and Priapus, was, in part, contemporaneous with the manifestation of God in the flesh and the preaching of the apostles, and that in reference to these very gods, St. Paul declares, that "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Now if *any* system or mode of idolatry can be regarded as harmless or even venerable, it is obvious, that a prejudice is created in its favour, which tends to lessen our abhorrence of it under other circumstances. The pleas of antiquity, mythological beauty, and alleged harmlessness, will be admitted in extenuation of systems less graceful, less in accordance with European notions, than that of the Grecian pantheon. Or, if the enormities of Hindoo demonolatry awaken any indignation or disgust, it will be directed against the mode and accidents of the idolatry, and will not proceed from a just estimate of its essential criminality in any form by which the truth of God is "changed into a lie."

In proof of the influence which the splendid monuments of pagan worship exert, considered as objects of art, in reconciling the mind to the contemplation of Idolatry, we need only advert to the language of complacent enthusiasm in which our travellers uniformly speak of the scenes and symbols of the most revolting rites, and the unmingled regret with which

they deplore the destruction of the idol temples. Denon thus speaks of his impressions on beholding the temple at Dendera in Upper Egypt. 'I wish I could transfuse into the soul of my readers the sensation which I experienced. I was too much lost in astonishment to be capable of cool judgement. This monument seemed to me to have the primitive character of a temple in the highest perfection. Covered with ruins as it was, the sensation of silent respect, which it excited in my mind, appeared to me a proof of its impressive aspect..... These monuments, which imprinted on the mind the respect due to the sanctuary of *the Divinity*, were the open volumes in which science was unfolded, morality dictated, and the useful arts promulgated: every thing spoke, every object was animated with the same mind.\*' The people of Tentyra are represented by Juvenal as worshipping an ape (*cercopithecus*); and they bore an inveterate hatred to the Ombites, who adored the crocodile. The indignant satirist describes a recent contest between the people of these two rival cities, in which the Tentyrites had fallen upon their enemies while celebrating a festival, and having carried off a prisoner, devoured him upon the spot. Such was the divinity, or one at least of the divinities, to whom this sanctuary was dedicated, and such the morality dictated by the worship! It would be easy to adduce passages from the writings of *Protestant* travellers, scarcely less exceptionable than that which we have cited from the florid pages of the French baron. Can we wonder then at the strong spell by which the pompous rites, and splendid architecture, and speaking sculpture of the ancient temples enthralled the imaginations of the half-civilized heathen, when the sight of these beautiful but melancholy monuments of human infatuation can now beguile the spectator into a forgetfulness of all the abominations which were practised in them? Surely, that these idols should once have been viewed with awe and reverence, is not so striking a proof of the strong magic of the senses, as that they should now be regarded, by Christians, with complacency.

A disposition to tolerate idolatry where it still maintains its hold, naturally results from this indulgent estimate of its moral character. We are not speaking of political toleration. Idolatry may not be cognizable as a political crime, although its rites are often, assuredly, such as justify and demand the interference of the Civil power. But does toleration require that the worship of Juggernaut and his co-demons, should be sanctioned and patronized by a Christian State? that the idea

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\* Aikin's Denon. Vol. II. pp. 63—68.

its lawfulness, authority, and permanence should be strengthened in the minds of its votaries and victims, by the more than connivance, the co-partnership and co-operation of Christian government? Is it not clear, that all reference to the will and retributive providence of the only True God as the Moral Governor of nations, is atheistically excluded from the councils which dictate such a system of policy towards the abominable thing which He hates?

But we now speak of the *sentimental* toleration of idolatry, with which too many persons are chargeable, under the influence of the mischievous prejudices and false reasonings which mislead the judgement on this point. The length to which this tolerance has been carried by our countrymen in India, who, in some cases, have not scrupled to countenance by their presence idolatrous festivals, is truly awful. The prevailing feeling is thus described by an elegant writer well acquainted with the state of things in that country. 'There is danger, say others, in striving to enlighten the ignorance and shake the prejudice of the Hindoo; give him no new notions; he is a very useful creature as he is; he eats *our* salt, and fights our battles; and let him live and die as his fathers have done before him; he has as good a chance of going to heaven as you or I.\*' Many persons who would not go so far as this, or speak out their sentiments in such plain language, seem to regard the attempt to wean the Hindoo from his idol gods as a Quixotical experiment, of very doubtful expediency, and the issue of which, if successful, would be of small advantage or importance. A good Hindoo, it is thought, is better than a bad Christian; and there may be some truth in this; but it is not true, as is meant to be implied, that Hindooism is itself better than the no-Christianity of the bad Christian. The Gospel is an infinite benefit, viewed merely in its influence on the social condition of man, notwithstanding that numbers may, through their unbelief, fail of being saved by it. Take the average character of the pagan who believes in a false religion, and the individual who, though born in a Christian land, is, properly speaking, without religion; and in point of *goodness*, that is, social virtue, the latter will be found to rank far above the former; the reflex influence of Christianity producing a higher tone of conventional morality in cases in which its direct influence is not felt. But the comparison is grossly unfair, as regards the question between the true and the false religion. To judge of their fruits, the test to which the New Testament directs us to submit its own pretensions, the sincere

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\* "Scenes and Impressions in Egypt," &c. p. 121.

pagan must be brought into comparison with the sincere Christian,—the Hindoo saint or Mohammedan *hajji*, with the devout believer in Christ. The Hindoo, the Moslem, is what his religion makes him, because he constantly lives under its influence. The nominal Christian is what his no-religion makes him, or suffers him to become under other influences than that of a creed which lies dormant and ineffective in his mind. Yet, an apology for Idolatry has been set up, on the ground that the heathen do not, in some respects, fall far behind the irreligious Christian; and the inefficiency of Christianity when not believed and practically obeyed, has been set against the immoralities inculcated and sanctified by a religion of impurity, fraud, and cruelty!

The same inadequate sense of the essential guilt and depravity involved in idolatry, is betrayed in the tone of those unprofitable speculations which are sometimes indulged in with regard to the salvability and final state of the heathen. To this subject, to which we had occasion recently to advert, we find our attention again challenged by a work now on our table, and which manifests throughout, the strong influence of the false reasonings to which we are alluding.

But even among the friends of Christian Missions, there prevails, we suspect, an estimate of idolatry, which is very far from corresponding to the Scriptural representation of its true character; and the feelings of curiosity, amusement, or contempt, which the sight of the imported idols appears often to excite, are but little in unison with an adequate impression of the fact to which they bear witness. Nay, such representations serve to give a false impression of what idolatry is, by making it appear purely absurd and contemptible. It is not so. To judge aright of the real character and power of the monster which we have to grapple with, we must not go to Missionary shew-rooms, and look at the misshapen gods of savage islanders, but study it in the forms of witchery and imposing grandeur which it assumes in Grecian or Egyptian temples, or in Indian caves. Idolatry is in fact a disease of the heart, to which there is, in all of us, a predisposition more or less latent. Its universality might admonish us, that its source lies deeply seated in our nature. It is, as to its origin, an intellectual revolt from the Truth concerning God, and a deification of the objects of sense in the room of the One Object of faith. St. Paul has with philosophical accuracy analysed the principle, when he says; “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Idolatry is the religion of the senses, in substitution for the principle of faith. It



commences with attributing to the outward form fashioned by the sculptor, a symbolic and ideal character, and consecrating it by a name hallowed to the fancy ; and when once invested with all these associations, the power which a work of art may acquire over the imagination through the medium of the senses, forms one of the most singular laws of our mental constitution : how inexplicable soever, it is such as the strongest minds have been found unable to resist. The feelings which, apart from all religious ideas, a graven image can inspire, even in the mind of a religious man, may be judged of from the description which a learned Christian traveller gives of his sensations on approaching the celebrated statue of Memnon in the plain of Thebes. ‘ We approached them’ (the two colossi), says the Writer referred to, ‘ with a heartfelt pleasure and veneration, and regarded the moment that brought us to the foot of Memnon as one of the most gratifying in the whole course of our Egyptian tour. Standing by its sides, with our hands upon the pedestal, and looking up to the disintegrated frame of this monumental colossus that had for ages been the wonder of the world, the theme of the philosopher, the poet, and the historian, every scar upon its surface deepened our interest in its fate ; our enthusiasm grew more intense as we continued to look on ; and *we felt for the stony Memnon almost as we should have done for Memnon himself.*’ Now we have only to imagine this feeling in alliance with superstition, and the Memnon to be the venerated image of the worshipped deity, in order to understand the nature of that thralldom which the symbols of idolatry, arrayed in all the pomp of outward circumstance, exert over the mind that has once given itself up to their infernal witchery.

Such appears to be the way in which idolatry, considered as an intellectual delusion, originates. But, as the very act of framing anthropomorphous representations of the Deity involved a daring transmutation of the glory of God, and implied a previous disaffection to spiritual objects and a spiritual worship, so, the natural tendency of this corruption of religion was, to extinguish the principle of faith, and to enthrone the imagination in the seat of conscience. Thus, all knowledge of the True God would in time become lost, the instinct of fear alone surviving the wreck of natural religion, and prompting endeavours at propitiation ill according with the other parts of the corrupt system. The knowledge of God is lost, but the sense of an Invisible, Almighty presence still haunts the conscience ; and an indefinite idea, which refuses to take the tangible shape of any outward form, blends with the delusions of the darkened mind, yet forms no part of them. Something is still feared, which is not adored, which is unseen, unimaginable, and from

which a refuge is sought in the rites of a maddening and licentious, or darkly magical and sanguinary worship. Under such circumstances, what enormity of evil has man or woman *not* been found capable of committing in the name of religion? What deeds of impurity or blood have not formed part of idol worship? Mr. Swan has strikingly and forcibly described the true character of this portentous crime.

‘ It is the *Spirit of Idolatry*,  
 Gender’d by love of sin and secret dread  
 Of one to punish it.—An unseen eye,  
 From whose keen glance no deed—no thought is hid,  
 So frets and haunts them—that, their minds to rid  
 Of this abhorr’d belief, they fabricate  
 A system of fair compromise amid  
 Contending claims :—make gods that cannot hate,  
 And will not punish, those who did themselves create.

‘ Their gods are hieroglyphics of the heart :  
 To fashion them their guilt and fears combine :—  
 The heart loves sin, but fears its after smart :—  
 This gall, deep mingled in their maddening wine,  
 They neutralize by pouring on the shrine  
 Of PLEASURE, deck’d in many a changing mode,  
 Libations varied as their hearts incline;  
 And rather than forsake their ’customed road,  
 Make idols of their lusts, and every crime a god.

‘ What soul-deceiving sophistry is here !  
 Sin with devotion so to interweave,  
 All the delights to the deprav’d heart dear,  
 And acts of wrong which they can ne’er retrieve,  
 Turn’d into acts of worship, they believe  
 Deserving not of punishment, but praise !  
 Mighty this spell to make the poor wretch cleave  
 Fast to the faith which no restriction lays  
 On his most darling lusts, if he but sins and—prays !

‘ FEAR, born of IGNORANCE and GUILT, laid wide  
 And deep the dark foundations of the pile  
 Of superstition :—Babel-building PRIDE,  
 And blind DEVOTION on the work did smile ;—  
 The million crowd around the house of guile,  
 And some its innermost recess explore ;  
 They learn the secret, how to reconcile  
 Conscience to crime, and, with that cursed lore  
 Defying earth and heaven, to sin’s dread climax soar !

‘ The Idolater thus saves his lusts, and saves  
 Himself from dread of ill which sinning draws  
 Upon the guilty ; and thus arm’d, he braves  
 The threatenings of outrag’d nature’s laws ;

His cursed idol is the cure and cause  
Of crimes, which but for it had never been :  
No wonder then the pander gains applause—  
Th' important lama, who must go between  
The sin-approving god and votary unclean.

\* \* \* \* \*

' Who has not felt his spirit awed before  
The glowing canvas or the breathing stone ?  
Who has not felt as if a *something* more  
Was there than colouring or form alone—  
As if mind—spirit—through the features shone ?  
So strike the mind, the visages displayed  
On that drear temple's walls, and staring prone  
Upon their worshippers :—by fancy's aid,  
The demons' selves do seem their semblance to pervade.

' But imagery traced upon the wall  
Of their dark chambers I dare not portray :  
Yet forms there are that might even hearts appal  
That did not own their hell-derived sway,—  
Abominable sights that shun the day ;—  
Filthy creations of the fever'd brain !  
Who would not pity the tormented prey  
Of these delusions—mourn the myriads slain,  
And seek to save the rest from ever-during pain ?

\* \* \* \* \*

' Vain all religion's pomp and pageantry :—  
The lifted hands—the loud and lengthened prayer ;  
And vain the worship on the bended knee,  
In which the heart, unhumbled, hath no share :  
The *Spirit* of devotion is not there.  
The heartless offering to the *TRUE* is vain ;  
The fear-taught worship of the *FALSE*—despair.  
The hypocrite but antedates his pain :  
The heathen's prayer is but—the clanking of his chain.

' O could I picture out the full effect  
Of that soul-withering power—Idolatry—  
Could I some lama's canker'd heart dissect,  
Lay bare its ulcerations to the eye,  
Sores that have run for half a century,—  
Enflamed and deepen'd by his venomous creed—  
Made desperate by the fancied remedy—  
I'd write a page which, whoso dared to read,  
His eye, instead of tears, in crimson drops should bleed !

\* \* \* \* \*

' What ear of taste or feeling would not loathe  
Their tales of spiritless extravagance—  
Framed when Invention slept, by priests who clothe  
With random words their long and dull romance ?

The ill-drawn characters nor weep nor dance,  
 Nor waken love, nor hate, nor sympathy.  
 O how unlike the fictions that entrance  
 Our very souls!—the childless Niobe,  
 Or Calliopea's son—weeping for his Eurydice !

' But ah ! 'tis not the absence of the grace  
 That fascinates, and intellect that shines  
 In Grecian—Roman tomes, to which we trace  
 The Christian's deep disgust of the black lines  
 Of that imposture ; for though Genius pines  
 To pluck his laurel from Apollo's hill—  
 Yet round the classic fable Error twines,  
 In folds as horrid, and doth venom spill,  
 As fatal as e'er flow'd from lama's poison'd quill.

' Rome's idol-deities might shine amid  
 The brilliant lights genius and wealth did pour  
 Around them ; but there is a canker hid,—  
 There is a deadly mischief at the core  
 Of *all* idolatry ; and, though skinn'd o'er,  
 It festers deep within. Heaven must lay bare,  
 And touch with healing hand the moral sore ;  
 Then—then the soul revives—breathes in new air—  
 The atmosphere of heaven—and seems already there.'

We have made this long extract from the first part of Mr. Swan's poem, on account of its accordancy with the tenor of our previous remarks ; but it will serve as a fair specimen of the average execution of the poem. A vigour of thought pervades it, communicating a nervousness and boldness to his verse, which is sometimes rough with strength, but never halts in meaning. The poet is so evidently intent upon making his reader see and feel his subject, that he cannot always stay to poise his lines and polish his expressions ; but there is an ease, a freedom from mannerism, a refreshing simplicity in his versification, which remind us of Dryden, and Churchill, and Cowper, rather than of the style of modern versification. Mr. Swan appears to write with facility, as if he thought in verse, and with the earnestness of genuine feeling, which is sure to interest ; and he succeeds, if we may judge from the effect of his poetry upon ourselves, in withdrawing our notice from himself and the medium of expression, and by this means in laying criticism to sleep, while he fixes and concentrates our attention upon his theme. But of this let our readers judge. In Part II., we have the following vivid description, evidently from the life, of the death-bed of a heathen.

' Away—away with sentimental tears,  
Shed over sufferers that have never been !—  
The magic of romance a castle rears,  
And there we muse o'er many a tragic scene ;  
Delicious pain ! till the long-ravell'd skein,  
Wound up, brings all to a composing close,  
And dries the reader's sympathizing eyne !—  
O ! if the fountain of your tears o'erflows,  
They might be better shed, o'er no fictitious woes.

' In yonder lowly hut, fast by the wood,  
Where the white smoke, in curling volumes, slow,  
Ascends, lives a poor hunter and his brood  
Of hardy children :—wherefore wail they so ?  
—Their mother to the grave is sinking low ;  
And now the wizard Shaman is at hand,  
And neighbouring hunters gather to the show ;  
Amid the group the Shaman takes his stand,  
And to prepare the feast, utters his loud command.

' The goats are caught—the fire is lit—three knives  
Unsheath'd and whetted, wait the expected sign,  
To drink as many trembling victims' lives.—  
'Tis done : and now upon a sapling pine  
Suspended high the snow-white fleeces shine.  
See next the wizard with his magic lash,  
And iron cap, around which serpents twine :  
His frantic arm inflicts the bloodless gash  
Upon the demon air, and fierce his teeth do gnash !

' To his Tengri again he howls a prayer,  
Mingled with threatenings if they answer not.  
The lynx and wolf are startled in their lair,  
And the scar'd raven opes his croaking throat,  
And wondering, perches near the noisy spot.—  
But now, his furious incantations o'er,  
He sets him nearest the capacious pot,  
Where boils the goat's flesh in its mantling gore,  
And then the glutton feeds, and sweats at every pore !

' Meanwhile, disease preys on its victim, lorn  
And helpless ; for nor tenderness nor care  
Assuage her pains, or soothe her dark mind, torn  
With dread of torments *Ongoons* now prepare !—  
O when I took my trembling station where,  
Wilder'd and wan, that dying heathen lay,  
And saw the workings of her fell despair,  
Which now convulsed each feature of its prey,  
I could nor bear the sight, nor turn my eyes away.

\* \* \* \* \*

' They know no promise that inspires belief ;  
 They know no God that pities their complaints ;  
 They know no balm that gives the heart relief ;  
 They know no fountain when their spirit faints :  
 But superstition on their fancy paints  
 All shapes of bloody and vindictive gods,  
 Who frown alike on sinners and on saints,  
 And soon will drag them to their dark abodes.  
 Thus—thus his monstrous faith the heathen's heart corrodes.'

We shall not attempt any analysis of the poem. An ' argument' is prefixed to each part, which will shew the variety of important and interesting topics which are touched upon, with a skilful transition from descriptive to didactic, and from lively to severe. In the third part, the Romish missions are adverted to, and the true spirit and aim of those equivocal enterprises are pointed out.

' There is a church not lacking in her zeal,  
 Nor backward in attempts to proselyte ;  
 Nor unambitious to impress her seal  
 Upon the nations who her toils requite :  
 We may not treat her labours with despite,  
 Though pride and craft preside in her divan ;  
 For many a bold and zealous anchorite,  
 Bearing *her* cross, forsook his cell, and ran,  
 To preach what he deem'd truth, from Afric to Japan.

' Xavier went forth, and after him a host ;  
 And with their fame the land of idols rang :—  
 Seems it for Rome too glorious a boast,  
 That such men at her bidding nobly sprang  
 On danger and on death—mid trials sang  
 The hymn of thanks, and shed enthusiasm's tear—  
 Not that they bore the momentary pang,  
 That tore from *home*, and all that made home dear ;  
 But that in life—in death—Christ's standard they might rear !

' Yea, it had been too much, if without foil,  
 The zeal of Rome had grasp'd at nothing more,  
 Than to convert the sons of every soil ;  
 Opening to all sweet mercy's golden door—  
 Till she had made the world's encircling shore  
 The bound'ry of the church :—Had it been so,  
 Her " deadly wound " had seem'd a trivial sore ;  
 She had escap'd half her denounced woe ;  
 Her enemies made friends, or conquer'd long ago.

' But she God's glory sought not, but her own ;  
 The lust of power and empire sway'd her breast ;  
 She made the cross a ladder to the throne,  
 And scrupled not Christ's sacred words to wrest

To her own purposes, and made the test  
Of that belief to which the palm is given,  
Implicit reverence for her own behest ;  
And Goa saw how limb from limb was riven  
Of them who scorn'd her right to shut and open heaven.

' Heroic deeds were done in that fell age,  
When booted monks and priests with helm and glaive  
Rush'd forth, the warfare for the faith to wage,  
And over Abyssinia did wave  
A blood-stain'd flag, the signal, *not to save*,  
But to destroy, the lands o'er which it rose.  
O shall it e'er be said that they were brave,  
Who seiz'd the cross and massacred its foes,  
But cowards we who know its power to heal their woes ?

' Shall it be said that they, who for their text  
Took the unsheathed sword, and with its keen  
And bloody point refuted all pretext  
Of doubt or cavil—have more zealous been,  
Than they whose temper'd blade of heavenly sheen,  
Is mighty to subdue the rebel host ?—  
Shall not our youthful warriors be seen,  
Steering for India's and China's coast,  
And shew that still the church of valorous sons can boast ?'

Part the fourth relates chiefly to ' the signs of the times.' And here, Mr. Swan takes occasion to introduce a striking apostrophe to the British and Foreign Bible Society, preceded by a graceful and feeling allusion to the estimable individual with whom the first idea of the Institution originated, and to whom, under the base calumnies with which he has been recently assailed by the Accuser of the Society, this honourable and well-timed tribute is particularly due, and must convey an enviable gratification. We must make room for the stanzas referred to.

' To thee, with no feigned reverence, I approach,  
Boast of the age, august Society !  
Honour'd above thy fellows by reproach ;  
From human systems thou dost shake thee free,  
And standest in sublime simplicity.  
Thou dar'st to dispense the bread of life  
To whose will, nor fearest it will be  
A mess of poison, or a seed of strife,  
Though, that it must prove both, assertions have been rife.

' But calumny betakes her to the shade,  
Ashamed ; or, awed to silence, sees thee rise,  
And, in the panoply of truth array'd,  
Thou wear'st a front that pities and defies



The wily malice of thine enemies.  
 And now a bard may not disgrace his name,  
 Though he twine thine with the best symphonies  
 Even of a lyre ambitious of fame ;  
 For such a theme might prop an else unhopeful claim.

‘ Thy foes thou need’st not fear ; neither despise :  
 They have the godless many on their side.  
 Thy friends—know what they are, and how to prize,  
 And trust. Beware lest, in the flowing tide  
 Of thy prosperity, a thought of pride  
 Should swell thy bosom, and against thee wake  
 The jealousy of heaven. Know that thy wide-  
 Spread arms, if thou dost tempt him, God will shake,  
 And wrest from thee his word, nor spare thee for its sake.

‘ Thus would I mingle warning with the voice  
 Of gratulation on thy noble toils.  
 Be humble in thy greatness, and rejoice  
 With trembling, if thou hop’st to reap the spoils  
 Of the idol-serving host ; and he who foils  
 The counsels of the wise, baffles the strong,  
 And reins the ocean when it foams and boils,  
 Will be thy shield and glory ; whilst among  
 Thy compeers thou art still—the Saul amid the throng.’

We cannot doubt that this poem will make a powerful impression ; a much stronger and more permanent one, we trust, than many productions of a more dazzling character, which command intense popular admiration for a time, and then fade away from recollection. The fourth part is not quite equal, perhaps, to the preceding ones : the Author seems to flag, and to close abruptly. We would strongly recommend him, if our voice may reach so far, to attempt its revision. But we cannot allow ourselves to enter into minute criticism, and will only add, that we trust these will not prove the dying notes of the Swan.

“ The Female Missionary Advocate” is the production of ‘ a poor but pious female in the evening of life ;’ and is published with the hope of averting the object of her acute apprehension, recourse to the workhouse. We confidently hope that it will attract the benevolent attention of the Christian public, and that while its sale can at most yield only a temporary relief of pressing exigency, it may lead to measures which shall place the writer above the fear of bitter degradation, as the only alternative of distress.

Art. V. *The Gold-headed Cane*. Small 8vo. pp. 179. Price 8s.6d.  
London. 1827.

**A** short time previously to the opening of the new buildings, in Pall-Mall East, appropriated to the accommodation of the college of Physicians, the widow of Dr. Baillie presented to the council of that learned society, 'a gold-headed cane,' which had successively belonged to 'Drs. Radcliffe, Mead, Askew, Pitcairn, and her own lamented husband.' The donation was in good taste, and it has suggested the ingenious idea which it has been attempted to realize in the volume before us. The 'Cane' is made to narrate a series of facts and circumstances illustrative, not only of the characters and medical practice of the individuals thus specifically referred to, but of other equally celebrated ornaments of the same profession, among whom, Linacre, Harvey, and Sydenham are pre-eminently distinguished. A number of wood-cuts, representing portraits, residences, and armorial bearings, add considerably to the interest of the publication.

Radcliffe is well known to have been the fashionable practitioner of his day, with better claim to that eminence than many who have enjoyed it in an equal degree. Before he had been in London a year, his receipts averaged twenty guineas *per diem*. When his practice increased, a Dr. Gibbons, who lived in his neighbourhood, is said to have gained a thousand pounds annually by Radcliffe's supernumerary patients; and Dandridge, an apothecary patronised by the latter, realized more than 50,000*l*. He was physician to the Princess Anne, and to King William; and his death is supposed to have been hastened by his dread of the populace, with whom he was in disfavour. His talent for sarcasm was unsparingly exercised, and a few illustrations of its quality would have given somewhat more of piquancy than we have found in the details of his life, as told by his rather prosing 'cane.' When the famous Prince Eugene was in London, Radcliffe invited his highness to dinner, and his preparation for the feast was singular.

"Let there be no ragouts," said he, "no kickshaws of France; but let us treat the prince as a soldier. He shall have a specimen of true English hospitality. I will have my table covered with barons of beef, jiggets of mutton, and legs of pork." At the appointed hour, the guests assembled, and the prince charmed every one by his unassuming modesty, his easy address, and behaviour. His aspect was erect and composed, his eye lively and thoughtful, yet rather vigilant than sparkling; but his manner was peculiarly graceful, and he descended to an easy equality with those who conversed with him. The shape of his person and composure of his limbs was remarkably erect and beautiful; still, with all his condescension, and though he was

affable to every one, it was evident that he rather ~~suffered~~ *enjoyed* the presence of much company, instead of taking delight in public gaze and popular applause. The entertainment of my master went off very well; all seemed to be pleased, though some of the courtiers indulged in a little pleasantry at the ample cheer with which the table groaned. The princely stranger expressed himself much satisfied, and was loud in his praise of some capital seven years old beer, which we happened at that time to have in tap.'

Radcliffe, with all his singularities, deserves a place among those who are on record as the benefactors of mankind; he strenuously advocated the cooling regimen in small-pox; and, at his death, directed that his property should be applied to charitable and scientific purposes. His practice was sensible and vigorous, and his qualities were kind and liberal, under an exterior of affected roughness.

Mead was, in most respects, the opposite of Radcliffe; though he succeeded, by his recommendation, to the greater part of his business. He was an amiable, generous, and highly accomplished man. It was said of him, after his death in 1754, that, of all the physicians who had ever lived, he had 'gained the most, spent the most, and enjoyed the highest fame during his life-time.'

Askew had been a great traveller, and distinguished himself chiefly as a scholar and book-collector. His house in Queen Square was filled to the very garrets with the doctor's accumulations, and he may be considered as the father of the present race of bibliomaniacs. He was greatly attached to Mead, and after the death of that distinguished man, employed Roubiliac to execute his bust. When it was sent home,

'Dr. Askew was so highly pleased with its execution, that though he had previously agreed with the sculptor for 50*l.*, he offered him 100*l.* as the reward of his successful talent; when, to his astonishment, the sordid Frenchman exclaimed it was not enough, and actually sent in a bill for 108*l.* 2*s.*!—The demand, even to the odd shillings, was paid, and Dr. Askew enclosed the receipt to Hogarth, to produce at the next meeting of artists.'

Upon this story we shall only remark, that it sounds improbable, and is, we believe, at total variance with Roubiliac's generous character.

Dr. Pitcairn, during the latter period of his practice, was at the head of his profession; and it is recorded to his distinguished honour, that 'no medical man of his eminence in London perhaps ever exercised his profession to such a degree gratuitously.'

Dr. Baillie, of our own time, deserves a more discriminating record than occurs in the volume before us. He was a

thoroughly furnished practitioner, and his profound researches into the anatomy of morbid parts, are attested by his work on that subject, with its admirable apparatus of exquisite engravings, and by the extensive collection of anatomical preparations which he presented to the College of Physicians. He absolutely made disease picturesque by the extraordinary beauty of the graphic illustrations attached to his work on morbid anatomy; and he established the correctness of the representation by giving permanency to the parts in their diseased condition. His education was highly advantageous. The Hunters were his maternal uncles, and his studies were carefully directed by Dr. William Hunter. In person and manner, Dr. Baillie presented no very remarkable or dignified feature; but there was about him altogether, a marked character of simplicity and strong sense, that gave almost implicit confidence in the soundness of his views. The following characteristic anecdote is given in the present memoir.

‘ During his latter years, when he had retired from all but consultation practice, and had ample time to attend to each individual case, he was very deliberate, tolerant, and willing to listen to whatever was said to him by the patient; but when in the hurry of great business, when his day’s work, as he was used to say, amounted to seventeen hours, he was sometimes rather irritable, and betrayed a want of temper in hearing the tiresome details of an unimportant story. After listening, with torture, to a prosing account from a lady, who ailed so little that she was going to the opera that evening, he had happily escaped from the room, when he was urgently requested to step up stairs again; it was to ask him whether, on her return from the opera, she might eat some oysters: “Yes, Ma’am,” said Baillie, “shells and all.” ’

On the whole, though we cannot use very emphatic language in praise of the ‘gold-headed cane,’ we have been gratified with its perusal. The idea is much better than the execution; and it is to be regretted that more vivacity and research have not been employed in the composition of a work which might have been so written as to convey valuable information in an attractive form.

**Art. VI. 1. *Historical Summary of Facts attending the Conversion of His Highness the Prince of Salm-Salm from the Roman Catholic Religion to the Christian Evangelical Worship of the Confession of Augsburg, on May 17, 1826. With an Appendix : containing the Motives which induced that Change of Communion. Translated from the Original. By the Rev. W. A. Evanson, M. A. Lecturer of St. Luke's, Old Street. 8vo. pp. viii. 64. Price 2s. 6d. London. 1827.***

**2. *An Authentic Narrative of the Conversion to the Protestant Faith and of the Death of J. A. Cadiot, late Vicar of Gurat and Vaux in the Department of Charente in France. Translated from the French. 12mo. pp. 96. Price 3s. London. 1827.***

**F**OR the appearance of this very interesting memoir relating to the conversion of the Prince of Salm-Salm, in an English translation, we are, it seems, indebted to a blundering misconstruction put by Mr. Evanson upon a speech made by the Duke of Montebello, as reported in a newspaper. The words attributed to the Duke were these : ‘ We have much pleasure in knowing that in other countries are to be found men with whom justice and toleration are something more than mere words. *These men are numerous in France.*’ And again : ‘ Let me now wish you the blessing of emancipation, not only in my own name, but also in that of my friends, and of *all liberal France.*’ Mr. Evanson seems to have misunderstood this last expression, by which the Duke obviously meant neither more nor less than all liberal men in France, as if it implied the assertion that all France had become liberalized ; and he has ingeniously misconstrued the statement, that in that country are to be found numerous friends of toleration, into a hollow boast of liberality on the part of the Roman Catholic Church ! Accordingly, ‘ struck with the extraordinary contradiction’ which this Narrative appeared to furnish to the Duke’s speech, Mr. Evanson ‘ determined to give it immediate publicity in an English translation, in order to expose the inconsistency between the professions and the practice of the Roman Catholic Church.’ We are extremely glad that he has given it publicity, inasmuch as the narrative itself is both curious and important ; we are only surprised that he should have been determined in the publication by so very inadequate and inferior a motive. The Duke de Montebello could never have meant to attribute liberality to the French priesthood ; for scarcely a week passes without some flagrant demonstration of that besotted bigotry and intolerance by which the clergy are taking all possible pains to render themselves odious to the great body of the French nation.

We have yet to learn that the Roman Catholic Church has made any professions of liberality, which can lay her open to the charge of inconsistency. But Mr. Evanson should recollect, that ecclesiastical intolerance and political intolerance are not quite the same thing. The French Government is in some measure controlled and embarrassed by a dark, intolerant, antisocial priestly faction; but it does not deserve to be stigmatised as itself intolerant. In the instance of the Prince of Salm-Salm, the arbitrary and invidious manner in which the alien law was put in force, may be traced to this sinister influence. But such a case of grievance and impolitic injustice on the part of the Minister, does not appear to us to warrant the strong inference which Mr. Evanson would draw from it as to the general character of the French Government, and the nullity of the professed tolerance secured by the Charter. Our own alien law is but little in unison with the spirit of the British Constitution; and we should be very sorry to have some of the oppressive acts of Lord Londonderry's government, in the exercise of the powers vested in Administration by that law, adduced as specimens of the tender mercies of Englishmen. Besides, as a case of hardship, injustice, and bigotry, the expulsion of the Prince cannot for a moment bear comparison with the persecuting edicts of the Lausanne Protestant Government. It is therefore unwise, to say the least, to fasten upon such an instance of Roman Catholic intolerance, as if the Papists were unprovided with a rejoinder. 'Such,' says Mr. Evanson, 'are the tender mercies which Protestants may expect, if Papists be invested with political power in Great Britain.' How easy and obvious the retort, after reading such a case of brutal intolerance as the conduct of the Lausanne Council towards M. Juvet, narrated in our last number—Such are the tender mercies which Papists might expect, were Calvinists invested with political power. And truly, the outcry against intolerance comes with wonderful grace from any man who seems to think, that there is no better mode of maintaining the ascendancy of the Protestant religion than by penal enactments.

Mr. Evanson would have done well, we think, to leave alone the subject of Catholic Emancipation; and, indeed, had he sent out the narrative unaccompanied with either note or comment, the publication would have lost nothing of its instructive character. Our detestation of intolerance, under any form or from any quarter, is, we imagine, as sincere and warm as his own can be; nor are we disposed to say a word in extenuation of the proceedings of either the ecclesiastical or the civil authorities in this business. Still, it is but fair to remark,

that the Prefect said to the Prince among other things : ‘ *If you were not a prince, there need nothing be said on the subject.*’ If this was truly said, it would go far to prove, that a commoner would have met with no obstacle or disturbance from the Government, in renouncing the Roman Catholic faith for the Protestant. The *ordonnance* of the King of France was professedly founded on the peculiar circumstances of the case, the convert being ‘ *a foreign Catholic prince.*’ Had he been a *native* of any rank, it does not appear that his conduct would have been cognizable by the State. That the Prince was most unfairly dealt by in being treated as an alien, must be admitted ; but the having recourse to such an expedient, as well as the reasons assigned for the act, prove, that whatever intolerance may exist in certain high quarters, that spirit is laid under restrictions both by the laws and by the spirit of the times and the state of public opinion. In this point of view, some consolation is to be derived from the illustration which such a case affords, of the progress of tolerant principles in countries where neither the Church nor the Government is supposed to favour them.

The conduct of Professor Haffner and M. Steinbach, in endeavouring to dissuade the Prince from his noble purpose, though evidently dictated by a feeling of kindness, and certainly disinterested, betrayed a miserably defective notion of Christian rectitude. ‘ *Remain as you are,*’ they said, ‘ *according to your convictions, which are conformable with ours ; you will equally attain happiness hereafter. Have regard to the health of your wife, whose affection for you is so tender ; do not purchase at such a price the exterior forms of our Church.*’ It is not the least singular feature in the transaction, that the Princess, herself a Protestant, alarmed for the consequences to herself and family, exerted all her influence to induce her husband to change, or, at least, to defer his purposes ; but in vain. The temporizing policy recommended to him by the Protestant pastors, he rejected with abhorrence, and their language drew from him a cutting rebuke. ‘ *You wish then a person to be nothing—to have no form of worship—and not to adhere fearlessly to that which he recognizes as the most conformable to the Church founded by Jesus Christ and his apostles. Well, let us say no more on the subject.*’ Pastor Steinbach, who has the candour to state the arguments he used, and the rebuke he met with, in a letter to the Princess, acknowledged in reply, that he could not but approve of his Highness’s sentiments, adding : ‘ *I certainly never thought that you ought to appear any thing but what you really are : I am as much an enemy as your Highness to every species of hypo-*



'crisy, and I dare no longer reject the request you have made of being admitted into our Church.'

Towards the close of this letter, M. Steinbach, addressing the Princess, says: 'As a genuine Protestant, you utterly detest the spirit of proselytism.' A detestation of this spirit, and a fear of incurring the charge of being actuated by it, seem to have united with a regard for the feelings of the Princess, in leading the Strasburg pastor and professor to act the part they did. But while this serves to account for their conduct, nothing can excuse their placing obstacles in the way of an individual's obeying the dictates of his conscience, and openly renouncing a corrupted faith. It is grievous to think, that the principles of Protestantism should be no better understood by its professors; and still more painful to know, how intimately connected this false candour, and morbid hatred of proselytism, and ultra liberality are with a latitudinarian creed and a deficient sense of the vital importance of the great points at issue. But Mr. Evanson somewhat too hastily assumes, that this conduct on the part of the Professor, is an infallible indication of heterodoxy, or that such Protestants are to be found only in Germany. If we may rely upon the statements in our public journals, very high and orthodox personages of *another* Church, have declared themselves to be equally opposed to Protestant proselytism, and undesirous of Protestant conversions. Such opinions are none the better, in our esteem, for being held by an English prelate, however great his learning or undoubted his piety. They appear to us mistaken and highly reprehensible,—a *pseudo* Protestantism, against which we must ever protest. But let it not be taken for granted, that a man must needs be a Socinian, because he errs upon this point of Christian duty, or that a want of proper and enlightened zeal is never associated with doctrinal orthodoxy.

Mr. Evanson refers to a remarkable observation made by the prefect of police to the Prince, as a further argument to dissuade him from his purpose: 'The Protestants are not Christians at all, because they deny the divinity of Jesus Christ.'

'Did he learn this from M. Haffner's preface? or did he only state what is generally known abroad, though attempted to be denied in England; viz. that the Christianity of the Continent is not even a pure Deism; that under the name of Neology, reason usurps the place of Revelation, and the Holy Scriptures are degraded below the subtleties of Leibnitz, or the mysticisms of Kant?'

From what source the worthy police-officer derived his information, we cannot say. Professor Haffner's preface, cer-

tainly, would not have put him in possession of it; nor would the *general knowledge* of Roman Catholics respecting the sentiments of Protestants, be a safe criterion of the fact. It is not a little amusing to find an English clergyman citing the sweeping and malignant allegation of a police-officer, a Papist, as *evidence* respecting the theological tenets of all the Protestant communities on the Continent! The affirmation of the prefect extended to *all* Protestants,—to the Church of England as well as to the Protestant Churches of Germany, France, Holland, and Prussia. And if it be said, that he spake only from common report,—that common report either related merely to the Protestants of Strasburg, and in that case proves nothing as to the general state of the Continental Churches; or it related to *all* Protestants, and is a base calumny. That this was the true character of the allegation, may be inferred from the known policy of the Papists in similar cases. When Mr. Thomson (whose Letters on South America are noticed in this Number) first commenced his labours at Buenos Ayres, the natives ‘wondered how they had been taught that the English *were not Christians.*’ When speaking on religion, ‘it is common,’ we are told, ‘to use the words Christian and Protestant in contradiction to each other, meaning by the former, themselves or Roman Catholics in general, and, by the latter, the English or Protestants in general.’ We apprehend that this practice is by no means confined to South America. If the worthy prefect was any thing of a theologian, he must have known that Protestants, so far from denying the divinity of Christ, recognize that fundamental article in all their symbols and confessions, and that a representation so unqualified was at all events false. He probably knew as little about the matter, however, as Mr. Evanson does of the subtleties of Leibnitz, whom he so indiscreetly depreciates. M. le Préfet adopted a prevailing calumny that suited his purpose; and great must be his surprise and amusement could he know, that, though the argument was lost on the Prince of Salm-Salm, it is received in this country as evidence of the state of Christianity in the Protestant churches of the Continent!

But were this representation true, and were such the Christianity which the Prince of Salm-Salm has embraced, we should really see little cause for satisfaction or triumph in his having deserted the Roman Catholic Church. Although this noble-minded Prince may have escaped, to use Mr. Evanson’s expression, ‘the chilling atmosphere of Haffner,’ by his expulsion from the French territory, yet, it may be supposed that, as their disciple, his principles cannot very materially differ from those of the Protestant pastors to whose instructions he pro-

feases himself so much indebted. His own sentiments are thus intimated in the Declaration respecting the motives which induced him to renounce the Romish Communion, drawn up by the Prince himself, and printed as an Appendix to the Summary of Facts.

‘ These, and similar reflections, led me to examine the pretensions of the Roman Catholic church. I asked myself, ‘ Is it really the depository of the doctrines revealed by Jesus Christ and his apostles ?’ To be assured of this, I recurred to the purest source of Christianity—THE HOLY SCRIPTURES themselves. At the same time I consulted history ; whose testimony has such weight in every question of fact, and whose province it is to decide in this matter. In this way my mind became enlightened ; several things, which the Catholic church represents to us as the fundamental truths of the Christian religion, appeared to me in manifest contradiction to what our Lord Jesus Christ and his apostles taught. These observations filled my heart with restlessness and painful anxieties ; the desire after truth became daily stronger and more lively in me. From that moment, the Catholic church was no longer mine ; and at the same time I ceased to belong to any. I am not ignorant that there are several Catholics who are perfectly orthodox, in the sense which their communion attaches to that word. They speak with indifference of the abuses of their church, and admit that in reality many of its ceremonies are absurd, and even destructive to public morals—they even go so far as to satirize, under the name of hypocrisy or folly, the conduct of those who participate in what they hesitate not to consider “ *juggling arts.*” But they confine themselves to this disapprobation—they remain Catholics without being so—they continue to partake outwardly in a church for which, inwardly, they entertain no sentiments but of contempt and indifference. I might have ranged myself with such, except that I should occasionally have been exposed to their mockings and contempt ; because religion, in whatsoever form it be clothed, was always to me an object of respect. But in despite of such management, I should have been a Catholic only in appearance, or rather I should have belonged to no church.

‘ Now, according to my principles, no honest man ought to wish to appear what he really is not. His religion outwardly, ought not to be other than that which he professes in the bottom of his heart. Thus, after having ceased to be a Catholic, I neither could be, nor wished to be absolutely nothing. Nevertheless, I still cherished a profound veneration and a lively attachment to true Christianity ; and I thanked God, from the bottom of my soul, that I was enabled to call myself a Christian. For that very reason, being no longer able, according to my principles of ethics, to belong to a church in which I was born, I desired to unite myself to that which I thought corresponded best with the spirit of primitive Christianity. With this view I turned my attention and researches to the Protestant church ; I compared what she taught with the evangelists—I examined them with heart and mind, because I had no wish to act precipitately. But now that I

am sufficiently convinced that this church cherishes and maintains, in its simplicity and primitive purity, the institution which God, in his love, has founded on earth by his Son, Jesus Christ :—that she excludes from the felicity of heaven, no man who acts conformably with his religious convictions, that Jesus Christ alone, and his divine precepts deposited in holy Scripture, are the foundation and source of truth :—that she rejects, in matters of religion, all human statutes, and all tyrannous priestly authority :—finally, that by the simplicity and dignity of her worship, and by the purity and evangelical integrity of her doctrines, she is better fitted than any other to enoble and perfect mankind, and render them more and more like unto God and Jesus Christ—I can no longer hesitate—I wish to effect what truth demands, what my heart ardently desires, and what I am sure God, who is all love, will bless. I wish, in fine, to enter the bosom of the Protestant church.’

Now, in whatever manner the Prince acquired these views, it will be admitted, that here is something better than the neology, the ‘pure deism’ which, we are told, is ‘the Christianity of the Continent.’ We may therefore assume, that His Highness, being neither a Socinian nor a neologist himself, will be admitted as a competent witness as to the real character of the Protestant pastors with whom he was acquainted. It cannot be supposed that he knew less of their real sentiments, than *M. le Préfet*, or than any persons in this country. How comes it to pass then, that Mr. Evanson, in his comments upon this interesting document, has taken no notice of the striking and decisive testimony borne by the Prince to the doctrinal orthodoxy and estimable character of the very men whom *he* would have us believe to be no better than Deists? The following is his language.

‘To the question—[Was it not the pastors of the Protestant church who persuaded you to rank on their side? ]—I reply: Undoubtedly, the Protestant Pastors whom I have seen and heard, influenced me to the choice which I have made, but not by any direct solicitations or promises, which would have been illusory in the actual state of things in France. *They drew me to themselves, only by their truly evangelical discourses and their exemplary lives, in every respect conformable with their doctrine.* Further, I owe it to truth to declare, that, far from soliciting, they studied to raise obstacles, and to render my admission into their church, if not impossible, at least extremely difficult. No ministry is more opposed to precipitation and indifference than the heads of the Protestant church to whom I applied. I have been more and more fortified in my resolution, by the edifying discourses which I have heard in the Protestant churches whose exercises I have attended during six years.’

Little could the Prince imagine, that the chief use to which his manly and interesting statement would be turned by certain

individuals in this country, would be, to furnish matter for an indictment against the very ministers to whom he tenders these grateful acknowledgements! Yet, so it is; this publication has been hailed with base exultation, not on account of the intrinsic interest of the narrative, and the pleasing spectacle which it exhibits, as regards the conversion and noble conduct of the Prince,—but on account of its affording occasion for casting reproach and obloquy on Professor Haffner. Admirable exemplification of that charity which ‘rejoiceth not in iniquity, but rejoiceth in the truth, which thinketh no evil, and hopeth all things!’ Whatever may be thought of the Professor’s delinquency in the case before us, most of our readers will, we imagine, be of opinion, that the malignant spirit which, cloaking itself under a zeal for Protestantism and orthodoxy, glories over the faults at which charity would weep, and insults the most amiable men by way of reclaiming them from error,—is far more criminal, far more odious to God as well as to man.

The other publication will disappoint any persons who place faith in the title-page. All that relates to the conversion of the excellent individual whose obituary simply forms the substance of the narrative, is contained in the following paragraph.

‘In the course of his theological studies, he (M. Cadiot) became dissatisfied with the doctrines and observances of the Romish Church for obtaining peace with God and the salvation of the soul; and becoming more and more enlightened by the Scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

‘Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Reformed Churches, which he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

‘His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence he intended to have returned

to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted: but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

‘ Providence directed him to such a retreat; for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily, rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instruction to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

‘ By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.’ pp. 6—8.

Before he went to Andusa, he addressed to his parishioners ‘ several pastoral letters;’ and he likewise drew up a controversial treatise, which he had proposed to publish. These letters would have been very interesting, and some account of the treatise might have been expected, as that would probably have made us acquainted with the manner in which he became convinced of the errors of Romanism, and the process of his conversion. On these points, this narrative communicates no information; the remainder of these pages being entirely occupied with the scene of his death and his edifying expressions during the last few days. There is given a short unfinished letter to his former parishioners, dated from his death-bed, which is touchingly simple and earnest. He died July 19, 1824, in the twenty-seventh year of his age.

**Art. VII. *Reflections on the Moral and Spiritual Claims of the Metropolis.*** A Discourse delivered at the City Chapel, London, introductory to the Second Series of Lectures to Mechanics, established by the Society for promoting Christian Instruction in London and its Vicinity. With an Appendix. By John Blackburn, Minister of Claremont Chapel, Pentonville, and one of the Secretaries of the Society. 8vo. pp. 36. Price 1s. London, 1827.

**S**INGLE sermons scarcely come within the sphere of our critical jurisdiction, and it would be impossible to notice a tenth part of those which are published. The present sermon, however, claims our attention, on the ground of the more than ordinary interest of the subject to which it relates. Of the existence of this Society for promoting Christian Instruction in the metropolis, we were first informed by means of the admirable tract published under its auspices, which was noticed in our last Number. It has begun its operations well; and the present sermon will be found to place in a very striking point of view, the urgent necessity and importance of a combination of well directed efforts, by means both of the press and the pulpit, such as this Society appears to have put in action, with a view to stem the progress of religious ignorance, infidelity, and licentiousness in the very heart and centre of the kingdom.

An immense capital is, under any circumstances, an object of affecting and awful contemplation; and from the Christian philanthropist, the sight might well draw forth tears, such as his Heavenly Master shed when he looked down from Mount Olivet on Jerusalem. But, in the prodigious and portentous growth of the British metropolis within the last twenty years, there is matter for reflection of even an alarming kind. We transcribe the following statements from the Appendix to Mr. Blackburn's sermon.

‘Modern London, the metropolis of the empire, includes within its gigantic bounds, two ancient cities, one borough town, and fifty villages, which, now united, stretch themselves over a site seven miles in length, and never less than two miles in width. Consequently, its ecclesiastical, municipal, and parochial divisions are irregular and involved; and it is no easy task accurately to define its bounds, or to report its circumstances..... There is great difficulty in obtaining an accurate return of the various places of worship in this vast City; yet the following statement will, I believe, approach very near to the truth.



Episcopal Churches and Chapels . . . . .	200
Independent Chapels . . . . .	66
Wesleyan Methodist Do. . . . .	36
Baptist Do. . . . .	32
Calvinistic Methodist Do. . . . .	30
Presbyterian (Scotch and Unitarian) Do. . . . .	16
Roman Catholic Do. . . . .	14
Quakers' Meetings . . . . .	6
	<hr/>
	400
	<hr/>

‘ If we calculate that the average attendance at each place is 30 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons ; now the population of this wide-spread Metropolis is estimated, by the last census at 1,274,800 souls ; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY FOUR THOUSAND, EIGHT HUNDRED persons neglecting the public worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude without even the forms of religion around us, is most appalling. The following statement will illustrate the occupations of the Sabbath :—

“ It appears that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the Metropolis alone, while the great number of pressmen, distributors, man-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.”

‘ In such a state, we cannot wonder at the report of Mr. Western, the excellent governor of Newgate, by which it appears, that during the year 1826, there were committed to that gaol,

Males under 21 years of age . . . . .	1227
Females ditto . . . . .	442
Males above 21 . . . . .	1096
Females ditto . . . . .	166
	<hr/>
	2931
	<hr/>

Being an increase of 547 commitments in the past year ! !

‘ Must we not adopt the energetic language of a Clergyman of the Established Church, and say, “ Such a mine of heathenism, and consequent profligacy and danger, under the very meridian, as it is supposed, of Christian illumination, and accumulated around its very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government ; and is surely sufficient to

waken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, every intelligent and faithful Christian." "

In a recent Number of the Evangelical Magazine, it is stated that, ' notwithstanding all that is doing, there are at least 40,000 children in the metropolis, who are not provided for, and cannot be received into our Sunday schools. Southwark has provided for 6000 more children than can be received into the various places of worship.' With regard to the state of attendance in the churches of the Establishment, the Rev. Mr. Stewart, Minister of Percy chapel, gives it as his opinion, that, West of Temple Bar, there would not be found more than 15000 stated communicants, out of a population of 300,000; and Mr. Blackburn adds, that, ' things are worse among the Evangelical Disenters,' as he does not think there are 600 communicants among them, in the same direction.

' Whilst those houses of prayer, in which Charnock and Howe, Goodwin and Alsop, Ridgley and Gale ministered, have been razed to the ground, how fearfully has the Gospel been withheld or abandoned in other places where our faithful confessors once laboured! Yea, is it not a fact, that in the place where Robert Fleming, profound in learning and powerful in eloquence, proclaimed the glory of the Saviour, detected the errors of Popery, and predicted its certain destruction, that in that very place a mountebank preacher of infidelity now blasphemes his Maker, outrages decency, and breaks the peace! May we not fear yet further desolations! Let us then deplore the neglect of one part of our duty as Apostolical churches, and pray that God will not leave us to a cold, formal, heartless Christianity.'

In the meanwhile, the emissaries of Popery have not been inactive in the capital; and the following statement will, probably, take many of our readers by surprise: it certainly calls loudly on Protestant ministers of all denominations, to lay aside their mutual jealousies, and emulate each other in the more diligent discharge of their sacred trust.

' I wish not to become an alarmist, but I think it is evident, that increased activity and growing numbers characterize the Roman Catholics of the Metropolis. Not to mention their zealous circulation of tracts and books, *a very novel procedure with them*, nor to compare the number and size of their chapels in London now, with those they occupied thirty years ago;—I beg to submit to the reader the following statement of baptisms administered in their leading chapels for the last five years, as published in the *Catholic Miscellany* for March. \_

Place.	1822.	1823.	1824.	1825	1826.
Moorfields . . . . .	570	684	698	765	820
Virginia Street . . . . .	410	424	453	509	591
Lincoln's Inn Fields . . . . .	331	338	465	445	462
Warwick Street . . . . .	141	172	218	208	243
Manchester Square . . . . .	261	236	278	313	298
South Street, Grosvenor Square .	75	152	101	134	172
Romney Terrace, Westminster .	93	127	134	120	206
Cadogan Street, Sloane Street .	50	59	67	55	75
St. George's Fields . . . . .	367	396	457	566	504
Wade Street, Poplar . . . . .	78	98	121	110	128
	2376	2686	2992	3225	3499

‘ Their Chapels at Stratford, Bermondsey, Greenwich, Somers Town, Hampstead, Kensington, Hammersmith, and Woolwich, are omitted.

‘ It is supposed, by various writers on political economy, that the proportion of births to the population varies in different countries from 1 in 17, to 1 in 49. If, then, we take the estimate the Roman Catholics make, of *thirty* persons to *one* birth, we may, perhaps, approach to a correct average. Let, then, my readers observe,

Baptisms in 1822 . .	2376
	30
	<hr/> 71,280

Baptisms in 1826 . .	3499
	30
	<hr/> 104,970

being an increase of 33,690 persons in five years! Will the emigration of Roman Catholics from Ireland and the Continent to this City account for this? I think by no means!’ pp. 30—1.

Popery can increase only through Protestant neglect. This, we believe to be an axiom incontrovertible. It is the after-growth of ignorance and formality; a moral contagion which becomes endemic, solely through a negligent husbandry producing a vitiated atmosphere. For the increase of Popery in the metropolis, the above details then will sufficiently account; and they prove, what, on a larger scale, the state of Ireland proves, that the increase of papists is the crime, and shame, and punishment of Protestant secularity and indolence. But ‘ what is to be done?’

‘ It was this question,’ says Mr. Blackburn, ‘ that led to the formation of the Society for promoting Christian Instruction in London and

its Vicinity, which purposes, "irrespective of the particular denomination of Christians, to advance evangelical religion amongst the inhabitants of the Metropolis, by promoting the observance of the Lord's day; the preaching of the Gospel; the establishment of prayer meetings and Sabbath schools; the circulation of religious tracts, accompanied with a systematic visitation; and by the establishment of gratuitous circulating libraries;—with every other method which the Committee, from time to time, may approve, for the accomplishment of the great object contemplated by this Society." ' p. 23.

Upon these measures, many of them of obvious and tried efficiency, others involving considerations of some delicacy, and requiring a very watchful and judicious superintendence on the part of the Society, we shall not now offer any remark; but refer our readers to the Sermon itself for a further exposition of the philanthropic views of its institutors, and an able appeal in enforcement of the claims which its object has upon every friend of religion and the best interests of mankind in this vast metropolis. It must be through mere oversight, that, in the above enumeration, no account is taken of the labours of Bible Associations, as an efficient means of promoting Christian Instruction. To them we are indebted, more especially in London, for bringing to light much unsuspected ignorance and misery which lay concealed in the dark recesses of the capital, and for giving an impulse to Christian zeal in this direction. We have reason to be assured that Mr. Blackburn is a warm friend to such Societies, and have no doubt that the Committee of the Christian Instruction Society, will both appreciate their importance, and avail themselves of such co-operation.

We cannot dismiss the subject without adverting to another consideration of a somewhat different but not irrelevant nature. Does the determination of so large a proportion of the population to the heart or the head (call it which you please) of the political community, indicate a healthful state of the system? In other words, does the rapid growth of London arise from the increase of the national wealth, and is it to be viewed as an indication and presage of prosperity? Or does it not rather supply some cause for apprehension, that London is absorbing that wealth and population which, if more equally distributed over the country, would conduce far more to our strength and permanent prosperity as a nation, and be infinitely more advantageous to public morals and social happiness? Is it not because the funds for employing labour and maintaining trade, have been to a great extent dried up in remote and impoverished districts, that this rush of population has taken place to the great market? Is it not something like what takes place in

countries exposed to drought, when the drying up of the canals and rivulets which dispersed fertility through the smaller valleys, drives the people to the banks of the great rivers? Have not large capitals gone on to increase long after a decline has commenced in the population and power of the state? And has not this increased bulk of the metropolis been in some cases the result, first of the impoverishment, and at length of the depopulation of distant districts? This is strikingly the case with regard to Constantinople at the present moment; and ancient history supplies us with similar lessons. We are not alarmists. We not only say with the Poet,

‘ England, with all thy faults, I love thee still,’—

but we hope the best, as regards the permanent greatness of the country which we love. Still, we cannot suppress a melancholy feeling at contemplating the splendid improvements and immense extension of the metropolis. We fear that it is not a sign of political health; that all is not right at the extremities;—that England is, if we may be allowed the expression, resolving itself too much into cities and large communities, the formation of which is, indeed, a first step in civilization, but there is a point at which their increase seems unfavourable to morals and happiness, and the advantages of the *citizen* over the *pagan* are outweighed or lost. We fear, that we shall have, as a political community, to tread back a step or two, at the cost of much individual suffering, to regain that state of general prosperity which we have *overshot*.

**Art. VIII. *Letters on the Moral and Religious State of South America*, written during a Residence of nearly Seven Years in Buenos Aires, Chile, Peru, and Colombia. By James Thomson. 12mo. pp. 296. Price 5s. London. 1827.**

**M**R. THOMSON'S name must be well known to our readers; and extracts from some of these Letters have already found their way to the public through the medium of the reports of different religious societies. The whole series will be extremely acceptable, and their publication in this cheap form is much to be commended. We cannot doubt that the volume will obtain a very wide circulation. It contains more information with regard to the internal condition of the South American States, than is to be obtained from any other work.

The Writer appears to be most singularly fitted for the arduous and delicate mission to which he has devoted himself.

Cautious, yet enterprising, conciliating but firm, zealous but without bigotry, and unwearied in perseverance, he combines all the requisites for success ; and he has been remarkably successful. The following passage, in a letter dated Nov. 9, 1822, describes the sentiments and feelings with which he had embarked in the noble enterprise of promoting the formation of schools and the circulation of the Scriptures within the almost unknown provinces of Peru.

‘ Since my leaving my native country, I have experienced much of the gracious goodness of our heavenly Father, in directing my steps, in making darkness light before me, and crooked things straight. The encouragements I have met with in my endeavours to forward the Lord’s cause in South America, have been much greater than could have been expected before the trial was made. I think a door has been opened here, which will never be shut, but which will, I trust, from one year to another, open wider and wider, until it become, in the Apostle’s language, “ great and effectual.” Should I say, there are no adversaries, and that all goes on prosperously, without any difficulty or discouragement from any quarter,—should I say this, it would be nearly the same as telling you, that a great miracle had taken place here, and had changed the nature of man. You, of course, expect no such wonderful accounts. At the same time, it is a gratifying thing to be able to state, that far less opposition has been met with than was expected. Difficulties, I believe, of whatever kind, will grow fewer and weaker as Time runs on, bearing in his hand the torch of heavenly light ; whilst, on the other hand, means and opportunities of doing good will greatly increase. It is surely a gratifying sight, to see darkness fleeing away, and the light of heaven breaking forth. You know there is no fellowship, in any sense, between light and darkness ; the one *must* give place to the other. Wherever, then, darkness prevails, let the people of God look to Him who said, “ Let there be light, and there *was* light ;” and let them use those means which he has appointed, under the full assurance, that midnight shall give place to the dawning light, and that again to noon day. That a great and happy change is about to take place in our hitherto unfortunate, unhappy world, the Scriptures predict ; and the days in which we live, say, “ Lift up your heads, for this happy period draweth nigh.” You who live in the land of Israel, whence the word of the Lord is sounding out on all sides, see these things better than I can do in this far distant country. From every corner of the earth, messengers are daily landing on your happy shores with tidings of joy. One says, Babylon is fallen ; another cries, the gods of the heathen are famished ; whilst a third shouts aloud, Satan falls like lightning to the ground. I almost envy this felicity of yours ; yet I would not exchange conditions with you. Solitary and alone as I am here, I would not wish myself elsewhere, because I believe I am placed where God would have me to be ; and, I trust, his work, in one shape or another, is all my concern. I do, however, wish myself otherwise circumstanced. I should be glad to

have with me one or more, with whom I could always communicate in the ways and work of the Lord, and whose counsels and labours might prove a blessing to me and to many. You, my dear brother, who dwell in Mount Zion, have never experienced the disadvantage of being *thus* alone. Should I come into your thoughts when you bow your knees unto the God and Father of our Lord Jesus Christ, I beg you to pray that grace, and mercy, and peace may be multiplied unto me, and that the Lord's work may prosper in South America.' pp. 49—52.

Of Mr. Thomson's *tact* in dealing with the Romanists, the following detail of a conversation with a distinguished ecclesiastic, at Lima, will afford a very pleasing illustration. We make no apology for the length of the extract.

'The gentleman with whom I had the conversation, is a man of superior education and abilities, and holds an important situation in one of our colleges. We have been acquainted with each other ever since I arrived in this city. We have visited each other occasionally during that time, and have talked upon religious subjects, but almost always upon those things in which we were agreed. A few days ago, I had a visit from him, and we entered almost immediately into a close conversation or controversy upon some of the points of the Catholic religion. I had lying on the table one of the Pope's bulls, which a young man had brought me a day or two before, as I had expressed to him a desire to see it. I enquired of my friend, where I could obtain a set of these bulls, as I wished to see each of them, in order to ascertain their nature, and what it was they promised to those who should purchase them. After he had informed me where this article was to be found, I told him that I understood that those who purchased one of these bulls at a certain price, namely, eight dollars and a half, were assured that they would get out of purgatory in two or three days after death. He said it was so as I had stated. Do you then really believe, said I, that the Pope can thus pardon the sins of men, and that men can obtain the pardon of their sins by means of expending such a sum of money in the purchase of this bull.—He said, he believed the forgiveness of sins could be obtained in the way mentioned, and that the Pope had such authority in virtue of being the successor of the prince of the apostles, to whom Jesus Christ had granted the keys of the kingdom of heaven, and power to remit or to retain the sins of men. It is to be supposed, however, continued he, that confession of sins is to be made in order to this forgiveness. And in confession, to whom can the penitent go but to the minister of Christ, in order that he may instruct him in the nature of repentance? To prevent him from deceiving himself, and believing he has repented when he has not, it is necessary to show him what are the signs of a sincere repentance; and when the priest finds the penitent as he ought to be, then, in virtue of the power given by Christ to his ministers, they absolve him from his sins.

'In answer to what he said, I told him, that I considered it to be



the duty of man to confess his sins unto God, as it is with him alone we have to do, and not with one another; and that the Scripture assures us, that if we humbly and sincerely confess our sins unto him, and beg forgiveness through the Lord Jesus Christ, we shall obtain the mercy we ask for. I then said, that none could forgive sins but God only; and that as to the power given to the apostle Peter, and also to the other apostles, to forgive the sins of men or to retain them, I conceived it to be a power of doing this only in a certain way, namely, in the way corresponding to the instructions which they had received from their divine Master. I illustrated this by the case of an ambassador sent by his sovereign with terms of peace to a neighbouring prince. The Ambassador, I said, is authorized to make peace between the two nations, that is, to put an end to the war or continue it. He is not, however, at liberty to do this in any way he chooses, but only in that way which the instructions of his sovereign authorize. So was it, I continued, with the ambassadors whom the Lord Jesus sent into the world; they were sent to proclaim and to celebrate a peace between God and man, but they were to do so only in one way, that is, in the way prescribed to them.' pp. 131—3.

Mr. Thomson then proceeded to explain the sense in which Protestants contend that the keys were committed to the Apostle Peter, and that he exercised the honourable commission peculiarly entrusted to him; remarking, in the sequel, that 'the Apostles have made their own writings their successors, and that through them they still continue to speak to mankind.' The ecclesiastic, in reply, maintained, that, with regard to all such explanations of Scripture, the best and surest plan is, to have recourse to 'the uniform explanation and judgement of the church.' Upon this position, that the church has never failed or varied as an expositor of truth, hinges the whole controversy. 'How then do you prove to me,' Mr. Thomson asked in reply, 'that the church has never varied in her doctrines?'

'I prove, said he, the constancy and stability of the church by the uniform voice of ecclesiastical writers, from the days of the Apostles until now. No sooner did any pastor or bishop broach any new doctrine, than his own flock, and the whole body of Christians, every where raised the cry against him. Errors now and then arose, continued he, and errors too of great consequence, but in this manner they were publicly reprobated, and the individuals who had erred were thereby brought to repentance, or else expelled the church.—As I wished to drive this subject to its proper issue, and to fix upon the very point upon which we differed, and which point it was necessary to settle before we could proceed further with any advantage, I put this question to him: Do you maintain that the writers upon ecclesiastical affairs, from the days of the Apostles downward, have all held the same opinions regarding the interpretation of Scripture? Not exactly so, said he, for there have been differences among them regarding the interpretation of several passages of Scripture; and he

here instanced several opinions of St. Augustine, St. Cyprian, &c. But so far, continued he, as respects what are strictly and properly called the *doctrines* of the church, I maintain that there is no difference among them, although in points of discipline they are not agreed. You hold then, said I, do you, that so far as the *doctrines* of the Roman Catholic Church are concerned, the writers we speak of do not vary? I expected he would here give an answer at once in the affirmative, but he withdrew a little farther, and said, that he would not affirm to the question I had put, as to *all* that these writers had said; but, so far only as they had given their *testimony* to the doctrines in question as existing among them, he wished to speak, not as to their own opinions of these doctrines. He here stated some *opinions* of the fathers, and said, that so far as they acted as witnesses to what existed among them, and in the ages previous to their time, thus far and no farther were their writings to be considered respecting the argument in hand. I here reminded him by the way, of what he had before urged, but which he did not concede, namely, that there were a great variety of opinions among the Catholics as well as among the Protestants. I stated, at the same time, that I did not urge it particularly as an objection to their system, but merely as a counterpart to his objection to the Protestants, arising from their differences. I then put the question: Do you maintain then, that so far as ecclesiastical writers have given testimony to the doctrines of the church they do not vary, nor can vary?—Yes, said he, I do maintain that position.—I then replied, I am glad we have come at length to one definite point, and I am glad, also, that you have excluded the opinions of the writers on these subjects, and that you rest solely on them as witnesses. I now see the point you maintain, and here it will come to issue. My answer, for the present, shall be short. The position which you maintain, is a position which I believe to be unsupportable, and which, in consequence, I deny. Here, then, let the subject for the present rest; we have got a great length in seeing the very line which divides us, and we have now the matter free of controversy. It is reduced to a mere historical question. We shall, therefore, decide it as such on some future occasion, when I shall take the hand to prove that the church *has varied*.

‘ We have now seen, said I, the very point in which we differ; let us also see wherein we agree. I believe, said I, that all mankind are sinners, and stand in need of a Saviour. I believe that God punishes our race, and sent his only begotten Son to seek and to save the lost. I believe that the Lord Jesus Christ is the true Mediator and Saviour of mankind, and that there is no other name under heaven by which we can be saved. I do sincerely believe, I continued, in the Lord Jesus Christ as my Lord and my Redeemer; and, I trust also, that I desire to know all his precepts and instructions, and to conform my thoughts, and words, and actions thereunto.—I then said to him, is not this exactly what you believe?—He said, it was so. Well, then, I replied, may not we look upon each other as fellow disciples? and may not we each expect, if we hold on, that the Lord will give unto us that crown of righteousness which he hath promised to them that love

him? He here seemed to hesitate, and did not give a direct reply. You see that I was here touching upon the point of there being no salvation out of *their* church.—He said, that what I had stated regarding my faith was well, but that there was something farther necessary; and upon saying so, he seemed to digress a little, or, at least, not to speak directly to the point in hand. My dear Sir, said I, pray let us settle this point. Have the goodness to speak your mind freely; speak out; what do I still want, what more must I believe, than what I have stated, in order to obtain eternal life? Did not the Lord Jesus himself concede eternal life to those who believed what I have told you in my belief? And did not the Apostles, according to the power invested in them, remit the sins of those who believed and acted in the manner I have stated? He then said something about the necessity of believing the church, in order to salvation.—Can I not look for salvation without this? said I.—Take care that you do not put obstacles in the way to heaven, which the God of our salvation has not put. Strait is the gate, and narrow is the way which leadeth unto life; pray then, do not with stumbling-blocks fill up this narrow way. Let the Lord Jesus and his Apostles guide us in this, and in all matters that concern the kingdom of God.

• Upon arriving here, we found our time was gone, and that we had been upwards of two hours in a very close conversation. - As my friend could stop no longer, we broke up our conversation at this point, he still stating it as necessary to salvation, that I should believe the church. When we thus dropped our disputation, he arose, and as I accompanied him out, he threw his arms around me, and said, "We shall yet, I trust, be united together, and companions in our Lord Jesus Christ." ' pp. 139—143.

It would be easy to fill our pages with extracts gratifying to our readers; but for obvious reasons we refrain. Altogether, the view which these pages exhibit of the wonderful movement which is taking place among the nations of the New World, is most animating and delightful. Only a few years ago, it might have been asked in the language of utter despondency, with regard to the total population of Spanish America, 'Can these dry bones live?' Now, at Bogota, the capital of Colombia, a Bible Society has been established as it were upon the very ruins of the Inquisition, one of its secretaries being a Dominican friar who formerly filled the same post in the district tribunal of the *soi-disant* Holy Office! While Mr. Thomson was at Lima, an attempt was made to raise a clamour against the Bibles put in circulation, as not being fairly printed from the Spanish version of Scio; but it was soon put down. The deputy archbishop, having learned that a priest was likely to say something on the subject from the pulpit, sent a message to him, 'not to preach any thing against the reading of the English Bibles.' He was no doubt obeyed. About a fortnight before this, an ingenious *jeu d'esprit* appeared in one of

the newspapers of that city, of which the following is a literal translation. The original was in verse: we wish that M. Thomson had favoured us with it.

'Simon possessed a fishing bark, and just a fishing bark; nothing more he left to his sons. They, however, were great fishers; they caught much, and grew rich, and could no longer be content with their small bark, but got a larger one. This bark afterwards became a brig, and then a ship. At last, it grew into a man-of-war, and frightened the world with its cannon. How wonderfully is this state of war now changed! how different now to what it was in former times! This great ship is now grown old, and, shattered by the storms it has encountered, it now lies rotting in the harbour. A thousand times has it been repaired, but at last, it must be laid aside altogether; and its owners must once more be content with—Simon's fishing bark.'

Our readers will be at no loss to make the application. The satire is bold, yet delicate and elegantly pointed. And it appeared in a Spanish newspaper published at Lima!

Art. IX. *Letters written by S\*\*\*\* S\*\*\*\*, during her last illness.* Second Edition. pp. 72. Price 1s. 6d. London. 1827.

WE are sure that we have some readers who will thank us for pointing out to their attention, this very interesting memorial. Seldom have we perused any letters so entirely artless, yet written in so delightful an epistolary style, as those which are now submitted to the public. Their beautiful simplicity as compositions is, however, their least merit. They exhibit the workings of a tender heart, glowing with attachment to life and to those who make life dear, under the progress of that disease which was commissioned to remove her from this world. Nothing can be more touching than the lesson which they supply, or more lovely than the spectacle such a victory over death. They will enable the reader to realize, far better than any formal lectures on mortality could do, that it is an awful thing, though to the pious a blessed event,—to die. But we must caution the reader not to expect any thing more in these letters, than the ingenuous, unstudied expression of natural sentiments and unfeigned piety. We scarcely know how to take an extract, but the following may serve as a sufficient specimen.

—It will not do; I feel that I am approaching the crisis of my long affliction, and that my ailments will soon cease to distress me, & cause anxiety to my many kind friends.....I trust I shall be spared to reach home once more; but that will be all; I shall never be

another journey; I shall never more enjoy your sweet garden, or make one at your social family meetings. Life appears to offer very many charms, as I draw, while it is yet day with me, to its close. And though I bless God for a large measure of *peace*, often, very often do I pray, 'Father, if it be possible, let this cup pass from me.' I have, in months that are past, felt joy and full assurance in the prospect of death; and God, who is all faithfulness, will not leave me at the last; but now there is a thought which hides from me every glimpse of the glory that shall follow,—that I must leave, that I cannot take with me, *one* who has been every thing to me, who has borne with patience and the greatest affection, all my froward tempers and inconsistencies of conduct, and who has thought no trouble or expense too great, that could add to my comfort, or conduce to my health. I say all this, partly, that you may, by reminding him of it, console him when he most needs it.'

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*Art. X. A Brief Account of the Zoharite Jews. By M. J. Mayers. 8vo. pp. 62. Price 2s. 6d. Cambridge. 1826.*

**A** HISTORY of the Jewish nation, that should be at once complete and concise, extending from the period at which Josephus closes his annals to the present time, is still a desideratum. This tract was originally intended to form part of a larger work, treating of various sects of Jews little known to the British public; and we regret that the intention was over-ruled or laid aside. The present publication, however, contains much curious matter.

The Zoharite Jews, so called from their reverence of the book Zohar, a cabalistic work, are also known by the name of Sabbathians from their founder Sabbathæi Tzevi. This impostor was born at Smyrna in the year 1625; he early attained distinction by his proficiency in Jewish learning; and before he was one and twenty, had gained, by his commanding address, a great number of disciples. Intoxicated, as it should seem, with this success, he set up for Messiah; but his indignant townsmen expelled him from the city. From Smyrna, he passed over to the Morea, but, finding no support or success in that quarter, he thence proceeded to Palestine. At Gaza, he was fortunate enough to gain over a considerable number of partisans; and a Jew of great learning and reputation, named Nathan Benjamin, proclaimed Sabbathæi as the Saviour of Israel. At Jerusalem, part of the Jews were disposed to receive him as Messiah; but the majority were incredulous, and the impostor was anathematized and obliged to flee. He returned to Smyrna; but here, a strange turn in his affairs took place. The people, deceived by his affected humility and sanctity, and carried away by his eloquence, acknowledged him as

Messiah, and rose against their rabbies who opposed his pretensions. Sabbathæi now assumed a royal style, and whenever he appeared in public, a flag was carried before him with the inscription: "The right hand of the Lord is exalted."

Through the labours of his confederate, Benjamin, the delusion spread. The Jews in Persia 'neglected all their affairs, and attended only to acts of devotion and penitence, to become meet for salvation by Tzevi.' His fame extended to Italy, Germany, and Holland; and embassies were sent from all quarters to the virtuous and victorious prince, Messias Sabbathæi. At length, he announced, that he had received a call from God to visit Constantinople,—from what motive or with what views, does not appear. It seemed an act of infatuation or madness, thus to tempt his fate. He was soon imprisoned, and ultimately sent to Adrianople, then the residence of the Grand Signior, where, as the only alternative of the punishment he deserved, he meanly consented to embrace the Mohammedan faith. Some time after, he was sent prisoner to a fortress near Belgrade, where he died a professed Moslem, in Sept. 1676.

One would have thought, that, with his apostacy, or at all events with his death, the delusion would have been dispelled. But his brother in law, putting himself at the head of the impostor's followers, gave out that Sabbathæi was still alive, and would re-appear at the end of a certain number of years. Other champions subsequently arose in support of the pretensions and doctrines of Tzevi; and among others, in 1750, the celebrated Jacob Frank, a Polish Jew, embraced *Sabbathianism*, and by his learning and eloquence greatly extended the sect. What their creed was, may be learned from the present publication. Frank, in the sequel, to escape persecution, professed himself a Christian, as Tzevi had embraced Islamism. His subsequent adventures partake of the character of romance. He became the head of a powerful body of followers, by whom he was maintained in princely splendour, and honoured as a saint. He died in 1791; and the sect has now dwindled into insignificance.

## ART. XI. SELECT LITERARY INFORMATION.

The Rev. J. A. Ross is preparing a Translation from the German, of Hirsch's Geometry, uniform with his Translation of Hirsch's Algebra.

Mr. Peter Nicholson, Author of the Carpenter's New Guide, and other Architectural Works, has in the press a New Treatise, entitled The School of Architecture and Engineering; the First Number of which will be ready for publication early in May.

A Life of Morris Birkbeck, written by his Daughter, will appear in a few days.

In the press, Four Sermons on the Priesthood of Christ. By the Rev. Theophilus Lessey, of Halifax.

The Rev. Thomas Belsham is preparing for the press, a second volume of Doctrinal and Practical Discourses.

In a few days, in one vol. foolscap, Poems, by Two Brothers.

The Rev. John East has in the press, The Sea-Side: a series of short Essays and Poems, suggested by a temporary residence at a watering place. 1 vol. 12mo.

On the First of June will be published, Part I. of A Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English readers. Illustrated with numerous engravings. By William Carpenter, Author of a Popular Introduction to the Study of the Scriptures, &c. &c.

In the press, The Desolation of Eyam, the Emigrant, and other Poems. By William and Mary Howitt, Authors of the Forest Minstrel and other Poems.

In the press, An Essay on the Atonement. By the Rev. Isaac Mann, A.M. Second Edition.

In the press, a second volume of "Interesting Narratives from the Sacred Volume." By Joseph Belcher.

In the press, in one vol. 8vo., The Life, Voyages, and Adventures of Naufragus; being a faithful Narrative of the Author's real Life, and containing a series of remarkable Adventures of no ordinary kind; together with a variety of information connected with the state of Society, and the Manners, Customs, and Opinions of the Hindoos.

Mr. Clark is preparing for publication, A Series of Practical Instructions in Landscape Painting in Water Colours. The Work will be dedicated, with permission, to Her Royal Highness the Duchess of Kent, and illustrated by 55 Views from Nature, Descriptive Objects, &c., mounted separately in imitation of Drawings.

In the press, Sermons, chiefly practical. By the Rev. Edward Bather, M.A. Vicar of Meole Brace, Salop.

C. A. Elton, Esq., the Translator of Hesiod, of Select Specimens from the Classic Poets, &c., who a few years since joined the Unitarian congregation at Bristol, has seen cause for renouncing the connexion, and has sent to the press his reasons for so doing. They are founded upon a conviction, that the opinions of the Unitarians on the Person of Christ, on Human Sin, and on the Atonement, are erroneous; and not defensible upon the correct interpretation of Scripture.

## ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Memoirs of the Life of Mr. Robert Spence, late Bookseller, of York. By Richard Burdekin. 12mo. 3s.

### EDUCATION.

The Principles of Physical, Intellectual, Moral, and Religious Education. By W. Newnham, Esq. Author of a Tribute of Sympathy, &c. &c. 2 vols. 8vo. 14. 8s.

### HISTORY.

Authentic Details of the Valdenses, in Piemont and other Countries; with abridged Translations of "l'Histoire des Vaudois," par Bresse, and la Rentrée Glorieuse, d'Henri Arnaud, with the ancient Valdensian Catechism. To which is subjoined original Letters, written during a Residence among the Vaudois of Piemont and Wirtemberg, in 1825. 8vo. 12s.



**MEDICINE.**

Some Observations on the Medicinal and Dietetic properties of Green Tea. By W. Newnham, Esq. Author of "An Essay on Inversio Uteri," &c. 8vo. 1s. 6d.

**MISCELLANEOUS.**

The System; a Tale of the West Indies. By Charlotte Elizabeth, Author of Consistency, &c. 12mo. 5s.

A concise History of the Transmission of Ancient Books to Modern Times; or an Account of the Means by which the Genuineness and Authenticity of Historical Works especially, and Ancient Literature in general, are ascertained. By Isaac Taylor, jun. Author of "Elements of Thought," &c. 8vo. 7s.

**THEOLOGY.**

The Work of an Evangelist stated and enforced: a Charge delivered at the Ordination of the Rev. John Poole, Home Missionary of Bow, Devon, at Princess-street Chapel, Devonport. By the Rev. J. E. Good. 8vo. 1s.

Meditations on the Sufferings of Christ, from the German of John J. Rambach; abridged and improved by the Rev. Samuel Benson, M.A. of St. John's College, Cambridge. 8vo. 10s. 6d.

Theology; or, an Attempt towards a consistent View of the whole Counsel of God: with a preliminary Essay on the practicability and importance of the attainment. By John Howard Hinton, M.A. 12mo. 4s.

The Jew, the Master-key of the Apocalypse; in answer to Mr. Frere's "General Structure," and the dissertations of the Rev. Edward Irving, and other Commentators. By John Aq. Brown. Author of "The Even-Tide," and "The Mount of Vision," 5s.

Strictures on Mr. Frere's pamphlet on the General Structure of the Apocalypse: being an Appendix to the Scheme of the Rev. Ed. Irving and Mr. Frere critically examined. By William Cunningham, Esq. of Lainshaw, County of Ayr. 8vo.

Sixteen Sermons, doctrinal, practical and elucidatory of the Study of Prophecy: with illustrative notes and authorities. By the Rev. John N. Coleman, M.A. late of Queen's College, Oxford. 8vo. 10s. 6d.

Lectures on the Evidences of Christianity, delivered at the monthly meetings of the Congregational Union. By the Rev. Drs. Smith, Collyer, Winter, and Messrs. H. F. Burder, Curwen, Fletcher, Morison, Orme, Philip, Earl, Stratton, and Walford. 8vo. 12s.

Theological Essays. Original Essays on Theological Subjects. By James Beckwith. 12mo. 4s.

An Authentic Narrative of the Conversion to the Protestant Faith, and of the Death of J. A. Cadiot, late Vicar of Gerat and Vaux, in the department of Charente. Translated from the French. 12mo. 3s.

Plain and Practical Sermons. By the Rev. Thos. Howard, Vicar of Bradan, Isle of Man. 12mo. 5s.

# THE ECLECTIC REVIEW,

FOR JUNE, 1827.

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**Art. I.** *An Extensive Inquiry into the Important Questions, What it is to preach Christ : and, What is the best mode of preaching Him.*  
By Richard Lloyd, M.A. Rector of St. Dunstan's in the West, &c.  
8vo. pp. 372. Price 9s. London, 1825.

**I**N an article upon Pulpit Eloquence, which appears in a recent Number of a popular Journal,\* it is cited as a trite remark, that 'the oratory of the pulpit, generally speaking, turns very peculiar advantages to a very moderate account.' And the Writer must be allowed to have placed both the advantages of the Christian teacher and the comparatively small account to which those advantages are turned, in a very forcible light. The more the subject is reflected upon, the more astonishing, we think, it will appear, that, in a day when so much attention is paid to pulpit oratory, there should be so few eloquent preachers, and so extremely little eloquence of a high order; that while sermons are in so much more general request than formerly, and congregations are so easily brought together, the cases should be so rare, in which any powerful impression is made upon the public mind through this medium.

The causes of this fact are but slightly touched in the article referred to; and yet, they are worthy of being investigated. It may be said, that eloquence is not a very common endowment in any walk of life; and at the present moment, there seems to be an uncommon dearth of the article, both in the senate and at the bar. We have no Foxes or Pitts, no Erskines or Currans, rising into fame. And thus, the rareness of eloquent men in the Church, may seem to be in part referrible to the same causes that have prevented the formation and rise of eminent orators in other departments. But this inference would not be quite correct. First, the fact is of too long standing to be accounted for in this manner. We have had eloquent sena-

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\* Edinb. Rev. No. lxxxix. Art. V.

tors and pleaders, but, within the Church of England, scarcely a powerful preacher since Bishop Burnet. The exceptions are to be found exclusively in the ranks of Methodism. Besides, if there be in the settled, peaceful, and unstirring character of the times, something that is unfavourable to the production or development of forensic or political eloquence, there is much in their religious aspect that is peculiarly favourable to the cultivation of sacred oratory,—much to call out and excite the preacher, as well as a more powerful demand for the exertion of his best faculties.

Nor is pulpit eloquence altogether neglected or despised. Popularity is aimed at pretty generally; and popularity, such as it is, is in some cases cheaply obtained. And perhaps we may be told, that a popular preacher must be, in some sort, an eloquent one; that the individual who can attract to himself large crowds, and keep up the complacent attention of a religious audience, must be a gifted man. Unhappily—or we should rather say happily, when Scriptural truth is taught—it is found that large audiences can be collected and maintained by individuals with whom a man of either eloquence or correct taste would feel it degrading to be compared,—by the periodical exhibition of mere fluency of the shallowest description, or by mere theological eccentricity.\* Dr. Hawker could collect crowds, as large as Dr. Gordon or Dr. Chalmers can now; and the same individuals would be found running to hear either. It cannot be said, that the doctrine is always the attraction; although, thank God, evangelical preaching, which alone comes home to the hearts of men as subjects of those spiritual wants which only the Gospel can relieve, will always be the most popular. But the doctrine, apart from the manner, does not ensure to the preacher, however learned and judicious, a complacent audience. It is therefore found necessary to pay a greater attention than ever, to the manner of address, or what is called pulpit oratory.

Surely, then, it cannot be questioned, whether eloquence be a legitimate object of desire and pursuit to the Christian minister,—a gift earnestly to be coveted for the highest ends,—the most exalted of human endowments in its noblest and worthiest application. If it be lawful to seek to *please* an audience by the getting up of 'a good sermon,' and by the requisites of an approved preacher as to its delivery, it cannot be unworthy of the sacred office to seek to impress, command, and move, by the

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\* There is nothing new in this. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 30.

putting forth of the higher qualities of intellectual art. If popularity may be desired as an instrument of usefulness, something more than popularity, the power of ruling the popular mind by the art of persuasion, may as legitimately, and from as holy motives, be aspired after.

But eloquence is, by many persons, confounded with display. There cannot be a greater mistake. At the very point at which display becomes palpable, eloquence ends. Without wishing to disparage any class of public teachers, we must be allowed to say, that the prevailing style of pulpit address is by no means perfectly free from the vice of display. An eloquent speaker must, at least for the time, be full of his subject; whereas there is a style of speaking, which always keeps below eloquence, but which may please and attract, while it leaves the speaker at perfect liberty to be less occupied with his topic, than with the display of himself.

Eloquence, pulpit eloquence, is, in fact, indistinctly aimed at,—even by some who might disclaim it; it is not despised, but it is ill understood. And this we take to be one principal cause that it is so rarely attained. We say that it is indistinctly aimed at. There is a sufficient degree of ambition afloat, but it is not of that kind which aims high. Mixed motives actuate all men,—those who devote themselves to the Christian ministry in common with others, if not in the same degree; but the wish to succeed and to excel, which is an element in all great exertions, does not, in the case in question, rise into a generous passion. Perhaps, there was never eloquence without ambition; and ambition is neither the vice nor the virtue of the age. It is not agitating the world by its turbulence, nor, in its holier mood, leading captive the world's admiration by the exhibition of moral greatness. The prevailing wish, the aim of all classes is, to be on good terms with society, and to be comfortable. But surely the objects of the Christian ministry, embracing in its scope both worlds, and in its successful exercise ensuring a reward infinitely outweighing any sublunary prize,—are worthy of calling forth a sacred ambition of even a heroic character.

Looking at all the advantages of the Christian minister, as derived from his theme, his station, and his personal interest both in the subject and the issue, we should be led almost to wonder why all sincere and well-informed preachers of the Christian verities are *not* eloquent. That seems to be so far the natural result of their situation, that there must be causes which prevent their almost necessarily becoming such.

As regards the Establishment, it is not difficult to assign the cause which has hitherto operated to prevent the possibility

of an English Massillon or Bourdaloue rising up in the English Church. Eloquence has not simply been discountenanced, but, so far as possible, stifled and most sedulously extirpated. A sermon unwritten has been regarded as an offence against orthodoxy,—more heinous, if possible, than a few words of extemporaneous prayer; and a dry, short, monotonous tone and cadence, studiously unaffecting, has been the standard of polite oratory, from which few have had till of late the temerity to deviate. Garrick's criticism on the preachers of his day, as compared with the actors, will doubtless be in the recollection of our readers. The Church, in its morbid dread of enthusiasm, had, by low living, brought on paralysis. Even now, to a great extent, any thing approaching to oratory, lies under the stigma of suspected Methodism, and is, for the most part, abandoned to that very equivocal description of clergymen whom Lord Liverpool thought it his duty to exclude from all the higher stations in the Establishment.

The causes why Protestant Dissenters have not among them more eloquent preachers, must be altogether different. One cause may be, the want of good models. And yet, it is remarkable, that the individual who, of all living preachers, best deserves to be so regarded, seems, so far as we are aware, to be wholly without followers in the chaste and simple style of his oratory. He may have his mimics, but has scarcely any scholars. As if the highest models were not the most imitable, it has been seemingly deemed a tribute to his excellence, to disregard his example. Because those higher flights of eloquence and originality which characterise the master-mind may not be attainable, the lesson which might be learned from his mode of preaching has been overlooked. No preacher of the present day exemplifies in so great perfection that secret of all true oratory, clear ideas in simple language. No one is more entirely free from display, or contrives so completely to throw himself into his subject as to be concealed by it, and to send you away with the impression that you never saw the subject in so strong a light before. That exquisite perspicuity which is the great charm of his oratory, that 'simple clearness' which, like the day-light, makes things conspicuous, and 'does not make them glare,'\*—might be emulated, if it could not be equalled. Without simplicity, there can be no true eloquence. The most eloquent passages in the pages of either ancient or modern oratory, those which are recorded to have produced, on their first utterance, the most powerful effect, are distinguished by nothing more than by their pure simplicity,—

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\* The description of the eloquence of Fox as given by Foster.

such as characterizes some of the most thrilling passages in the compositions of Purcell and Handel. It is a familiar saying, he that is rich may venture to dress plain; and rich minds always dress simply. But the prevailing style of modern preachers is by no means such as to afford this indication of intellectual opulence. It is oratory in full dress. There is an affectation of philosophical diction, which, if not so offensive to taste as a poetical diction, is still less intelligible to the lower classes. An essaying style has unfortunately been extensively adopted, which has certainly the merit of making an idea carry more weight of words, and last out longer than by any other mode: it is called, we believe, discussing the subject, and is very academical, but of its being adapted to edification we strongly doubt. It cannot be charged upon the pulpit in the present day, that there is any deficiency of sound evangelical doctrine; but still, "except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" A want of simplicity in the preacher may be almost as fatal to his usefulness as a want of fidelity; and though the source of the evil be different, while they

‘ their lean and flashy songs  
Grate on their scrannel pipes of wretched straw,  
The hungry sheep look up and are not fed.’

We would by no means insinuate that this want of simplicity is always the result of intellectual poverty; still less, that it proceeds from wilful affectation, from a want of simplicity in the motives and views of the individual, or from any thing worse than bad taste. But we view the consequences of its prevalence with not the less dismay. To our certain knowledge, it forms at least one cause of the preference increasingly obtained by the more simple, more edifying preaching of many of the evangelical clergy. Parents who might listen with complacency to theological discussions, and criticisms, and arguments, and orations from the pulpit, are led to the conclusion that, for their children and servants, instruction must be sought for elsewhere. And unless there takes place a very considerable alteration in this respect, in the prevailing style of Dissenting preaching, without pretending to the gift of vaticination, we may venture to predict, that the result will be such as shall give the death-blow to that interest with which hitherto the cause of evangelical religion in this country has been the most closely identified.

How far the modern system of academic training is favourable to the formation of eloquent preachers, it is impossible not to question. The negative has been strongly maintained:

and certainly, the forcing system by which orators are so very speedily raised, to meet, as is said, the increasing demand for supplies of that description, must tend, we think, to injure the plant. It were, indeed, most unreasonable to expect, that theological academies should be schools for eloquence: they are not at all adapted for this; and all that can be required, or ought to be aimed at, is, that they should furnish the materials for it, and that they should not deserve to be stigmatised as 'the grave of eloquence.' We do not profess to know very much of the interior of such institutions, but we have reason to believe, that the faultiness lies, not in the administration, but purely in the system. That there are evils connected with the present system, is felt, and has been acknowledged, by some who have with equal laboriousness and ability presided over these 'schools of the prophets;' and the only way by which they have become reconciled to that system, has been, by referring its defects to the inevitable imperfection of all human institutions, the alloy of evil inseparable from the good. We believe that we should be simply doing justice to the highly esteemed individuals who for the most part occupy these posts of anxious responsibility and, to a great extent, thankless labour, were we to affirm, that all that can be done by them to give efficiency to those institutions, has been done. Nor do we lightly estimate the importance and advantage of such institutions, and the actual benefits they have conferred upon the churches. But we cannot shut our eyes to the fact, that, notwithstanding the multiplication of theological academies, the Dissenting ministry has not kept pace with the times, has not risen in public estimation and efficiency, but has declined; that a vicious style of preaching has spread, as far removed from simplicity as from true eloquence, and that, from some cause or other, they have failed to produce any fair proportion of either eminent or eloquent men.

We are, perhaps, bound to say what we consider as the radical defect in the system upon which these institutions are conducted; and as the subject is an important one, we shall be forgiven, we hope, if we take the freedom of speaking very plainly. The first error lies in their embracing a course of education and training far too wide for the time allowed, and including arrangements incompatible. A raw lad is taken from the counter; he is made a preacher, as the easiest thing, in one year, a Greek scholar in two, a profound Hebraist in three, and an accomplished divine and orator in four. And his being set to preach, is just that which unfits him for acquiring either solid learning or any thing else well, except that fluency which is dangerous in proportion as it is the substitute for fertility,



instead of being the result of it. A preaching student, a learner set to teach, is a solecism: nothing but the familiarity of the practice could reconcile persons to the gross impropriety. The practice is as cruel to the young men as it is degrading to the sacred office, and destructive of those feelings of respect in congregations towards the minister, which it is so infinitely important to cherish. We are well aware of the specious pleas which may be urged for the toleration of the practice within certain limits, although the practice has spurned all sober and decent limitation; but it is our deliberate opinion, that it has been productive of more serious mischief to the cause of religion in various ways, than can be compensated by any occasional good resulting from these precocious exertions, so injurious to the individual and, in general, so little satisfactory to their hearers. We look upon it, indeed, as a fraudulent thing, to take a young man from his studies, and compel him to employ three days out of six in writing bad sermons and travelling to some obscure place to practice praying and preaching, when he must feel to be wholly unfit for such sacred employment. The shifts,—the deception to which there is a temptation to have recourse in order to maintain a respectable appearance,—the levity with which such performances are spoken of,—the occasional mortification, or expense, the hinderance and fatigue attendant upon such excursions, and the havoc made in simplicity of feeling,—altogether render this pernicious practice of making students play the minister, a source of mischief that it would be difficult to calculate.

Preaching, the all and every thing in the modern system; is just that one thing which academies cannot teach; and it is for this very reason, that the poor student is sent out to learn the art as he may, by practising his gifts. But would it not be better that our colleges should be reserved for scholars; and that the business of acquisition should be understood to be, while there, their sole object? Why should an individual who is fit to occupy a pulpit, be sent to an academy? He is either competent to instruct others, or he is not. If he is, let him teach: if not, let him keep to his lessons, and “tarry till his beard be grown.” What would be thought and said, if the universities of Mother Church sent out raw sizars to preach in the churches of the Establishment?

But another serious defect in the constitution or management of these institutions is this: they require no security, on the one hand, that the student should have the means of maintaining himself in respectability till he obtains an appointment, and on the other hand, they furnish him with no means of earning his bread, except by preaching. A theological

academy, as they are at present conducted, is a public charity. The number of students is extremely small, who are educated in them at their own expense or at that of their friends. In some cases, the charity has been abused, the gratuitous education having been claimed *in formâ pauperis* by individuals whose friends were well able to support them during their studies. There can be no doubt that the extreme cheapness of this education, though, in some cases, a great advantage, has tended to open the door into the ministry somewhat too widely, and to make such institutions less valued and less respectable. It is generally allowed, that men are disposed to set more value on what they pay for, than on what is gratuitously bestowed; and we have reason to think, that the sense of obligation and feeling of gratitude on the part both of the students and their friends, would be greatly enhanced, were the education not so perfectly gratuitous. Besides, why should the Dissenting ministry be uniformly entered through the door of pauperism? Why should exclusive encouragement be given to those whose circumstances necessitate them to accept of this charity as a stepping-stone to a maintenance? How is it that the sons of opulent Dissenters are never found availing themselves, as in former times, of the literary and theological advantages which such institutions hold out? Has not the effect of this system been to pauperize the ministry, and to render it less respectable in the eyes even of those who contribute to its support?

This, however, is not the whole of the evil. As the provision made by these institutions, is too cheap in one point of view, so, in another, it is insufficient, because, in the failure of personal resources, they furnish the academic with no opportunity of maintaining himself in the anxious interval between the termination of his studies, and his obtaining an invitation to become a pastor. He must preach or starve. The institution takes him up as a pauper, and having fed and maintained him entirely for a certain number of years, turns him out on the religious world. One consequence is, that the student is laid under strong temptation to enter into premature engagements of a pastoral nature, before his noviciate is expired, to secure a future habitation. Now we really think, that a Society which thus adopts young men, in order to train them for the Christian Ministry, and which holds out a gratuitous education as a *bonus* to encourage them to come forward from even the lowest ranks, ought not to stop short in its munificence thus improvidently; that, where the circumstances of the individual require it, he should not be compelled to have recourse to preaching in order to purchase books and clothes

while in the house, or to support himself out of it. There ought to be provided funds of some description, which might both serve as a premium upon scholarship, and as a resource to those who revolt at mingling mercenary considerations with the sacred engagements of the pulpit. Nothing can have a worse tendency upon the ingenuous mind of a young man, than teaching him to rely upon preaching fees. It is a disgrace to any institution of this kind, that its students should receive a fee for their preaching. If they are to be sent out, the Institution ought to be at the charge of their expenses; and at least during the period of their education, they ought not to be suffered to accept of a degrading and paltry remuneration for their occasional services. But then it is equally necessary, that they should not be compelled by indigence to have recourse to this expedient. Either those who recommend the student ought to be chargeable with his unavoidable expenses, or the Society which adopts him, ought to see to it, that he is properly provided for. Many a young man has been suffered, while a student, to contract debts, which have not only harassed and disturbed his mind in a most prejudicial manner at the time, but have laid the foundation of an indifference on the subject of incurring debt in after life, very fatal to his respectability and usefulness.

In the Church of England, a person cannot obtain ordination without a title, derived from either a parochial cure or a college fellowship; and the reason of this rule we have understood to be, that the Bishop is bound to see that the person ordained has the means of a livelihood, or else to provide for him. Ordination, among Protestant Dissenters, is limited, upon a different principle, to persons sustaining a specific charge: none are simply ordained to preach, and it forms, therefore, no line of distinction between the ministerial profession and the laity. The liberty of prophesying, to use Jeremy Taylor's phrase, ought, as we conceive, to be thus unrestricted; it ought not to be a mere official function tied up to the pastoral office. But still, there is an official distinction among Dissenters, pretty generally recognised, between the reverend and non-reverend classes, the ministry and the laity. This distinction commences, not in virtue of ordination, (for the title is given to very many unordained persons,) but, in point of fact, when the student is received into the academy, and assumes the black coat as the badge of his relinquishing secular concerns. Few, after taking that step, ever voluntarily relinquish the ministry, and return to trade or handicraft. This being the case, the Committees of such institutions may be regarded as executing the episcopal function in commission; it is they who open the door into the

ministry, and who are responsible for all the consequences. Nay, it is almost as requisite for a young man to receive this academic ordination, if he would succeed, as it is, in the Church, to be episcopally ordained; the chances of future provision being very greatly regulated by this mode of initiation. The very important part which devolves upon these Committees, has been greatly overlooked. Uniting in themselves the functions of a board of directors and a commission of "*triers*," they have in their hands the most valuable patronage which Dissenting institutions admit of, as well as the power of regulating to a very great extent, the character of the rising ministry. They are trustees of the most important description of public charity; and their trust is a most delicate one. They form, in fact, an episcopal senate; and the destinies of Protestant Dissent, as a cause, rest greatly with them. That these extensive powers have been uprightly and disinterestedly exercised, we firmly believe; but we also think, that they have been exercised inconsiderately and improvidently too. The individuals composing such committees have been, in some measure, unconscious of the power they exercised, and of the responsibility connected with it. In admitting a young man into the academy as a probationer, they have not felt that they were conferring on him a sort of deacon's orders,—admitting him into the porch, so as to enable him to find his own way in at the door; and that the initial step was the decisive one by which he became fully committed to the ministry as a livelihood as well as an avocation. But ought the piety and good character of the applicant, and the state of the fund, to be the only considerations with such committees? Ought not the young man's circumstances to be inquired into, and the prudence of the step on his part to be ascertained? And if, upon inquiry, it be thought that the patronage of the Institution would be wisely bestowed upon the candidate, ought not a more generous provision to be made for his comfort, such as shall secure him against the necessity of dishonourable shifts, of premature engagements, or of becoming a burden to indigent friends? Let us not be asked, whence are such funds to come. Far better were it to educate one half the number at the present cost, than to overstock the Dissenting ministry with indigent and friendless mediocrity.

It is high time that this subject were taken into consideration. It is notorious that, both in the Church of England and in the Dissenting community, there is a glut, if we may be allowed the expression, of ministers and candidates for the ministry. At the very time that colleges are being enlarged and multiplied, many ministers of irreproachable character, and some of highly respectable talents, are unable, we are told, to

obtain pastoral engagements\*; and the directors of academies are in difficulty as to providing stations for their students on the completion of their studies. The funds for the support of the Dissenting ministry have been to a great extent diverted into other channels, through the defection of the Dissenting aristocracy from the principles and discipline of their forefathers, and the increase of evangelical preaching within the Establishment. Let all these circumstances be put together, and then let it be determined, whether some means ought not to be devised, to diminish the quantity, and raise the quality, of the redundant supply. We have endeavoured to point out where the reform must begin; and we would earnestly press upon the influential members of such institutions, the expediency of placing them upon a more liberal basis, worthy of their improved architecture. We are quite sure that we should have the presidents and tutors of such academies on our side, in urging the necessity of a total reformation of the practice as regards the allowing students to preach and to take fees for it. Far better would it be, that every student qualified to preach, should have a liberal stipend allowed him, so long as he is in the house, or at the disposal of the directors of the Institution; and it might then be an object of honourable emulation, to become entitled to this little fellowship. An extension of the period of study would be another means of checking the supply, which would be attended with no small benefit; and generally, there requires to be a return to the original intention and primary object of such institutions, as being designed, not as schools of oratory, but as theological seminaries. Did they occupy the rank in public estimation which we could wish to see them hold, they would soon attract other inmates than those who are educated at the public expense, and new sources of income. Nor do we see why the theological advantages which they afford, might not be extended to candidates for the ministry in other communities. It is certain that, for want of such institutions, the evangelical clergy are, for the most part, very defective in theological knowledge. They are in general better classics, better mathematicians, simpler preachers, but often sorry Biblical critics and very superficial theologues. Churchmen and Dissenters, in this, as in other respects, have much to learn from each other; and we hope that the time may come, when they may pursue mathematics together, either at Cambridge or in London, without any compromise of principle,

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\* See Congregational Magazine, May, 1826. p. 254.

and afterwards study Hebrew and Biblical Criticism under the same theological professors at Homerton or Highbury\*.

But let us not be supposed to concede, that no eloquent men are to be found in the ranks of Dissent. It cannot be necessary that we should guard against being so grossly misunderstood. But we think it will be conceded, that eloquence of a very high order is, perhaps, equally rare within the Establishment and out of it; that our most eminent men are not peculiarly distinguished by this endowment; and we may add, that some of the most popular, and deservedly popular ministers of the present day, affect a style of oratory too remote from that simplicity and purity of taste which is the genuine character of pulpit eloquence. In some preachers, a considerable share of natural eloquence is greatly marred by false taste and acquired habits which betray a defective education. There is also, just now, a strong disposition to adopt the Scotch style of declamation, which an English audience may not only endure, but be so far beguiled as to admire, when it is associated with commanding genius and fervent piety in those individuals to whom it is native, but which, assuredly, would be neither graceful nor effective in an English orator.

Among the causes which may be assigned for the rarity of eloquence, we know not whether we ought not to assign the exhausting frequency of the demands made upon modern preachers. If this tends, on the one hand, to give them confidence and facility, it must, on the other, prevent their accumulating that electric energy with which the mind must be charged in order to give out true eloquence. It would surely be unreasonable in the highest degree, to expect any individual to be eloquent three times on one Sunday. It is, however, quite possible, to be always simple and unaffected, always familiar and instructive, clear and earnest; and were this style of preaching adhered to, and all oratory foresworn, our opinion is, that we should have much more of that true eloquence which is caught from the subject, and of which, while it warms and affects the hearer, the speaker is unconscious. This, indeed, cannot take place when the sermon is previously

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\* We mention these as being two of the oldest institutions of the kind. In the preceding remarks, we have sedulously guarded against any specific reference; and although this may seem unjust towards those seminaries in which the system animadverted upon may not prevail to the same extent, we hope that we shall be forgiven for speaking generally. We impute no blame to the heads of those institutions, who are not responsible for a system which many of them lament.



written and read from the pulpit; a method by which eloquence is attainable, and so a man may learn to dance a hornpipe in boots; but, that it is not the way to become eloquent, notwithstanding any splendid instances of rare success, is sufficiently indicated by the result of a slavish adherence to the practice in the English Church and the French Senate.

But is eloquence a requisite, it may be asked, for the competent and effective discharge of the preacher's office? Assuredly not. His business is to teach and to instruct, as much as to move and to persuade; and the more entirely this object of imparting solid instruction is kept in view, the better for both parties. We rejoice to know how great a number of plain and faithful preachers, who make little noise, but give a steady light by holding forth the word of truth, are unostentatiously discharging their sacred duties, to the edification of the body of Christ, and the conversion of not a few to the obedience of faith. Have all learning? Have all eloquence? Do all speak with tongues? No, nor is it necessary. Still, we maintain that all gifts and endowments have their province and use in the Church, and that, in times like these, the most excellent gift of eloquence might be most worthily and advantageously employed in the Christian ministry, which affords the widest scope for it, as well as the noblest occasion. Without eloquence of the highest order, it cannot be said that the advantages of the pulpit are turned to all the account of which they are susceptible. St. Paul disclaimed, indeed, the wisdom of the schools, and, in reference to his grand topic, and his simple manner of declaring it, he terms his the foolishness of preaching,—for so the philosophers regarded it. But we know that St. Paul was a master of eloquence; witness his oration before Festus, and the consummate address and elegance of his speech at Areopagus. He who worketh by human means, although the excellency of the power is with Himself, has never disdained to put honour upon his own gifts, of which learning and eloquence are two of the most excellent, when simply consecrated to his service. By learning and by eloquence, all great revivals of religion and reformations of morals have been achieved. Howe and Bates, Baxter and Owen were eloquent men: why have we not their peers in the present generation? These are times in which to stand still is to retrograde, to fall behind in the rapid march of intellect. It is well to build colleges, and found universities, and form mechanics' institutions; but, if the pulpit does not keep pace with all this stir of mind and spread of knowledge, the consequence will be disastrous. As regards the estimation in which Protestant Dissenters shall be held twenty years hence,



how much will depend upon the character and qualification of the young men now entering our colleges! Upon the managers of these institutions, then, a responsibility devolves which we wish to see more publicly and distinctly recognised. If the ranks of the Dissenting ministry shall continue to be exclusively filled up by young men from the lower grade of the middle class, who have never enjoyed a liberal education and who have no sufficient time allowed them for turning to account the advantages held out by an academy,—if these young men, through no fault of theirs, are to be thrust unprepared into the sacred office, or, as the alternative, to pine in neglect and disappointment, and drop off, one by one, some into the Church, some into the world, some into the grave;—if things like these are suffered to take place,—Congregationalism in this country will, in a generation or two, be reduced to a *caput mortuum*.

We will confess that we have transcribed Mr. Lloyd's title-page as a motto to this article, rather than with any intention to say much of its contents. His work displays much more spleen than wisdom, much more prejudice than information, and is neither very consistent nor very instructive. And yet, we have no doubt that it has been composed with the best intentions, and with a sincere wish to promote the interests of 'our apostolical church.' It is indeed 'an extensive inquiry;' and the reader may be somewhat startled to meet with repeated citations from Lord Bacon, Blackstone, and Lord Chesterfield, in a professed discussion of the question 'what it is to preach Christ.' But the fact is, that all sorts of subjects, ecclesiastical, political, sacred and polite, are dragged in by the worthy Inquirer. Thus, we find him quoting with high satisfaction, 'in opposition to the jargon of demagogues and some modern patriots,' the declaration of Professor Christian, that 'the king is not only incapable of doing wrong, but even of thinking wrong; he can never mean to do an improper thing; in him is no folly or weakness;' and again,—'the king is sovereign prince and lord,—and the people are his subjects. He is the *caput, principium, et finis*.' This was written and published, however, before his Majesty's appointment of Mr. Canning to be prime minister, which has changed the sentiments of many persons of Mr. Lloyd's way of thinking on the subject of the royal prerogative. Then we have a dissertation upon the duties of a member of parliament, and a eulogy upon the wisdom and perfection of the present representative system,—all as illustrating what it is to preach Christ! Our Inquirer next proceeds to rebuke Government for giving licences to preach, to every 'fool or knave;' and he

nts pretty broadly, that it would be as well if Dissenters were clipped a little of their elective franchise, since, 'under the present latitudinarian system,' it is not to be expected that they will vote for true sons of the church. The precept which requires us to submit to the powers that be, Mr. Lloyd informs us, 'includes in those powers, *ecclesiastical* as well as civil governors.' From which we learn, that it was St. Paul's object, in addressing that exhortation to the Roman Christians, to teach them to recognize the *pontifex maximus* as "the minister of God to them for good," and to conform to the decrees of Cæsar in matters ecclesiastical, by worshipping Jupiter Capitolinus and the whole rabble of the Pantheon. Mr. Lloyd thinks, that this new and impressive view of the subject may lead 'some candid dissenters to reconsider the grounds of their dissent from our excellent establishment.'

In the second part of the Inquiry, it is Mr. Lloyd's object to shew, that the best mode of preaching Christ is, by reading precomposed discourses; on which we are at issue with him. His preference of this mode is built wholly upon two false assumptions, mingled with much misrepresentation. He assumes, that those who adopt the extemporaneous mode of address, preach for the most part with no previous preparation 'beyond a few general heads of division and some few remarks, perhaps, under each head, that cost them no labour of thought or serious investigation of their subject;' and he assumes further, that written discourses must needs be the result of both. Whereas the fact is, the mode of preparation which he advocates, is not less favourable to mental indolence, requires even less intellectual preparation, and, judging from its general result, involves less expense of thought, than the mode he deprecates. There is, it is true, added to the manual labour of writing out the sermon, the mechanical labour of rounding so many periods: but Mr. Lloyd well knows that the labour of thought and investigation chiefly consists in the examination of the passage to be illustrated, and the framing of the train of argument. A well digested skeleton, such as most extempore preachers are accustomed to prepare in writing, may be compared to a counsel's brief: if the speaker keep to this, he can never talk at random. We say that Mr. Lloyd knows this, for he was, in his better days, an extempore preacher himself.

'I admit,' he says, 'that I was accustomed to preach from a few notes, which I put into my sermon case, and to which I had recourse as to so many pregnant hints that were designed to remind me of that train of argument which I had fully considered and digested in my study; and, for the purpose of arranging my ideas with more perspicuity and effect, I frequently committed to paper some of the

more important parts of my discourse, lest my statements upon such points should not be sufficiently accurate, and consequently subject to misconstruction.'

Now this mode of address, Mr. Lloyd adds, 'differs widely from extempore preaching.' What is this but a quibble? He must know that this mode is called extemporary preaching, and that it precisely describes the mode most generally adopted by Dissenters. As to his reason for deliberately abandoning it for sermons written out at full length, namely, that 'this latter method is more conducive to a development of the truth in its various bearings,' we confess that it is to us quite unintelligible. Yet, Mr. Lloyd is 'willing to concede, that a preacher even of written discourses, should possess that *παρρησία*, that proper confidence in himself, which will enable him to express any sentiment or emotion that may occasionally arise in his mind in the warm prosecution of his subject, or be suggested at the time by his audience.' How is he to acquire this confidence, if he adhere to Mr. Lloyd's plan? But it is useless to reason with a Writer who admits every thing that his opponents would contend for, and, while he is professedly declaiming against extempore preaching, confesses that it is the only mode which admits of genuine eloquence. We give without comment the following passages, as falling in with the general tenor of some of our remarks in a preceding part of this article.

'It may still be urged by the zealous advocates for extempore preaching, that a minister, though he should endeavour to improve his abilities, and enlarge his knowledge by close application, and by a free and liberal exercise of his talents, would not be able to rise into the sublimer parts of eloquence under the imposition of those restraints which attach to *written* discourses;—that the salient parts of oratory are not *prepared* passages, but sudden transports of passion; and passion is the life and soul of eloquence; it quickens and invigorates all the mental faculties, inspires great and lofty sentiments, and pours them forth in all that felicity of expression, which nature in her warmth and animation spontaneously suggests. There is no solicitude about appropriate words or pertinent figures: 'out of the abundance of the heart the mouth at once speaketh,' and to such nervous and glowing elocution, the heart of the hearer will always respond; for it awakens and calls up the elementary feelings, those original and retired motives of action, which invariably excite kindred vibrations. There are many interesting and indescribable circumstances brought to light by such internal and vivid emotions, which no art can imitate, and no refinement can supply. To be thus artless, is indeed the ultimate end of art.—It is a transcendent attainment illustrative of a well-disciplined and accomplished intellect,—when the previous labour of preparation lies concealed, and nothing

is visible, but the fine and perfect results,—the subtle spirit arising before the eye in a thousand shapes of splendour and beauty.

‘ I willingly concede to him who is deeply impressed with the grandeur of his subject, and so ardent in the prosecution of it, as to bring me, by a manly and noble vehemence, into delightful captivity to himself, as to the voice of truth and of nature, the character of an orator ;—and if he should, moreover, be qualified, according to the direction of Quintilian, ‘ to imitate the bold river, which overflows a whole valley, and where it does not find, will force a passage by its own natural strength and impetuosity,’—I allow him to be an orator of the first rate,—as it is only such who can steer their course with safety amidst impending rocks and precipices. These high and elevated places have always a terrible depth at no great distance from them ; and to be fearless of such dangers under the influence of an assured and self-collected spirit,—to maintain the empire of reason under an impetuous tide of passion, and all the enthusiasm of a raised and heated imagination, belongs only to that eloquence which is of the most exalted order. It is indeed, the gift of heaven, being founded in nature more than in art.’ pp. 275—7.

‘ It cannot be denied, that some clergymen read their sermons in a dull, monotonous tone,—in the same dispassionate manner as a philosopher would deliver a lecture upon an abstract point of science ; and it is no wonder that such apparent indifference in the preacher, (whether it arise from moral or physical causes,) should produce similar indifference in the hearers, and even induce some, who have no proper sense of their ecclesiastical relations, to wander from their own fold for the sake of attending a minister of a more lively cast. Now this supine mode of delivering *prepared* discourses is no necessary concomitant of them, and very few of the clergy are, I trust, such automata in the pulpit.

‘ There are others who are attentive both to their matter and their manner of preaching, but their minds are too much occupied by points of minor importance. They are ambitious of attracting admiration by glittering and meretricious ornaments ; their compositions are crowded with metaphors ; they not only gather the flowers that lie in their path, but wander out of their regular course for the purpose of embellishing their sermons with them. They know not, through the want of a correct taste, how to select congruous images, or to dispose, like skilful painters, of their lights to the best advantage. They are so fond of glare and magnificence, that they do not consult the sublime simplicity of nature, and its pleasing varieties. Even the heavens themselves are not so illumined by the mild effulgence of the moon and stars, as to leave no intervening spaces of comparative obscurity ; nor does the greater luminary of the day lose any of its attractions by the passing shadows of those clouds which gild themselves with his rays, while they serve to moderate the intense heat of his brightness.—These are, however, juvenile redundancies of a promising nature, since such false fires generally refine themselves, and emit a more pure and genuine lustre, as the fervor of youth abates, and the imagination falls under the discipline of a

more cultivated and matured understanding. That excellent rule laid down by Quintilian will be no longer neglected by them: *'Curam ego verborum, rerum volo esse sollicitudinem.'*

*'Many stand high in the estimation of their hearers for pulpit eloquence, and, indeed, deserve to do so, as far as the important attainments of a good pronunciation, a proper modulation of voice, and a courteous manner ought to command admiration. But their ministerial addresses are too studied and factitious, having an air of affected declamation about them; and nothing is more frigid than a counterfeit ardor, or an artificial elocution. Preachers of this description produce no great effects. They look more to the theatre for their models, than to the scriptures, or to the writings of the ancient fathers of the church:—and they generally obtain a reward, highly grateful to their feelings, in the applause of the female sex, who are reminded, by some of their protracted and pathetic tones, of a Siddons or a Kemble; and disposed, by a sort of fashionable and contagious sympathy, to acknowledge their moving appeals to their passions in the expressive, though silent, language of tears.'*

pp. 279—82

The following passage is intended to enforce the wisdom of preaching written discourses inasmuch as they do not absolutely preclude the exercise of extemporaneous eloquence. Thus, their superior recommendation would seem to consist in the possibility of making but little use of them. The advice, however, will apply still more forcibly and appropriately to the deprecated mode of preparation.

*'Let the preacher, under the advantages of those intellectual attainments that a liberal education implies, carefully investigate the source and primary meaning of his subject, and deduce sound and appropriate matter from it, and in a connected chain of conclusive arguments, apply it to the diversified habits, prejudices, and wants of his hearers, and he cannot but excite their attention, and produce a conviction, more or less, of the truth of his statements. If he should, moreover, be endowed with transcendent abilities, and a natural talent for elocution, and compose his sermons as in the presence of his congregation, and under a solemn and devout sense of his ministerial responsibility, he will not be satisfied to convince their understanding, but will endeavour to kindle their imagination, and, through the imagination, to call up their passions and every active principle of their souls into lively exercise. Hence he addresses his audience, not in dry abstract terms, but in the language of nature and of the Bible,—enforcing his exhortations in all that variety of lights and colours reflected from surrounding objects, that he may, by such vivid and glowing descriptions, and the most powerful and affecting appeals, arrest the career of vice, break through all the barriers and strong holds of sin, awaken the slumbering conscience from her delusive security, and re-establish the sacred majesty of truth in its own rightful dominion. Thus the commanding mind of the speaker trans-*

fuses into his words an electrical power that astounds the transgressor ; it comes into such violent collision with his sense of guilt, that he stands self-condemned and subdued by the terrors of the Lord. He hears and sees nothing but the thunders and lightnings of heaven around him, and anxiously seeks a refuge ' from the wrath to come.'

' When a Christian minister is so wrapped up in the greatness of his subject, (whether that subject be the terrors or mercies of the Lord,) that it inspires him with such lofty and magnificent conceptions, that the beauties of his style, though highly illustrated by the figures of rhetoric, seem to be lost in the superlative brightness of his thoughts ;—when the most common and familiar truths are so raised and ennobled, by the new and rich combinations in which they are represented by the enchanting influence of his eloquence, that we wonder at our former indifference, and even ascribe our strong and lively emotions to the spontaneous exertions of our own mind, more than to the corruscations of his genius ;—when this sublime sympathy—this mysterious action and reaction between himself and his hearers—is thus powerfully produced, we can no longer withhold from him the praise of that exalted species of oratory, which seems to act by virtue of some hidden principle that eludes analysis, and becomes tangible only in its effects. These ethereal emanations can be reduced to no laws of criticism. The grandeur of such superior spirits is chiefly of a *moral* nature, having reference to the mind, as distinct from the intellect. Their ascendancy over us is felt in every look, movement, gesture ; it is exuberated in all the tones and various inflections of the voice. Indeed the latent cause of all good elocution originates in the heart ; it is founded in a noble simplicity and depth of feeling. These alone inspire genuine pathos, and a felicity of diction, melodiously responsive to our sentiments. And this account seems to be sanctioned by the high authority of Longinus, who gives, in his admirable treatise, this definition of the sublime : ' It is an image reflected from the inward greatness of the soul.' And he exhorts us, ' to spare no pains to educate our souls in grandeur, and impregnate them with generous and enlarged ideas.' '

' The above account of eloquence may discourage some, whilst it excites only a laudable emulation in the minds of others ; but the former should recollect that there are different species and degrees of eloquence. Whilst very few possess that native fire, that elevation of spirit, those strong sensibilities of heart, and that commanding power of language, which bears down, like a torrent, every thing before it ;—there are many preachers of considerable reputation and influence, whose complexion is of a more calm and contemplative turn, and whose mode of delivery is marked by the mild and tranquil character of their minds. They instruct, they please, they move their auditors, by a holy simplicity and subdued fervor of address,—by a *suaviloquentia*, that vibrates like music on the ear, and attunes all the powers of the soul to high and solemn musing and meditation.



‘ I shall not extend this Chapter (which has already exceeded my original purpose,) by a multiplicity of instances, illustrative of the different sorts of eloquence. Whether a minister be inclined, by the tendency of his constitution, or by the line of his studies, to the argumentative, didactic, colloquial, or pathetic style of preaching; whether he be formed to be ‘ Boanerges, i. e. a son of thunder, or a Barnabas, a son of consolation,’ let him carefully consult his genius, and move within his proper orbit. It is not nature, but affectation, that makes men ridiculous, leading them to imitate others, while they neglect to improve their own natural endowments. Hence it is incumbent upon us to elicit, as far as we can, the latent qualities of the mind, and to give them an appropriate and useful direction.’

pp. 283—288.

‘ It appears that a minister of Christ should be as the pure voice of revelation to the people. He should be ‘ wise to win souls.’ This momentous end should so simplify and illustrate his motives of action, as clearly to demonstrate that his zeal is exercised not so much for the bulwarks that defend the Christian faith, as for the faith itself;—not so much for the mitre, as for the cross;—not so much for our ecclesiastical polity, as for the interests of the gospel. Whilst he distinguishes these subjects, he ought to hold them in conjunction, and display his sense of their *relative* importance in the spirituality of his conduct,—in a sublime independence of mind, which leads him to sacrifice whatever militates against the authority of God, and the moral welfare of his flock. In short, he should seek ‘ not theirs, but them,’—practically recognizing the excellent advice of St. Jerom, ‘ Docente in ecclesia te, non clamor populi, sed gemitus suscitetur; lachrymæ auditorum laudes tuæ sunt.’—How beautifully was this sentiment exemplified in the ministry of Saint Augustine! While he acted as a presbyter of Hippo under Valerius his bishop, it is recorded, that he was appointed by him to preach to the people in order to reclaim them from riotous feasting on solemn days. He opened the scriptures, and read them the most vehement rebukes. He besought them by the ignominy and sorrow, and by the blood of Christ, not to destroy themselves, to pity him who spake to them with so much affection, and to shew some regard to their venerable bishop, who, out of tenderness to them, had charged him to instruct them in the truth. ‘ I did not make them weep,’ says he, ‘ by first weeping over them; but while I was preaching, their tears prevented mine. Then I own, I could not restrain myself. After we had wept together, I began to entertain great hope of their amendment.’—On another occasion this eminent father observes: ‘ We must not imagine that a man has spoken powerfully, when he receives much applause. This is sometimes given to low turns of wit, and merely ornamental eloquence. But the sublime overwhelms the mind with its vehemence; it strikes them dumb; it melts them into tears. When I endeavoured to persuade the people of Cæsarea to abolish their barbarous sports, in which, at a certain time of the year, they fought publicly for several days, I said what I could, but while I heard only



their acclamations, I thought I had done nothing; but when they wept, I had hope that the horrible custom, which they had received from their ancestors, would be abolished. It is upwards of eight years since that time, and by the grace of God they have ever since been restrained from the practice.'—Here is indeed an affecting display of genuine oratory.' pp. 293—295.

If the whole volume had been in accordance with these passages, our task would have been a most agreeable one; and we will not add a word that might lessen the favourable impression they are adapted to leave on the minds of our readers.

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**Art. II.** *Memoirs of Zehir-ed-din Muhammed Baber, Emperor of Hindustan*; written by Himself in the Jaghatai Turki, and translated partly by the late John Leyden, Esq, M.D., partly by William Erskine, Esq. With Notes and a Geographical and Historical Introduction. 4to. pp. 509. London, 1826.

**T**HERE has been, until of late years, a very inconvenient want of precision about the geography of Central Asia, involving in its uncertainty much of the historical detail connected with that extensive and important region. Tracts, whence have issued armed and organized hosts, before whose desperate and multitudinous charge the chivalry of Europe were unable to stand, have hitherto been known to us only by name; and the journeyings of ancient travellers have baffled all attempts to trace their course in consistency with ascertained circumstances. One of our most useful guides was Herbelot, but his information seldom gave us satisfaction in these matters. His learned, but confused and imperfect compilation displays little of that discriminative faculty which extracts from scattered and discordant materials, the elements of clear and consecutive statement. Modern investigators] have done much to remove the difficulties connected with these inquiries, and information has been collected from every available source, so effectually as to enable an attentive student to combine occurrences with localities in a sufficiently clear and satisfactory way. The collections of the Hon. Mountstuart Elphinstone, as embodied in the map and memoir appended to his Afghan mission, gave a new aspect to the geography of interior Asia; and Mr. Erskine, with the aid of Mr. Waddington, an engineer officer in the service of the East India Company, has made a further and most important advance towards its definitive arrangement. Ferghana and its surrounding districts are laid down with sufficient certainty for general purposes; and, although much remains to be ascertained towards the east

and north-east, as well as in completion of the blanks left in the map before us, yet enough has been done to give distinctness to many portions of history which were before confused for want of a similar elucidation. With respect to the country round Bokhara, greater accuracy might have been obtained by consulting the work of Meyendorff, lately reviewed by us.

The highly interesting 'Memoirs' before us presented a favourable opportunity for investigations of this kind. The singular vicissitudes of Baber's life, led him, by turns chieftain, exile, freebooter, dependent, emperor, over various and extensive ranges of country, of which his descriptions are frequently minute and important. Much, however, was to be done before the knowledge thus communicated could be rendered specifically available. It was necessary to collect and to compare details of all kinds; to question the native traveller; to accumulate statistical illustrations as well as itineraries of every description; and from these materials, commonly vague, and sometimes discordant, to frame a system that should accord with the narrative of Baber, and with the general course of history. Of information obtained in this way, Mr. Elphinstone possesses an abundant stock; and he may be considered as the main, if not the sole authority for the extensive geographical illustrations supplied in the introductory portion of the present work. These relate principally to Fergbana, Bokhara, and Badakshan, though they comprise incidentally a much larger extent of country, and it seems greatly to be regretted that, with such copious materials at command, the map was not constructed on a more comprehensive scale. It would have been imperfect, no doubt, but it would have made a nearer approximation to correctness than the charts we are now compelled to trust; and it would have furnished a surer basis for successive improvements.

Baber is one among the many illustrious names which the historian of the East delights to commemorate, and with a better title to celebrity than either of the more noted conquerors, Jenghiz Khan or Tamerlane, from both of whom he was lineally descended. He was of Tartar race, and appears to have been an able and intrepid commander, liberal to his friends, and, on the whole, forbearing towards his enemies. He was an accomplished person; a poet, a man of taste and reading, delighting in literature and the arts, and encouraging them both, not only by questionable example and empty commendation, but by efficient patronage. His vices, gross and disgusting, admit only of the palliation, that they were not deemed infamous among his countrymen. He was an ostentatious drunkard; and it excites unutterable loathing to find

him describing his passion for a youth of his own sex, in the same glowing terms that are usually employed in expressing the feelings of legitimate affection. The authenticity of his *Memoirs* is beyond all question. They were carefully preserved by his descendants, and translated, at the desire of the illustrious Akber, into the Persian language, from the original Turki, by Mirza Abdal-Rahim. We hazard something in describing them as uncommonly interesting, for they require more attention than readers in general are disposed to give, and a slight inspection may present somewhat of a sterile and forbidding aspect; but those who may feel inclined to trace the progress of a Tartar chief through nearly all the possible vicissitudes of fortune, will find in the present volume a singularly instructive narrative, enriched with much valuable illustration of character and manners, combined with a graphic exhibition of movements and enterprises, that, to us at least, gives a very powerful interest to the work. It is not often that we gain access to the true motives and springs of action, still less to the first impulses that give origin to great and influential transactions; but we seem, in the present instance, to be fairly admitted behind the scenes, and to witness the whole system of intrigue and action, in the rehearsal as well as in the dressed performance. A more explanatory comment on Eastern history can hardly be desired. The restlessness, the capricious versatility, the selfishness, the ambition, and the complete absence of good faith that distinguish the characters and communications of public men in Asia—European statesmen are happily exempt from all such failures in moral and political integrity—are here nakedly set forth. Baber himself, for a Tartar, was an honourable person, and, bating the gross indulgencies to which the manners of the time gave licence, must have been a very pleasant companion and an excellent master. Mr. Erskine sums up his character in the following terms.

‘ Zahir-ed-din Muhammed Baber was undoubtedly one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned an Asiatic throne. He is represented as having been above the middle size, of great vigour of body, fond of all field and warlike sports, an excellent swordsman, and a skilful archer. As a proof of his bodily strength, it is mentioned, that he used to leap from one pinnacle to another of the pinnated ramparts used in the East, in his double-soled boots; and that he even frequently took a man under each arm, and went leaping along the rampart from one of the pointed pinnacles to another. Having been early trained to the conduct of business, and tutored in the school of adversity, the powers of his mind received their full development. He

ascended the throne at the age of twelve; and before he had attained his twentieth year, the young prince had shared every variety of fortune: he had not only been the ruler of subject provinces, but had been in thralldom to his own ambitious nobles, and obliged to conceal every sentiment of his heart; he had been alternately hailed and obeyed as a conqueror and deliverer by rich and extensive kingdoms, and forced to lurk in the deserts and mountains of his own native kingdom as a houseless wanderer. Down to the last dregs of life, we perceive in him the strong feelings of an affection for his early friends and early enjoyments, rarely seen among princes. Perhaps the free manners of the Tûrki tribes had combined with the events of his early life, in cherishing these amiable feelings. He had betimes been taught, by the voice of events that could not lie, that he was a man dependent on the kindness and fidelity of other men; and, in his dangers and escapes with his followers, had learned that he was only one of an association, whose general safety and success depended on the result of their mutual exertions in a common cause. The native benevolence and gayety of his disposition seems ever to overflow on all around him; and he talks of his mothers, his grandmothers, and sisters with some garrulity indeed, but the garrulity of a good son and a good brother. Of his companions in arms, he always speaks with the frank gayety of a soldier; and it is a relief to the reader, in the midst of the pompous coldness of Asiatic history, to find a king who can weep for days, and tell us that he wept, for the playmate of his boyhood. Indeed, an uncommon portion of good nature and good humour runs through all his character; and, even to political offences, he will be found, in a remarkable degree, indulgent and forgiving.'

Baber (the Tiger) was born in 1483, and ascended the throne in 1494. The times in which he lived, were those of Columbus and de Gama, of Francis I., of Leo and Luther. He was a Tartar of mixed race, Tûrki by the father's side, Moghul by maternal descent, though he always considered himself as a Tûrk, and wrote his memoirs in the Jaghatai dialect of the Tûrki language. He was king of Ferghana, the modern Kokan, which Mr. Erskine designates, not, we are inclined to think, with his usual accuracy, as a 'powerful kingdom.' It can scarcely be, we should imagine, but that the constant wars and broils in which these regions have been involved, must have exhausted the population in every way; and it does not appear, either from the extent of its territory or from the existing state of its military institutions, that Kokan is, for the present, likely to assume a forcible supremacy over its neighbours. In fact, it should seem, that there has never been much foundation for the imputed populousness of the Tartar countries. The conquests even of Jenghiz Khan were progressive. His armies, at first, were of slender force; and it was not until he had recruited them by levies from the conquered tribes, and by the accession

of all the soldiers of fortune within the sphere of his influence, that he was at the head of an overwhelming host.

‘ In the month of Ramzân, in the year eight hundred and ninety nine (June 1494), and in the twelfth year of my age, I became,’ says Baber, ‘ king of Ferghâna.’

His country was of small extent, and his want of years and experience rendered him unfit to cope with the difficulties that surrounded him; yet we find him almost immediately in the field. In 1497, he took Samarkand, but was compelled to evacuate it soon after, by rebellion in his own kingdom. His army deserted him, and he was left without territory at the head of a mere handful of devoted followers. A counter-revolution restored him in the succeeding year. He set out on a second expedition against Samarkand, and while on his way, received intelligence that his old antagonists had again taken possession of his hereditary states. He persevered, however, and made himself master of Samarkand by surprise. His opponent, in this direction, was Sheibani Khan, a chieftain of considerable talent and courage, who ultimately succeeded in driving Baber from his paternal throne, and who, on the present occasion, was endeavouring to force him to an engagement.

‘ I precipitated matters,’ writes Baber, ‘ and hurried on the battle :

He who with impatient haste lays his hand on his sword,

Will afterwards gnaw that hand with his teeth from regret.

The cause of my eagerness to engage was, that the stars called the Sahzyûldûz (or eight stars) were on that day exactly between the two armies; and if I had suffered that day to elapse, they would have continued favourable to the enemy for the space of thirteen or fourteen days. These observances were all nonsense, and my precipitation was without the least solid excuse.’

Baber was routed and blocked up in Samarkand, which he was ultimately compelled to evacuate with a few attendants. His account of this event is characteristic, and gives a striking example of energy and light-heartedness in a youth of seventeen, who could, in such a state of danger and destitution, play pranks and make verses.

‘ Having entangled ourselves among the great branches of the canals of the Sogd, during the darkness of the night, we lost our way, and, after encountering many difficulties, we passed Khwâjeh Dîdâr about dawn. By the time of early morning prayers, we arrived at the hillock of Karbogh, and passing it on the north below the village of Kherdek, we made for Ilân-ûtî. On the road I had a race with Kamber Ali and Kasim Beg. My horse got the lead. As I turned round on my seat to see how far I had left them behind, my saddle-

girth being slack, the saddle turned round, and I came to the ground right on my head. Although I immediately sprang up and mounted, yet I did not recover the full possession of my faculties till the evening; and the world, and all that occurred at the time, passed before my eyes and apprehension like a dream, or a phantasy, and disappeared. The time of afternoon prayers was past ere we reached Hân-ûtî, where we alighted, and having killed a horse, cut him up, and dressed slices of his flesh; we stayed a little time to rest our horses, then mounting again, before day-break we alighted at the village of Kalileh. From Kalileh we proceeded to Dizak..... Here we found nice fat flesh, bread of fine flour well baked, sweet melons, and excellent grapes in great abundance; thus passing from the extreme of famine to plenty, and from an estate of danger and calamity to peace and ease:—

‘ (*Turki*)—From famine and distress we have escaped to repose;  
We have gained fresh life and a fresh world.

‘ (*Persian*)—The fear of death was removed from the heart;  
The torments of hunger were removed away.

In my whole life, I never enjoyed myself so much, nor at any period of it felt so sensibly the pleasures of peace and plenty. Enjoyment after suffering, abundance after want, come with increased relish, and afford more exquisite delight. I have four or five times in the course of my life, passed in a similar manner from distress to ease, and from a state of suffering to enjoyment: but this was the first time that I had ever been delivered from the injuries of my enemy, and the pressure of hunger, and passed from them to the ease of security, and the pleasures of plenty.’

Baber had two maternal uncles who were khans of considerable power, and, after various movements, which led to nothing decisive, he resolved on joining them, and they invaded in conjunction the kingdom of Ferghana, then in possession of a rebel named Tambol. The latter defended himself with courage and skill, and the inexperienced ardour of Baber exposed him to many hazards, from which he was extricated with much difficulty. The first division of the memoirs closes in a very unaccountable manner. Baber had attempted to defend, with inadequate means, Akhsi, a fortified city, but was compelled to flee, hotly pursued. He was, at length, overtaken, and induced to surrender;—at this point the narrative breaks off, and a considerable hiatus occurs in all the MSS. The previous details are full of interest, and just when it is carried to the highest pitch, we are left to an uncertainty on which no existing document throws the smallest light. Nothing more is known of this part of his history beyond the general fact, that he succeeded in rejoining his uncles, who seem to have intended, after availing themselves to the utmost of his services, to divide his territories between them. In this



design, however, they were disappointed; for Tambol, driven to extremity, called in Sheibani Khan, who immediately advanced at the head of an army 'more in number than the rain-drops,' defeated and took the Khans, and compelled Baber to take flight. During nearly a year, he concealed himself in the hill country to the south of Ferghana, whence he descended, in 1504, at the head of between two and three hundred ragged and ill-armed followers. Badakshan was at this time under the dominion of Khosrou Shah, an unpopular chief; and Baber seems to have felt little scruple in carrying on a brisk course of intrigue, which terminated in the complete dethronement of Khosrou, and the substitution of his rival. From this time, with many reverses, the fortunes of Baber gradually advanced. He made himself master of Kabul, and extended his conquests in the direction of Hindustan. His attachment to his native soil, led him, after the death of Sheibani Khan, who fell in a war, which he had rashly and wantonly provoked, with Shah Ismael of Persia, to make an attempt at recovering Samarkand. He failed through the mismanagement of his Persian allies, and from that period confined himself to an eastern direction in his enterprises. Some of his occasional excursions against the refractory tribes in his more immediate neighbourhood, are interestingly described.

'It was about the end of the first watch, when a man came from the advance with information that, in a narrow defile, the Hazâras had fortified and strengthened a ford with branches of trees, and had stopped the advance of our troops, who were now engaged with them. On hearing this, we instantly quickened our pace, and when we had advanced a little way, reached the place where the Hazâras had made their stand, and were in hot action. That winter the snow lay very deep, which rendered it dangerous to leave the common road. The banks of the stream, about the ford, were all covered with ice: and it was impossible to pass the river at any place off the road, on account of the ice and snow. The Hazâras had cut down a number of branches of trees, with which they had fortified the opposite landing-place. They ranged themselves both on horseback and foot, as well in the channel as along the banks of the river, and maintained the fight by discharges of arrows. Muhammed Ali Mobasher Beg, one of the new Amirs, whom I had distinguished by particular marks of favour, and who was a very brave and able man, and a deserving young officer, had neglected to put on his coat of mail; as he advanced rather near to the place where the road was blocked up by the branches, he was struck by an arrow in the kidneys, and expired on the spot. We had come up hurriedly, and many of us had not taken time to put on our armour. One or two arrows passed whizzing by, and missed us. Ahmed Yusef Beg, in evident alarm, said every time, "You should not have come here unarmed—you



must go back. I have observed two or three arrows graze close by your head."— I replied, "Be you bold; as good arrows have many a time passed my head." At this very moment, on our right, Kâsim Beg, with his band, discovered a place where the stream could be crossed, and having gained a footing on the opposite side, no sooner pushed on his horse to the charge, than the Hazâras, unable to keep their ground, took to flight. The party that had got in among them, followed them in close pursuit, dismounting and cutting numbers of them down. In reward for his bravery on this occasion, I bestowed Bangash on Kâsim Beg as a provision. Khatim Korbegi also signalled himself on this expedition, on which account I gave him the office of Korbegi.....To Kepek Kuli Baba, for his good conduct, I gave Muhammed Ali Mobasher Beg's office. Sultan Kuli Chinâk went in pursuit of them, but it was impossible to leave the road on account of the quantity and depth of the snow. I myself accompanied the pursuers; we fell in with the sheep and herds of horses of the Hazâras near their winter habitations. I collected for my own share, to the number of four or five hundred sheep, and twenty or twenty-five horses. Sultan Kuli, and two or three other persons who were at hand, were joint sharers. I myself went twice on a plundering party. This was one of the times. The other was also against these very Turkomân Hazâras, when, on my return from Khorâsân, I led a foray against them, and brought off numbers of their horses and sheep. The wives and little children of the Hazâras escaped on foot to the snow-covered hillocks, and there remained. We were rather remiss in following them. The day, too, was far spent; we therefore went and halted at the huts of the Hazâras.'

Baber made various demonstrations towards the east, before he finally marched upon Hindustan with the view of permanent conquest. Ibrahim, the emperor of Delhi, collected an immense army, and advanced to meet the invaders, who intrenched themselves near the celebrated town of Paniput. The decisive battle was fought on the 21st of April, 1526, and terminated in the entire defeat of Ibrahim, who fell in the conflict. The last engagement on a large scale in which Baber commanded, was that with the gallant Rajpoot leader, Rana Sanka, who, in 1527, made one bold but unsuccessful effort for victory on the field of Sikri. In consequence of his success on that occasion against an army of 'Pagans,' Baber assumed the title of *Ghazi*, or 'the Victorious.' Previously to the battle, he solemnly renounced the use of wine. He died in 1530, and the following singular account is given of the immediate occasion of his death.

'When all hopes from medicine were over, and while several men of skill were talking to the emperor of the melancholy situation of his son, Abul Baka, a personage highly venerated for his knowledge

and piety, remarked to Baber, that, in such a case, the Almighty had sometimes vouchsafed to receive the most valuable thing possessed by one friend, as an offering in exchange for the life of another. Baber exclaiming that, of all things, his life was dearest to Hûmaiûn, as Hûmaiûn's was to him, and that, next to the life of Hûmaiûn, his own was what he most valued, devoted his life to heaven as a sacrifice for his son's. The noblemen around him entreated him to retract the rash vow, and, in place of his first offering, to give the diamond taken at Agra, and reckoned the most valuable on earth : that the ancient sages had said, that it was the dearest of our worldly possessions alone that was to be offered to heaven. But he persisted in his resolution, declaring that no stone, of whatever value, could be put in competition with his life. He three times walked round the dying prince, a solemnity similar to that used in sacrifices and heave-offerings, and retiring, prayed earnestly to God. After some time, he was heard to exclaim, " I have borne it away! I have borne it away!" The Musulman historians assure us, that Hûmaiûn almost immediately began to recover, and that, in proportion as he recovered, the health and strength of Baber visibly decayed. Baber communicated his dying instructions to Khwajeh Khalifeh, Kamber Ali Beg, Terdi Beg, and Hindu Beg, who were then at court, commending Hûmaiûn to their protection. With that unvarying affection for his family, which he shewed in all the circumstances of his life, he strongly besought Hûmaiûn to be kind and forgiving to his brothers. Hûmaiûn promised, and, what in such circumstances is rare, kept his promise.'

Such is a partial outline of this valuable work, which has given precision, not only to scientific detail, but to an important section of oriental history. It will be found to correct much error, to communicate much novel information, and to throw light to a considerable extent on what was previously obscure.

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Art. III. *The Shepherd's Calendar* ; with Village Stories and other Poems. By John Clare, Author of " Poems on Rural Life and Scenery." Fcp. 8vo. pp. 238. Price 6s. London. 1827.

JOHN CLARE, we confess, is a favourite with us ; we hope he is with our readers, and for a similar reason ; he is so true to nature, that his verse may be said to reflect the very images and colouring of the scenes he describes, rather than to be the tapestry-work of the fancy. His poetry seems to have no other business than simply, as it murmurs on, to image to the mind's eye the natural objects which the season and the place may present. There they are, softened by the reflection, but just as they breathe or bloom ; and any poor wight, in cities pent, by means of this *camera lucida*, may see them as he sits with his book in his hand, by the side of

his hanging garden of flower-pots, uttering his melancholy *O rus, quando te aspiciam?* We dare not vouch, however, that every one of his readers will have true pastoral taste enough fully to relish his poetry, or be able to appreciate the nice observation which it discovers. To those who would think the country dull, John Clare's poetry must needs be insipid. He is professedly but a landscape-painter, and not of Turner's school; he might rather be compared to Morland, only that, in sentiment and feeling, he rises so far above him. But we are not sure whether we may not have said all this, or something like it before; and as it is only five years since we had the last occasion to speak of the merits of our Village Minstrel,\* our readers will doubtless have in recollection the critique which we then offered. We shall, therefore, without further prologue, advert to the contents of the present volume.

We know not whether our Poet is aware that he has been forestalled in his title by Spenser, who has also a *Shepherd's Calendar*, written in the fantastic style which was then so fashionable. But his amorous shepherds and goatherds, Cuddy and Colin, Hobbinol and Diggon, are mere awkward maskers, while the scenery is all pasteboard. Nothing is more astonishing than the total absence of descriptive beauty, and rural feeling, and observation of nature, from these eclogues, and from almost all the pastorals of the old school. The scene is laid in a cockney Arcadia, and the lady and gentlemen shepherds are evidently pining for want of fresh air. As Dan Spenser singeth,—

‘ All as the sheep, such was the shepherd's look,  
For pale and wan he was, alas ! the while :  
'May seem he lov'd, or else some care he took ;  
Well couth he tune his pipe and frame his stile,  
Tho' to a hill his fainting flock he led,  
And thus he plain'd the while his sheep there fed.’

*Shepherd's Calendar, Jan.*

Cowley, though by no means a natural poet, except in his prose, revels in his garden; and Milton, when he gets a holiday, plays *L'Allegro* to admiration,—although he soon grows tired of Buckinghamshire, and

‘ Towered cities please us then,  
And the busy hum of men.’

Milton nevertheless loved nature, and could paint a paradise. But after him comes a dreary interval. From Dryden to

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\* Eclectic Rev. Jan. 1822. p. 31.

Thomson, it has been remarked, that scarcely a rural image drawn from life is to be found in any of the English Poets, except Gay. Thomson deserves great credit for the choice of his subject, and though his theme and his genius were not very well suited to each other, it was a fortunate match for the name of the Poet: the Author of *Liberty* and *Britannia* would have been forgotten. Thomson undoubtedly takes us into the country, but we feel, in his philosophic company, too much like school-boys taking a walk with their master in rank and file, who long to run away from his sage lectures, to gather cowslips or go birds' nesting. Cowper was the first poet who taught his readers how to look at the country, and to love it for its own sake, and to turn to nature as a living fountain of consolation. Since Cowper, a wonderful revolution has taken place in English poetry. Our lakes and mountains have been crowded with poets; and the consequence has certainly been, the infusion of a most healthful vigour into our poetical literature. For nice observation, and fidelity, and native feeling, Clare, however, will stand a comparison with any of our descriptive poets. If we meet with few elevated sentiments or philosophic remarks, which in him could only be affectation, it is high praise, but well deserved, that he is always natural and in character, and never aims at a style above his compass.

The *Shepherd's Calendar* consists of twelve poems on the several months of the year, written in different measures, and with a happy variety of style. We take the fourth of the series, as being of convenient length; and it recommends itself also by a touching sort of beauty, like that of the spring leaf which seems to have lent its vivid colour to the verse.

‘ APRIL.

‘ Now infant April joins the Spring,  
     And views the watery sky,  
 As youngling linnet tries its wing,  
     And fears at first to fly.  
 With timid step she ventures on,  
     And hardly dares to smile,  
 Till blossoms open one by one,  
     And sunny hours beguile.

‘ But finer days are coming yet,  
     With scenes more sweet to charm;  
 And suns arrive that rise and set  
     Bright strangers to a storm:  
 Then, as the birds with louder song  
     Each morning's glory cheer,  
 With bolder step she speeds along,  
     And loses all her fear.

‘ In wanton gambols, like a child,  
 She tends her early toils,  
 And seeks the buds along the wild,  
 That blossoms while she smiles :  
 Or laughing on, with nought to chide,  
 She races with the Hours ;  
 Or sports by Nature's lovely side,  
 And fills her lap with flowers.

‘ The shepherd on his pasture-walks  
 The first fair cowslip finds,  
 Whose tufted flowers, on slender stalks  
 Keep nodding to the winds ;  
 And though the thorns withhold the may,  
 Their shades the violets bring,  
 Which children stoop for in their play,  
 As tokens of the Spring.

‘ Those joys which childhood calls its own,  
 Would they were kin to men !  
 Those treasures to the world unknown,  
 When known, are withered then !  
 But hovering round our growing years,  
 To gild Care's sable shroud,  
 Their spirit thro' the gloom appears,  
 As suns behind a cloud.

‘ Since thou didst meet my infant eyes,  
 As through the fields I flew,  
 Whose distance, where they meet the skies,  
 Was all the world I knew ;  
 That warmth of Fancy's wildest hours,  
 Which fill'd all things with life,  
 Which heard a voice in trees and flowers,  
 Has swooned in Reason's strife.

‘ Sweet Month ! thy pleasures bid thee be  
 The fairest child of Spring ;  
 And every hour that comes with thee,  
 Comes some new joy to bring.  
 The trees still deepen in their bloom,  
 Grass greens the meadow-lands,  
 And flowers with every morning come,  
 As dropt by fairy hands.

‘ The field and garden's lovely hours  
 Begin and end with thee ;  
 For what's so sweet as peeping flowers  
 And bursting buds to see,  
 What time the dew's unsullied drops,  
 In burnish'd gold, distil  
 On crocus flowers' unclosing tops,  
 And drooping daffodil ?

- ‘ To see thee come, all hearts rejoice ;  
And, warm with feelings strong,  
With thee all Nature finds a voice,  
And hums a waking song.  
The lover views thy welcome hours,  
And thinks of summer come,  
And takes the maid thy early flowers,  
To tempt her steps from home.
- ‘ Along each hedge and sprouting bush,  
The singing birds are blest ;  
And linnet green and speckled thrush  
Prepare their mossy nest.  
On the warm bed thy plains supply,  
The young lambs find repose,  
And ’mid thy green hills basking lie  
Like spots of lingering snows.
- ‘ Thy opened leaves and ripened buds  
The cuckoo makes his choice ;  
And shepherds in the greening woods  
First hear his cheering voice ;  
And to thy ripened, blooming bowers  
The nightingale belongs ;  
And, singing to thy parting hours,  
Keeps night awake with songs.
- ‘ With thee the swallow dares to come,  
And cool his sultry wing ;  
And, urged to seek his yearly home,  
Thy suns the martin bring.  
Oh ! lovely Month, be leisure mine  
Thy yearly mate to be :  
Though May-day scenes may brighter shine,  
Their birth belongs to thee.
- ‘ I waked me with thy rising sun,  
And thy first glories viewed,  
And, as thy welcome hours begun,  
Their sunny steps pursued.  
And now thy sun is on thee set,  
Like to a lovely eve,  
I view thy parting with regret,  
And linger, loath to leave.—
- ‘ Though, at her birth, the northern gale  
Come with its withering sigh,  
And hopeful blossoms, turning pale,  
Upon her bosom die ;  
Ere April seeks another place,  
And ends her reign in this,  
She leaves us with as fair a face  
As e’er gave birth to bliss.’

A Syrian spring differs materially from an English one, passing more rapidly into summer ; and its rains form a more peculiar feature ; but still, how appropriate must appear the beautiful language in which the Son of Jesse describes with all a shepherd's feeling, heightened into devout rapture, the return of this delightful season ! "Thou visitest the earth, and waterest it ; thou makest it soft with showers ; thou blessest the springing thereof ; thou crownest the year with thy goodness. The clouds drop fertility, they distil it upon the pastures of the desert ; the hills on every side rejoice ; the pastures are clothed with flocks ; the vales are covered with corn ; they shout, yea, they sing for joy."

In this climate, the months sometimes seem to change places, and those which belong to the Spring, quarrel who shall usher in their queen. Sometimes, March forestalls April in her office, as our Poet testifies.

' Often, at early seasons, mild and fair,  
March bids farewell, with garlands in her hair,  
Of hazel tassels, woodbine's bushy sprout,  
And sloe and wild-plum's blossoms peeping out  
In thick set knots of flowers, preparing gay,  
For April's reign, a mockery of May.  
The old dame then oft stills her humming wheel—  
When the bright sun-beams thro' the window steal  
And gleam upon her face, and dancing fall  
In diamond shadows on the pictured wall ;  
While the white butterfly, as in amaze,  
Will settle on the glossy glass to gaze—  
And smiling, glad to see such things once more,  
Up she will get and totter to the door,  
And look upon the trees beneath the eaves—  
Sweet-briar and lad's love—swelling into leaves ;  
And stooping down, cull from the garden beds  
The early blossoms perking out their heads,  
In flower-pots on the window-board to stand,  
Where the old hour-glass spins its thread of sand.  
And while the passing clown remarks with pride,  
Days lengthen in their visits a "cock's stride,"  
She cleans her candlesticks and sets them by,  
Glad of the make-shift light that eves supply.' . . . . .

' The insect world, now sunbeams higher climb,  
Oft dream of Spring, and wake before their time.  
Bees stroke their little legs across their wings,  
And venture short flights where the snow-drop hings  
Its silver bells, and winter aconite  
Its butter-cup-like flowers that shut at night,  
With green leaf furling round its cup of gold,  
Like tender maiden muffling from the cold :



They sip and find their honey-dreams are vain,  
Then feebly hasten to their hives again.  
The butterflies, by eager hopes undone,  
Glad as a child come out to greet the sun,  
Beneath the shadow of a sudden shower  
Are lost—nor see to-morrow's April flower.'

We give our readers credit for being sharp-sighted enough to detect, without the aid of italics—by which we are apt to feel ourselves almost as much insulted as by the offer of a pair of spectacles—the minute touches and felicities of expression which give so much picturesque beauty to these sketches. The opening lines of 'May' would form a good subject for Wilkie, were it not that painting cannot be so picturesque as language, which can express, as Dugald Stewart remarks, picturesque sounds as well as sights, and picturesque sentiments also. The 'swarthy bee teasing the weeds that wear a flower,'—the school-boy 'viewing with jealous eyes the clock,'—the driving boy 'cracking his whip in starts of joy,'—these are images full of life and beauty, which cannot be expressed on the canvas. Having thus long dwelt upon the Spring, we must take one specimen from Summer.

' JULY.

' July, the month of summer's prime,  
Again resumes his busy time ;  
Scythes tinkle in each grassy dell  
Where solitude was wont to dwell ;  
And meadows, they are mad with noise  
Of laughing maids and shouting boys,  
Making up the withering hay  
With merry hearts as light as play.  
The very insects on the ground  
So nimbly bustle all around,  
Among the grass, or dusty soil,  
They seem partakers of the toil.  
The landscape even reels with life,  
While 'mid the busy stir and strife  
Of industry, the shepherd still  
Enjoys his summer dreams at will ;  
Bent o'er his hook, or listless laid  
Beneath the pasture's willow shade,  
Whose foliage shines so cool and gray  
Amid the sultry hues of day,  
As if the morning's misty veil  
Yet lingered in its shadows pale ;  
Or lolling in a musing mood  
On mounds where Saxon castles stood,

Upon whose deeply buried walls  
 The ivy'd oak's dark shadow falls,  
 He oft picks up with wondering gaze  
 Some little thing of other days,  
 Saved from the wrecks of time—as beads,  
 Or broken pots among the weeds,  
 Of curious shapes,—and many a stone  
 From Roman pavements thickly strown;  
 Oft hoping, as he searches round,  
 That buried riches may be found,  
 Though, search as often as he will,  
 His hopes are disappointed still;  
 Or watching, on his mossy seat,  
 The insect world beneath his feet,  
 In busy motion, here and there,  
 Like visitors to feast or fair;  
 Some climbing up the rush's stem,  
 A steeple's height or more to them,  
 With speed that sees no fear to stop,  
 Till perched upon its spiry top,  
 Where they awhile the view survey,  
 Then prune their wings, and flit away;  
 And others journeying to and fro  
 Among the grassy woods below,  
 Musing, as if they felt and knew  
 The pleasant scenes they wandered through,  
 Where each bent round them seems to be  
 Huge as a giant timber-tree.  
 Shaping the while their dark employs  
 To his own visionary joys,  
 He pictures such a life as theirs,  
 As free from Summer's sultry cares,  
 And only wishes that his own  
 Could meet with joys so thickly sown:  
 Sport seems the all that they pursue,  
 And play the only work they do.  
 ' The cow-boy still cuts short the day  
 By mingling mischief with his play;  
 Oft in the pond with weeds o'ergrown,  
 Hurling quick the plashing stone  
 To cheat his dog, who watching lies,  
 And instant plunges for the prize;  
 And though each effort proves in vain,  
 He shakes his coat, and dives again,  
 Till, wearied with the fruitless play,  
 He drops his tail, and sneaks away,  
 Nor longer heeds the bawling boy,  
 Who seeks new sports with added joy:  
 Now, on some bank's o'erhanging brow,  
 Beating the wasp's nest with a bough,

Till armies from the hole appear,  
 And threaten vengeance in his ear,  
 With such determined hue and cry  
 As makes the bold besieger fly :  
 Then, pelting with excessive glee  
 The squirrel on the woodland-tree,  
 Who nimbles round from grain to grain,  
 And cocks his tail, and peeps again,  
 Half pleased, as if he thought the fra  
 Which mischief made, was meant for play ;  
 Till scared and startled into flight,  
 He instant tumbles out of sight.  
 Thus he his leisure hour employs,  
 And feeds on busy meddling joys,  
 While in the willow-shaded pool  
 His cattle stand, their hides to cool.

‘ Loud is the Summer’s busy song :  
 The smallest breeze can find a tongue,  
 While insects of each tiny size  
 Grow teasing with their melodies ;  
 Till noon burns with its blistering breath  
 Around, and day dies still as death.  
 The busy noise of man and brute  
 Is on a sudden lost and mute ;  
 Even the brook that leaps along,  
 Seems weary of its bubbling song,  
 And, so soft its waters creep,  
 Tired silence sinks in sounder sleep.  
 The cricket on its banks is dumb ;  
 The very flies forget to hum ;  
 And, save the waggon rocking round,  
 The landscape sleeps without a sound.  
 The breeze is stopped ; the lazy bough  
 Hath not a leaf that dances now ;  
 The tottergrass upon the hill,  
 And spider’s threads are standing still ;  
 The feathers dropped from moorhen’s wing,  
 Which to the water’s surface cling,  
 Are steadfast, and as heavy seem  
 As stones beneath them in the stream ;  
 Hawkweed and groundsel’s fanning downs  
 Unruffled keep their seedy crowns ;  
 And in the oven-beated air,  
 Not one light thing is floating there,  
 Save that to the earnest eye,  
 The restless heat seems twittering by.  
 Noon swoons beneath the heat it made,  
 And flowers e’en wither in the shade ;  
 Until the sun slopes in the west,  
 Like weary traveller, glad to rest

On pillowed clouds of many hues :  
 Then nature's voice its joy renews,  
 And checquer'd field and grassy plain  
 Hum, with their summer songs again,  
 A requiem to the day's decline,  
 Whose setting sunbeams coolly shine,  
 As welcome to day's feeble powers,  
 As falling dew to thirsty flowers.  
 The mower now gives labour o'er,  
 And on his bench beside the door  
 Sits down to see his children play,  
 Smoking a leisure hour away ;  
 While from her cage the blackbird sings,  
 That on the woodbine arbour hings :  
 And all with soothing joys receive  
 The quiet of a Summer's eve.'

Nothing, we think, can be more perfect than this summer picture of still life, with its entomological embellishments. While we dwell upon the scene, we seem to become boys again, and long to have a pelt at that same squirrel. And though our heart has never 'danced with daffodils,' as Mr. Wordsworth has it, many a time have we watched the insect sports which Clare has so happily described. But, perhaps, we should have done better to select extracts more intelligible to the uninitiated in these minute mysteries of nature. The volume appears without any table of contents, and we must therefore supply one. The *Shepherd's Calendar* is followed by three beautiful narrative poems, entitled, *The Sorrows of Love*, *The Progress of Love*, and *The Memory of Love*; and a 'Pastoral,' or what some would have called an eclogue, entitled, *The Rivals*. The remainder consists of miscellaneous poems. Among these, it is with sincere satisfaction that we perceive an occasional thoughtful reference to such topics as death and eternity; the total avoidance of which in most of the poems, excites the fear, that the Poet has not yet learned to look upon the beauties of Nature as faint types at best of a far more exceeding and eternal glory,—has not yet drunk into that spirit which should enable him, amid the scenes of his rural wanderings, to

' lift to Heaven an unpretentious eye,  
 And smiling say, My Father made them all.'

We do not now speak as critics, for it were not fair to find fault with his poems for what they do not contain; nor would we wish the Poet to affect sentiments he does not feel, and to *hitch* in an awkward sentence or two of a religious complexion. There are 'tongues in trees' and 'sermons in stones;' and in this species of divinity, Clare's poetry is not deficient. It is for his

own sake, as much as for that of his readers, that we could wish him oftener to

‘ reach the Bible down from off the shelf,  
To read the text, and look the psalms among ;—

till, haply, he might imbibe from the sacred page a higher inspiration, and perceive, not only how “ the heavens declare the glory of God,” but that “ the statutes of the Lord are right, rejoicing the heart, and his testimonies sure, making wise the simple.” Then, should he live, as we hope he will, to produce a fourth volume, we should expect to find him reaching a higher strain.

The present volume, as compared with Clare's first efforts, exhibits very unequivocal signs of intellectual growth, an improved taste, and an enriched mind. This progressive improvement is one of the surest indications of a mind endowed with the vigorous stamina of genius. When he first appeared before the public, it was as a Northamptonshire peasant, in fact a day labourer ; and the public were led to wonder how an individual so circumstanced should have been capable of writing genuine poetry,—how such a flower should have sprung up under the very harrow of poverty. It is seven years since that volume appeared, and we reflect with satisfaction, that, from our Journal, Clare met with (we believe) the earliest notice and the most cordial praise. We could not, however, refrain from expressing our doubt as to the possible effect of further cultivation upon the native originality of his mind. We hardly ventured to hope that he would so far excel his early efforts as he has since done. In the preface to the present volume, he expresses a just and manly confidence of success. ‘ I hope,’ he says, ‘ my low station in life will not be set off as a foil against my verses ; and I am sure I do not wish to bring it forward as an excuse for any imperfections that may be found in them.’ We like this spirit. There is a sort of praise which, in its tone, differs little from contempt, and with which no poet would be satisfied. His compositions may now challenge admiration on the ground of their intrinsic merit and interest. Although we have already extracted somewhat largely, it would hardly be doing justice to the volume, to withhold a specimen of his success in narrative poetry ; but we can make room for only a short specimen, with which we shall conclude this article.

—— ‘ I sat beside her bed :  
He asked her how she was, and hung his head.  
The tears burst from her eyes ; she could not speak.  
Upon her hand her sorrow-wasted cheek

She lean'd ; and, when he did his sins recal,  
 She kiss'd him fondly, and forgave him all,—  
 Then smiled, and bowed her faded face to weep,  
 And, wearied out, sank down like one asleep ;  
 Then rose again like one awoke from pain,  
 And gazed on him, and me—and wept again ;  
 Then on her bosom laid her wasted hand,  
 Sighing a language brutes might understand.

‘ Yet hopes were fed, though but the mask of pain,  
 And she recovered, and got out again.  
 She seem'd so well, they e'en began to name  
 The wedding day.....

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I bore the pall up to her last long home ;  
 And heard the old clerk's melancholy stave,  
 Who sung the psalm bare-headed by her grave.

‘ Thus died poor Sally on her wedding-day—  
 An April bud that could not see the May.  
 I often stand to gaze upon the stone,  
 Whene'er I journey to the church alone,  
 Where gold-wing'd cherubs hold a flowery wreath  
 Over a prayer-book open underneath ;  
 Upon whose leaves was writ at her request,  
 In golden letters, “ Here the weary rest.”  
 Last Sabbath day but one, I loitered there,  
 Before the bells had chimed the hour of prayer :  
 Stopping, as pity seemly did demand,  
 I wrapp'd my apron-corner round my hand,  
 And pull'd the nettles that had overgrown  
 The verse, and rambled half way up the stone ;  
 And then at eve, when ye were at the door,  
 Whisp'ring with sweethearts your love-secrets o'er,  
 I took my glasses to amuse myself,  
 And reach'd the Bible down from off the shelf,  
 To read the text, and look the Psalms among,  
 To find the one that at her grave was sung.  
 The place had long been doubled down before,  
 And much I wish that ye would read it o'er.  
 Your father read it to me many a time,  
 When ye were young and on our laps would climb.—  
 Nay, keep your work—'tis not worth while to leave ;  
 I'll sit and hear it on to-morrow eve ;  
 For even if the night would time allow,  
 My heart's too sad,—I cannot bear it now.

‘ I've talk'd till I have almost tired my tongue ;  
 Folks say, old women's tales are always long ;  
 So here I'll end ; and, like it as you may,  
 I wish you better luck than Sally Grey.—

She ceas'd her tale, and snuff'd the candle wick,  
 Lifting it up from burning in the stick ;  
 Then laid her knitting down, and shook her head,  
 And stoop'd to stir the fire, and talk of bed.'

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**Art. IV.** *A Summary of the Laws peculiarly affecting Protestant Dissenters.* With an Appendix, containing Acts of Parliament, Trust Deeds, and Legal Forms. By Joseph Beldam, of the Middle Temple, Barrister at Law. pp. 196. Price 7s. London, 1827.

**WE** regret exceedingly that there should have been an attempt made to mix up the subject of the Test and Corporation Acts with the question of Catholic Emancipation. The claims of Protestant Dissenters and the demands of the Catholics have nothing in common. They differ as widely, in their very nature, as the claim of a creditor and the demand of workmen who strike for higher wages ; and the grounds upon which they have been severally resisted, are totally distinct. The Dissenter has been civilly put off till to-morrow : the Catholic has been told to go about his business, for he is owed nothing. Now it might be very generous for the creditor, under such circumstances, to make common cause with the unsuccessful and discontented suitor, and say, ' I will ask for my debt and your demand at the same time ;' but he may depend upon it that he would only get frowned at by the one party, as meddling with what does not belong to him, and be secretly laughed at by the other for his good-humoured officiousness. Nay, he would stand the chance of being thought selfish in his generosity, as if he only made use of the other's demand to get his own debt paid.

Protestant Dissenters cannot, however, be accused of having of late dunned the Legislature for this long-standing debt. On the contrary, they have been so very quiet, that, were it not for the annual Indemnity Act, we should expect the Minister to reply—' The Dissenters—I know nothing about them ; I thought they were extinct long ago. In Lord Sidmouth's time, indeed, they raised a dust in the House by their petitions ; but since then, the voice of a Dissenter has scarcely been heard within the walls of St. Stephen's Chapel, except that of a Unitarian gentleman, who hates the Methodists as cordially as I do.' We can imagine how exceedingly provoked a prime minister must be, when his hands are so full of important matters of state, to be spoken to about any thing so insignificant as the claims of the Dissenters. We have no



doubt that, if given to swearing, he would not refrain from in reply to such an application.

The Dissenters, however, have been, through no fault of their own, mixed up with the Irish Catholics. Lord Liverpool, if I recollect right, suggested in a place that must not be mentioned, that, if penal disabilities were done away with *regard* to the Roman Catholics, no pretence could be made for continuing the restrictions on Protestant Dissenters. This he ~~was~~ to operate as a decisive reason *against* Catholic Emancipation—with the bishops. As to the existence of any solid reasons: pretence for excluding the Dissenters, his Lordship gave no opinion; his argument almost implied that he knew of none. It is as much as if he had said, We refuse the Irish their civil rights through fear of the Pope; but, if we grant ~~them~~ what they ask for, how can we pretend to be afraid of the Dissenters who are the Pope's mortal enemies? It may be that we ~~shall~~ stand in need of them to balance the boat.

Not only have the claims of the Dissenters been invidious; and injuriously mixed up with the Catholic Question; but they have been taunted, and almost insulted, by honourable gentlemen, for not being unanimous, on a subject on which no other body or party in the nation is unanimous,—for not being consistent, on a subject on which neither the friends nor the opponents of the measure are themselves consistent,—for remaining for the most part—some bustling bigots and alarmists excepted—quiet and neutral, when, in our humble judgement, it became them to be so. Being thus challenged and called upon, they have at length come forward, but in divided force. (owing to subsequent political changes,) temperately to reassert their undeniable claim to the free enjoyment of the common rights of citizenship.

Mr. Burke said in the House, the last time the repeal of the Test and Corporation Acts was agitated, (March 2, 1790,) that 'he never could bear abstract principles; he detested them when a boy, and he liked them no better now he had silver hairs. Abstract principles were what his clumsy apprehension could not grasp; he must have a principle embodied in some manner or other, and the conduct held upon it ascertained, before he could pretend to judge of its propriety and advantage in practice. But, of all abstract principles, abstract principles of natural right—which the Dissenters rested on as their strong hold—were the most idle, because the most useless and the most dangerous to resort to\*.' This affected

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\* Burke's Speeches. Vol. III. p. 475.

Dislike of abstract principles must have sounded very strange, proceeding as it did from the Author of the *Theory of the Sublime and Beautiful*. But Mr. Burke knew where he was standing, and he spoke advisedly. Abstract principles may have made a little way since then ; but the very large class in the upper ranks who worship the memory of this great man, are much of his way of thinking. From Lord Eldon downwards, the majority of our peers and senators detest abstract principles, and are afraid of them for the same reason that Mr. Burke assigned,—they do not understand them. Now, although we do not sympathize either in this fear or in this dislike, nor have modesty enough to plead guilty to the same incapacity, we do agree with this eloquent antagonist of abstract principles in the present case, so far as to think, that it is almost idle, because quite useless, for Dissenters to have recourse to them. It seems to us extremely absurd, to go up to Parliament with a petition framed in the shape of a moral lecture upon any question ; especially when we know how much easier it is to carry a point, than to obtain consent to a proposition. How many persons would sooner liberally relieve a beggar, than hear his tale ! But what treatment might he expect, if, instead of a tale of grievance, he commenced a homily on the duty of almsgiving ! Dissenters weaken their cause by having recourse to abstract pleas, intangible, and, how certain soever in their own nature, yet practically controvertible. Besides, these abstract principles are not only such as the ‘clumsy apprehension’ of Mr. Burke’s disciples cannot grasp ; they are positively odious to our legislators ; and a majority in the House of Commons would, we verily believe, more readily concede the claims of Dissenters, than admit the general principles upon which these claims have sometimes been made to rest.

No man acts, no body of men ever acted, upon abstract principles, because, while they afford a rule, they supply no motive. A right line forms no principle of action. A wise man will be anxious never to offend against abstract principles, never to deviate from the right line ; but his reason for walking or running, rather than for standing still, cannot be drawn from the existence of the right line, but from something at the further end of it. But we are ourselves falling unawares under Mr. Burke’s condemnation, and we proceed at once, therefore, to matter of fact.

Once upon a time, there was a king of England, who was in the pay of a Popish king of France, had a papist for his brother and heir, and a very rascally set of favourites and creatures about him as his ministers. These men were strongly

suspected of having two objects much at heart ; the one was, to overturn the Protestant religion, and the other, to destroy the constitutional liberties of Englishmen. In those days, Popery and slavery meant the same thing, or, at least, always went together ; and the patriotic party in the House of Commons, sensible, and not without ample reason, that the security of their civil rights depended upon the exclusion of the Duke of York's party, brought in a bill, which is stated in the preamble to be, an ' Act for preventing of dangers which may ' happen from Popish recusants,' and which had for its object, to disable all Papists from holding any employment or place at court. This Act, commonly called the Test Act, requires all persons in public trust to receive the sacrament in a parish church, and to carry an attested certificate of the same into Chancery or the County Sessions, and there to make a declaration renouncing transubstantiation in full and positive words. This measure was of course extremely obnoxious to the Court, and great pains were taken to prevent its passing. And when, during the debate in the House of Commons, it was observed, that the Bill had been drawn in such a manner as to comprehend the Protestant Dissenters, the court-party endeavoured to avail themselves of that circumstance in order to defeat the bill. ' By this means,' says Bishop Burnet, ' they hoped to ' have set them and the Church party into new heats ; for now ' all were united against Popery. Love, who served for the ' city of London, and was himself a Dissenter, saw what ill ' effects any such quarrel might have ; so he moved, that an ' effectual security might be found against Popery, and that ' nothing might interpose till that was done. When that was ' over, then they would try to deserve some favour ; but at ' present, they were willing to lie under the severity of the laws, ' rather than clog a more necessary work with their concerns. ' The chief friends of the sects agreed to this. So a vote ' passed to bring in a bill in favour of Protestant Dissenters, ' though there was not time enough, nor unanimity enough, ' to finish one this session, For it went no further than a ' second reading, but was dropped in the Committee.\*

This last statement is not quite correct. The bill, which went much further than relieving Dissenters from the consequences of the Test Act, passed the Commons, but was sent down by the Lords with some amendments : while these amendments were being debated, the parliament was suddenly prorogued through the resentment of the Court, and the intended favour to the Dissenters was prevented. And when afterwards, in the

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\* Burnet's Own Times. B. iii. 1673.

year 1680, a bill in favour of the Dissenters, repealing the xxxv. Eliz. c. 1. passed *both houses*, and lay ready for the royal assent, the Court ventured upon a very extraordinary expedient: the clerk of the crown was ordered to convey away the bill, and accordingly, it was never afterwards to be found.

‘ In the same session, (Dec. 1680), a bill was brought into  
 ‘ the Commons, “for uniting His Majesty’s Protestant subjects  
 ‘ “ to the Church of England,” which repealed the declara-  
 ‘ tion of assent and consent, and some other particulars  
 ‘ usually objected to by the Dissenters. And whereas it was  
 ‘ apprehended this bill might not comprehend all the Dissenters  
 ‘ within the pale of the Church, there was another bill brought  
 ‘ in at the same time, for exempting his Majesty’s Protestant  
 ‘ subjects dissenting from the Church of England, from the  
 ‘ penalties of certain laws, which is the title of the present  
 ‘ Toleration-Act. Both these bills were read a second time,  
 ‘ and referred to the same Committee. On the 24th of Dec.,  
 ‘ a bill was ordered into the Commons to repeal the Act xiii.  
 ‘ Car. II. st. 2. c. 1. (commonly called the CORPORATION  
 ‘ ACT), which had been made on purpose to exclude Dissenters  
 ‘ from corporation offices. On the 6th of Jan. 1681, this bill  
 ‘ was read a second time, and referred to a select committee.  
 ‘ In the mean time, on the 3d of January, a bill came down  
 ‘ from the Lords, entitled, “An Act for distinguishing Pro-  
 ‘ “ testant Dissenters from Popish recusants;” which was  
 ‘ designed to comprehend a virtual repeal of the Test as to  
 ‘ Protestant Dissenters. It is remarkable, that, so far as  
 ‘ appears; *there was no division upon any one of these bills.*  
 ‘ Nevertheless, they were all defeated by the sudden proro-  
 ‘ gation of Parliament on the 16th of January, only four days  
 ‘ after the last bill was sent down by the Lords: the Commons  
 ‘ being apprised of the King’s intention, only time enough to  
 ‘ pass in haste a few votes on the state of the nation, the last  
 ‘ of which was in these words: “That it is the opinion of this  
 ‘ House, that the prosecution of Protestant Dissenters upon  
 ‘ the penal laws, is at this time grievous to the subject, a  
 ‘ weakening of the Protestant interest, an encouragement to  
 ‘ Popery, and dangerous to the peace of the kingdom.” The  
 ‘ Parliament was soon after dissolved by proclamation. Thus,  
 ‘ adds the Writer from whom we copy this statement, ‘ the  
 ‘ continuance of the Test Act to the present time, and the  
 ‘ exclusion of Dissenters from all public offices, is the re-  
 ‘ ward they enjoy for their generous and disinterested pa-  
 ‘ triotism?’\*

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\* Furneaux’s Letters to Blackstone. p. 171. note.

Too late the Dissenters repented of their disinterested but ill-judged concurrence in the Act by which they shut themselves up, together with the papists, under the penal laws. The intolerant act of the xxxvth of Elizabeth was now strictly enforced by the Court, in revenge for their patriotic concurrence in that measure. ‘Dissenting ministers were prosecuted in all parts of the country, and obliged to pay heavy fines for the discharge of their duty. The jails were filled with those who were unable to pay these fines, and at Uxbridge alone, 200 warrants for distress were issued.’

It cannot, then, be denied that, as regards the Test Act, Dissenters lie under its disqualifying force, entirely through an accidental inadvertency in the original framing of the bill, their reliance upon the honour of Parliament in assenting to the act itself, and the vindictive cunning of a Popish king. The perpetuation of that disqualifying Act, as regards them, is, therefore, a standing disgrace upon the Legislature. There never was any political necessity pretended for subjecting them to this exclusion. We have the solemn and repeated declarations of both Houses, that such was not the intention of the Act, that Dissenters did not deserve to be so excluded, and that they were, on the contrary, entitled to an entire exemption from all the penal and disqualifying statutes under which they previously laboured. Those penal statutes have since been repealed, but the disqualifying law is still suspended over the heads of Dissenters as if *in terrorem*, its injustice and iniquity being annually proclaimed by the Legislature in the form of an indemnity bill, which is something between a boon and an insult. ‘The effect of our annual Indemnity Acts,’ remarks Mr. Beldam,

‘has been to convert the sacramental test into a species of political portcullis, now seldom or never employed against Protestant Dissenters; to be regretted chiefly on account of the odious distinction it insinuates: and only to be feared, as it perpetuates the possibility of their exclusion.’

Now, if abstract principles formed a sufficient motive for doing right, abstract principles of justice, honour, and gratitude, would have obtained for the Dissenters the payment of this long-standing legislative debt years ago. Well might the minister say, that, if the door was opened, the Dissenters must come in. It was shut and bolted one dark night, to keep out a gang of rogues, and some honest members of the household happened to be outside at the time. Do not open it again for us, they exclaimed to the servants, lest the robbers should burst in. Thank you, said the good people of the house, you are very kind and considerate, and we will take you in at the window if

you will wait a little. But down comes the landlord, who had no dread of the rogues, and declares that not a window shall be opened : it serves the fools right, and there let them stand. But mark the sequel. A long time after, when these members of the household asked for admittance, there were some treacherous fellow-servants who declared that they had been shut out for misbehaviour, and that they ought not to be allowed to come in again. No, no, they said ; keep the door fast till the rogues break it in, and then, when the door is wide open, the honest Dissenters must come in, doubtless ; but so long as we are snug inside,—‘ the fewer, the better cheer,’—who cares a rush about the Puritans ? No Popery for ever, and another bottle.

Now, to carry on our story, by and by, in the broad daylight, some brave fellows within the house began to exclaim—‘ Who is afraid of rogues ? Rogues, do you call those gentlemen on the other side of the moat ? That is very uncivil language. They are as honest men as any of us ; or, if they or their fathers were once given to firing hay-stacks and committing other depredations, do not you hear them say, that they have left off such practices, and are become honest and peaceable members of the community ? ’ ‘ Suppose you let us in, who were only shut out the other night by mistake,’ say some of the poor honest servants standing by, ‘ and settle the matter with them afterwards.’ ‘ Go and be hanged, you selfish rascals,’ is the angry reply ; ‘ to be thinking only of yourselves, when there is a much larger number of fair-spoken, respectable looking gentlemen waiting yonder, whom we are talking of taking into our service. Have you no feeling for them, who have been kept out so long as well as yourselves ? ’ ‘ Why, as to that matter, some of us think they are as well out as in ; but, as they are no acquaintance of ours, we beg to be excused having any thing to do with them. We wish them no harm ; but is it quite fair to put old servants on the same footing as reformed highwaymen and Penitentiary folk ? ’ ‘ Hold your tongues, and wait till we think proper to open the door.’—‘ When will that be ? You shut it in a great hurry, when it was so dark that you could not tell an honest man from a rogue, and the dogs were barking, and you knew bad people were about. That was all very well. But now that it is broad day-light, surely you need not be afraid to undo the bolt : can you not take sufficient means to prevent improper persons from getting into your house, without barricading your doors and windows, as if it were time of war, keeping yourselves in darkness and us in the cold ? We think that you have little cause for apprehension from any quarter ; but, in common justice’—‘ None of your abstract principles ; we do not understand



abstract principles here ; we detest them ;—away with you.' ' Yes, yes,' cries an old woman from within ; ' they are all in league with the papishes ; keep them out.' So it is, that let Dissenters be supposed favourable to the claims of the Irish, or hostile to them, the reason is equally good for not relieving them. Either they are to be considered as leagued with the Catholics to overturn the Church, or they are to be punished for their want of liberality in not making common cause with them.

There is, in our humble opinion, another very sufficient reason why Dissenters ought not, in petitioning for the repeal of the Test Act, to take the ground of abstract principles of right ; because such a mode of arguing would imply, that the passing of the Test Act was an infraction of political rights, an unjust and unnecessary measure. Will any man—unless it be Dr. Lingard—be found to maintain such a position as this ? The particular test may have been ill-chosen, and, as we shall have occasion to shew presently, is, on religious grounds highly objectionable ; but, of its efficiency and necessity at the time, there can surely be no doubt. The immediate consequence of its passing into law was, the removal of the Duke of York and Lord Clifford from the offices of Lord High Admiral and Lord High Treasurer. It did operate, therefore, as it was designed to operate, as a check upon the royal prerogative. The Act was not meant to trench upon the liberties of the subject, but to fetter the powers of the monarch. It did not exclude the Nonconformists from Parliament, where the strength of the Dissenters was wanted for the purpose of controlling the Court party, but merely, and, as regards the Dissenters, accidentally, from offices at the disposal of the Crown. A statute passed five years afterwards, (30 Car. II.) furnishes, as has been remarked, a still further proof of the feeling which dictated the Test Act. It recites, that the previous Act ' had not had the desired effect, by reason of the free access such Popish servants ' have had to his Majesty,' and *extends the exclusion to members of parliament, but in such a way as not to include Protestant Dissenters in its operation.* It drops the Sacramental Test, and prescribes a declaration against Catholicism, to be signed as the qualification for filling a seat in Parliament, and also for acting as a sworn servant of his Majesty, which last provision has been since repealed ; the Act now, therefore, operates only to exclude Catholics from Parliament\*. Now it is a fair subject for parliamentary investigation, whether the necessity for continuing these restrictions on the royal prerogative, has not ceased ; but with this, Dissenters as such, have no concern.

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\* Circular Address issued by the Deputies.



Their being actually eligible as members of the legislature, where, if any where, either Dissenting or Catholic influence would be most formidable, proves that it never was thought necessary to take securities from *them*. They have a right to require that the Sovereign should be as much at liberty to avail himself of their services, as the people are in choosing their representatives. But let not the Test Act be confounded with the penal acts of Elizabeth. It was a precautionary, not a punitive measure. It was dictated and justified by the principle of self-preservation. Its gross injustice, as regards the Dissenters, was undesigned, and formed no part of the intended measure. For that unforeseen consequence, they have to thank, in the first place, Charles II. of blessed memory, and latterly, the dislike which Irish orators and English gentlemen bear towards abstract principles,—together with a little lurking spite towards Dissenters in a quarter which shall not be alluded to. Let not Protestant Dissenters then stultify their cause, by declaiming against the original object of the Test Act, as if it were at variance with the soundest principles of legislative wisdom and religious liberty. Let them not, as Dissenters, pretend to dictate to Parliament, whether such restrictions on the prerogative be now necessary or not, as regards the Papists. It is enough for them to demand that they should themselves be exempted from the operation of disqualifying statutes, which were never intended to apply to them, which cast an undeserved stigma upon them as a body, and from which the faith of Parliament is solemnly pledged to relieve them.

The most important and delicate point in what is called the Catholic Question, is this—Will it be compatible with the safety of the State to admit Roman Catholics *into the Legislature*? We are persuaded that all thinking persons must regard this as the measure most objectionable. Compared with this, the possible case of our having a Catholic privy-counsellor or two in the Cabinet, a Catholic lord chief-justice, a Catholic lord high-admiral, or even a Catholic first lord of the treasury,—would be attended with no danger. Nay, we might go further, and say, with a Protestant Parliament, we might defy the influence of the Crown itself, should another James the Second be mad enough to risk, for an old mass, the loss of more than three kingdoms. We have been told truly, that Necker, a Protestant, was the minister of Catholic France, and that the Duke of Wellington was, without a murmur on the score of his heresy, appointed generalissimo of the armies of bigoted Spain; and we are free to confess that we should entertain no serious alarm, were either our Chancellor of the Exchequer

or Master of the Ordnance ascertained to be a Papist—or a Mohammedan. But, as to admitting the Catholics into the Legislature—we wish to give no opinion as to whether it would be safe or not. Only we must point out a very important distinction, which has been either overlooked or sedulously kept out of sight. With regard to eligibility to offices of trust, the appointment being in the Crown, the restriction is laid upon the royal prerogative, and the only possible danger must arise from the disposition and views of the Court. But, in the case of eligibility to serve as members of a British House of Commons, the choice rests with the people and their priests or demagogues, and the danger, if danger there be, will arise from the turbulence or ignorance of the million,—or rather six millions. In the one case, the object of distrust is the monarch, surrounded with Protestant advisers, holding his throne almost by virtue of his hereditary Protestantism, and bound by all the obligations of religion, honour, and interest to uphold the Protestant faith. In the other case, the distrust relates to the many-headed majesty—a priest-ridden, half-civilized, fanatical, much injured *nation*, with whom it would rest to send over, in the capacity of legislators, some score or more of chosen representatives—Cobbett, O'Connell, and the pious Æneas.

This may be very just and proper upon abstract principles, and very safe and expedient too ; at least, we are not now called upon to prove the contrary ;—our wish is simply to point out the wide distinction between a Test Act excluding from civil offices, and an act excluding from eligibility as members of a Protestant legislature. Now it so happens that Protestant Dissenters are not, and never have been, excluded from seats in Parliament. They have as free a right to sit there as John William Bankes would have, if he had gained his election at Cambridge. Dissenters are at liberty to unite all their force to return men of their own party to serve in Parliament ; there is nothing to prevent it, but their own want of zeal, and their well-known quiet and peaceable disposition. Nor has any evil been found to result from their having this privilege. Nay, if it has not proved of much benefit to themselves—for who, alas ! have been their representatives ?—it has proved, at some critical periods, a benefit to the nation. In the most important branch of the Catholic Question, then, Dissenters have no concern whatever. Neither is their political predicament the same, nor their relation to the State the same, nor do they stand in any respect on the same footing. Dissenters being admitted into Parliament, the excluding them from corporations and posts of trust, is an absurdity as well as an

injury ; a relic of an iniquitous system of persecution, not a prudential measure ;—a fragment of the old penal laws which the Toleration Act, that swept the rest away, has spared ;—like part of a broken pilaster, without base or capital, adhering to an old wall, and which is neither an ornament nor of use. These detached and useless statutes may be retained out of love for antiquity, dislike of innovation, or from the remains of some lurking grudge ; but we defy any man to assign a reason worthy of a statesman or of an honest man, for suffering them still to remain as a blot upon the Statute-book.

Mr. Beldam's book, which every Protestant Dissenter ought to have in his possession, will shew that, although there may be little to complain of in the present administration of the laws, there remain still unrepealed, some very intolerant, vexatious, and iniquitous enactments. ' Every department of tuition being prohibited to Protestant Dissenters by various statutes and canons, it is only on condition of qualifying specially, that they are now permitted under a remedial statute (19 Geo. III. c. 44. § 2.) to exercise these professions with impunity.' That remedial statute, while it relieves Dissenting school-masters from the ancient penalties, makes their exemption depend on qualifying in the manner therein prescribed ; while it expressly excludes them from all public appointments, except among Dissenters. We should hardly deem it advisable, however, to be very eloquent on the subject of these outstanding anomalies in our civil code, these organic remains of the monster intolerance. We would rather indulge the hope, that Mr. Peel, when he has nothing better to do, would have the kindness to take his sponge, and apply his oxalic acid to these foul ink-stains on the robe of justice. They disgrace our laws, more than they injure the subject.

With regard to the Test Act, however, as already intimated, there are strong reasons for its repeal, irrespective entirely of the claims of either Dissenters or Catholics. It was far from being the design of those who framed the act, to compel conformity to the Church of England. In this respect, it differed most essentially from the penal severities levelled specifically against the Nonconformists. Coupled with the declaration against transubstantiation, the test was simply meant to exclude the papist, and that upon political grounds, although, unhappily, by a religious test. We have little doubt that the framers of the Test were not at first aware that the Dissenters would scruple to qualify. The ejected London ministers had, in 1662, agreed to sanction occasional communion with the Church of England, ' in order to express their charity towards

‘ it as a part of the Church of Christ.’ This judgement, the celebrated Mr. Howe, writing in defence of the ministers who adhered to the practice, represents as having been adopted ‘ by their fellow-sufferers throughout the nation ever since.’ What chiefly led to the discontinuance of the practice was, the enactment of the Test itself; many of the ministers, after the passing of that act, abstaining from it, ‘ because they ‘ would not act upon a suspicious motive, and because they ‘ disapproved of the use of a religious ordinance as a civil ‘ test.’\* Alderman Love might foresee that this would be the case; he must have known too, that some of his constituents, though by no means all the Dissenters, scrupled this occasional conformity. But the fact was, that the act required no more than a large class of Dissenters had long been in the habit of practising, while they were still recognized as Dissenters, in the eye of society and in the eye of the law, and subject as such to all the pains and penalties of the existing statutes. The taking the sacrament according to the rites of the Church of England, and renouncing transubstantiation, were two corresponding parts of the same act, by which the Dissenter renounced nothing,—the Papist abjured his Church. It was not expected, that the Papist would qualify; otherwise another test would have been devised; for the object was, not to proselyte either the Papist or the Dissenter, not to promote ecclesiastical conformity, but to exclude the papist, and the papist only, from the Cabinet and the Succession.

But what has been the practical consequence of making a participation of this sacred ordinance a test of political competency? It ought to have been foreseen, that it would necessitate a scandalous desecration of the most solemn rite of the Christian religion;—that it would compel placemen of all descriptions of character, however notorious their profligacy, to present themselves at the altars of the Established Church, and demand admission to communion as a qualification for office; that it would subject the conscientious clergyman to the most painful, and degrading, and cruel embarrassment, or, in the event of his refusal, to a civil action for damages; that it would, in short, give birth to scenes the most revolting, profaneness the most awful, from one end of the kingdom to the other, from the noble lord in the blue riband, an infidel, perhaps, or Socinian, down to the exciseman who qualifies in the morning, and gets drunk in the afternoon. ‘ What, ‘ Mr. Fox desired to know, could be a greater proof of the ‘ indecency resulting from the practice of qualifying by oaths,

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\* Conder on Nonconformity. p. 303. (2d Edition).

‘ then if, when a man was seen upon the point of taking the sacrament, it should be asked, Is this man going to make his peace with heaven, and to repent him of his sins? the answer should be, No ; he goes to the communion-table, only because he has lately received the appointment of first lord of the treasury !’\* Mr. Fox was not a devout man himself, but he could judge, as well as others, of the sins of religious men, by which, occasion is given to the infidel to blaspheme. Cowper, however, could have no political or sectarian motive for exaggerating this tremendous abuse ; and how forcibly does he deprecate it, in his often cited lines, as a most flagrant national sin !

‘ Hast thou by statute shoved from its design  
The Saviour’s feast, his own blest bread and wine,  
And made the symbols of atoning grace  
An office key, a picklock to a place,  
That infidels may prove their title good  
By an oath dipp’d in sacramental blood ?  
A blot that will be still a blot, in spite  
Of all that grave apologists may write,  
And though a bishop toil to cleanse the stain,  
He wipes and scours the silver cup in vain.’ *Expostulation.*

It seems that there were apologists for the practice in Cowper’s time.—For what will not apologists be found? The Slave Trade, Juggernaut, the Suttees—all have, or have had, their advocates and patrons. We have never had the good fortune to hear such apologies for the sacramental test, but we can guess at their nature. The attempt would be to shift the responsibility from the imposer and the officiator, on the poor sinner who is commanded by the one, and suffered by the other, to eat and drink what must prove condemnation to him who, in that act, “ discerns not the Lord’s body.” It would be pleaded, that the individual is chargeable with the guilt of the abuse. But we read of such a thing in Scripture as the guilt of being partakers of other men’s sins ; and by what self-satisfying sophistry this consideration is evaded by those whom it chiefly concerns, we cannot pretend to understand. Mr. Burke, the opponent and calumniator of the Dissenters on that occasion, said in his place, in the debate of March 2, 1790, that ‘ the existing test he had always thought a bad and an insufficient test for the end which it was meant to accomplish. He was convinced that it was an abuse of the

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\* Speech on the Motion for the Repeal of the Test Act, May 8, 1789.

‘ sacramental rite ; and the *sacramental rite was too solemn an act for prostitution*. Where conscience really existed, it ought not to be wounded. By wounding a man’s conscience, they annihilated the God within him—if he might be allowed so to express it—and violated him in his sanctuary.’\*

Whatever interest, then, the Dissenters may have in the repeal of this invidious, profane, and useless test—useless, for the other declaration sufficiently excludes the Catholic from civil offices, and this test has no operation in excluding him from the Legislature—the clergy of the Church of England have infinitely stronger motives, one might think, for earnestly desiring and soliciting its repeal. Why they should have suffered the Dissenters, in this instance, to advocate their cause, we cannot tell. Long usage blunts the feelings. For seven and thirty years, the Dissenters have themselves manifested a magnanimous, or, rather, a criminal indifference upon the subject ; but this we will venture to say, that had it been imposed upon their clergy, to administer this qualification, not a session would have passed over in all that period, without their voice being heard in indignant remonstrance, till they had delivered themselves from the sacrilegious burden. Sure we are, that, if timidity and a sense of ecclesiastical obedience prevent the pious clergy of the Establishment from expressing their wishes on this subject, they would unfeignedly rejoice were the test abolished. Mr. Burke took the draft of another test in his pocket, which he proposed to substitute for the sacramental one ; but he candidly owned, that, as he should have voted for the repeal ten years before, so, if the hear-say information which he had received respecting the wicked designs of the Dissenters of that day, should be proved erroneous, he would hold himself bound to vote for the repeal of both the Test and the Corporation Acts at once.

It may be said—as the ready answer to all that is unanswerable in any other way—this is not the time. ‘ Go thy way for this time ; when I have a convenient season, I will call for thee’—has been the standing peace-maker between the debtor and creditor, between conscience and abstract principles, from the days of Festus till now. ‘ You will injure the Catholic cause ; you will not gain your object ; you will make Mr. Canning angry ;’—all this has been sagely urged by our Newspaper oracles and other telegraphs of public opinion. We are plain, straight-forward persons, and feel unable to give any advice as to what precise conjunction of the stars will be the most lucky moment for once more petitioning a British House of Com-

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\* Speeches, vol. iii. p. 482.

mons to do tardy justice to a large proportion—and that not the least sound, loyal, or religious part—of the English nation. We would humbly suggest, however, that the chances of success, be they greater or less, cannot affect the propriety of the appeal. There is an abundant necessity that Parliament should be reminded of subjects well nigh forgotten; and more especially, that a vast deal of floating misapprehension should be removed. Once more, we say, let not the cause of Protestant Dissenters be mixed up with that of Catholic Emancipation; nor let a new test be imposed upon us by any class of political partizans,—a test relating to our opinions as Dissenters on that angry subject. Why should we be called upon to curse them at all, or to bless them at all? We neither seek to prejudice nor to help the cause of the Catholics by demanding a hearing for ourselves. We must plead guilty to a great division of opinion among ourselves with regard to the safety and expediency of conceding the Catholic claims. This arises from no faltering attachment to the sacred principles of religious liberty inherited from our forefathers. It is undoubtedly an abstract principle which we firmly hold, ‘That’ (to use the language adopted by the Honourable House) ‘all citizens of the same state, living under the same Government, are entitled, *primâ facie*, to equal political rights and privileges.’ But how far this *primâ facie* title can be made good against all the pleas of political necessity that are urged against it in the case of the Papists, the Dissenters do not feel it within their province to decide. They maintain, that no man ought to lie under civil disabilities purely on account of his religious opinions; but whether the Papists hold any political opinions as the consequence of their religious creed, which require and justify their becoming the subjects of legislative restrictions and disqualifying statutes, the Dissenters leave it to the wisdom of Parliament to determine. In the mean time, as Dissenters acknowledge no foreign jurisdiction, yield no divided allegiance, are obnoxious to no political indictment, are chargeable with no sinister designs, they humbly conceive, that no sufficient reason can exist for disallowing their claims;—claims, the vouchers for which may be found in the Journals of Parliament, which have, again and again, been solemnly audited and attested by both Houses, and which an annual Indemnity Act may be considered as a promissory note to fulfil,—always hitherto re-issuable, but pledging and securing the eventual payment. If any stress be laid on the length of time that the Test and Corporation Acts have subsisted, as an argument for their continuance, let it be remembered, that the Test-Act and the abortive bill for relieving the Dissenters, were contemporaneous,—proceeded from the



same legislators; so that the acknowledged claims of the Dissenters are of as long standing as the law of exclusion. It is impossible to justify their continued exclusion, then, on the grounds of the antiquity of the law, unless the letter of the law be held more sacred than the known and recorded intention of its framers. In all other cases, the intention of the law has been deemed binding. In fact, calumny must tax her invention for a new case, to afford a pretext for any longer withholding from Dissenters their undeniable rights, and for rewarding their ancient generosity and their long-maintained patience and forbearance with a perpetual penalty. We appeal to Cæsar and our Country.

**Art. V.** *The History of the Church of Christ*; particularly in its Lutheran Branch, from the Diet of Augsburg, A.D. 1590, to the Death of Luther, A.D. 1546; intended as a Continuation of the Church History, brought down to the Commencement of that Period, by the Rev. Joseph Milner, M.A. Vicar of Holy Trinity, Hull; and the Very Rev. Isaac Milner, D.D. F.R.S. Dean of Carlisle. By John Scott, M.A. Vicar of North Ferriby, and Minister of St. Mary's, Hull, &c. 8vo. pp. xxx. 590. Price 12s. London. 1826.

**T**HE fifth and last volume of Milner's Church History was published in the year 1809, and brought down the History of the Reformation to the thirteenth year of its progress, and the commencement of the Diet of Augsburg. The Dean of Carlisle died in 1820, and expectations were held out, that a revision of his papers would speedily be undertaken, and such additions to the work as he had prepared, be given without any unnecessary delay to the public. An intimation of this kind would not only be welcome to the readers of the preceding volumes, but would induce hesitation on the part of a writer who might be contemplating to proceed with the execution of the original design. No materials have yet appeared from the collections of the Dean; and no other continuator of the history having put forward his claims, that office has been at length undertaken by the very respectable person whose name is affixed to the volume before us. The admirers of the Milners will be glad that in Mr. Scott they have found a successor; and there are some circumstances which, as they connect his public character with the name of the elder of the brothers, will increase the interest with which they will receive this production from his pen. He was appointed to the same mastership of the grammar-school, the same vicarage of North Ferriby, and the same lectureship in the principal church at

Hull, which Joseph Milner had held so long : the last of these situations he resigned some years ago. What influence the feelings associated with these relations may have had in the origination of the work now under our notice, we are not able to say ; but of Mr. Scott's competency for the task which he has imposed upon himself, we have very satisfactory testimony in the portion of it which he has now completed. Not less attached than his predecessors to the doctrines of the Reformation, and equally warm with them as an advocate of the primary principle established by its great leader, the doctrine of justification by faith, he is prepared on all proper occasions, (and these are of frequent occurrence,) both to display its excellence and scriptural pretensions, and to vindicate it from the misrepresentations and aspersions which have been employed to invalidate and defame it. He has evidently been anxious to trace, in the spirit of his predecessors, the progress of true religion, and like them, to select for distinct mention, the names of individuals most distinguished for the principles and practice of scriptural piety.

The Milners are to be applauded for the use which they have made of materials generally accessible, rather than for the originality of their researches ; and Mr. Scott's pretensions are of the same kind : the publications of Seckendorf, Sleidan, Schultetus, Fra Paolo Sarpi, Melchior Adam, and Du Pin, are his principal authorities, in addition to which he has made use of Mosheim, Robertson, and others. The period within which he has limited the contents of the volume now before us, is that which reaches from the commencement of the Diet of Augsburg in 1530, to the death of Luther in 1546 : it includes, as its most important æras, the transactions of the above-named diet, the pacification of Nuremberg, the convention of Frankfort, the conference and diet of Ratisbon, the peace of Crespy, and the death of Luther, which brings the history down to the eve of the Smalkaldic war. The writings of Luther are noticed and described under the dates of their respective publications ; and the principal productions of the press relating to the objects of the Reformation, during the period included in the narrative, are appropriately mentioned. It is Mr. Scott's design to proceed with the continuation ; and as we cannot doubt of his receiving countenance and support from the readers of Milner's History, we wish him health and every necessary advantage for the prosecution of his labours and the completion of his undertaking.

‘ Who is this Luther, of whom I hear so much ? ’ said Margaret of Austria, Governess of the Netherlands.—‘ An illiterate monk,’ replied her courtiers. For such a person, neither these

courtiers nor the daughter of Maximilian could feel much respect; nor could they imagine that, in the proceedings of such an individual, an influence was exerting itself, before which the institutions and the prejudices of ages were to give way. To the powerful patrons and the numerous devotees of the Romish faith, which was sustained by the wealth, the literature, and the civil authorities of Europe, the agitations of the period by which they were disquieted, would seem to be no more than a temporary interruption of their tranquillity; and as disturbers of the peace of the church in preceding times had been overcome, it was not to be doubted by them, that she would again proclaim her triumphs, and recount with exultation the hated names of the enemies lately risen, and totally subdued. But these were fallacious calculations and deceitful hopes. A new era had commenced; and the circumstances of past times could not furnish, as they had done, presumptions for the future. Those circumstances, however, though they gave a new character to the age, and rendered the analogies of preceding times unavailable in the computation of consequences, were not discerned by the supporters of the old systems and customs; and as they wished, so they believed, that all things would revert to the order established and held sacred by the adherents of the old church.

If the perception of the gross corruptions of the church, and the most earnest desires of removing them, are sought for, there is scarcely an age which does not exhibit some individuals thus distinguished, by whom attempts were made to correct the prevailing abuses of their times, and to restore the light of truth. That they were unsuccessful in accomplishing great changes, is to be attributed less to their convictions and their zeal than to other causes. But the utility of their labours in resisting the spiritual wickedness of high places cannot be denied, though it may be difficult to define its extent. Their efforts formed an accumulation of influence, which was prepared to be drawn from its concealments by some happier genius in times more favourable than their own, and under brighter auspices than had arisen upon them. One mighty instrument of good which the Saxon Reformer called to his aid, forms so essential a difference, in the comparison between him and all others who preceded him in the common services to which they were consecrated, as at once to confer on him immensely superior advantages. If this auxiliary of knowledge had been at the command of some who were 'valiant for the truth upon the earth' in the earlier times, their names might have been still more brightly associated with the most illustrious benefactors of their species, and the Reformation might have received an earlier date. But it was not

only by the aid of the press, that the restorers of true religion at the beginning of the sixteenth century were enabled to effect so much as they accomplished for the benefit of mankind; the extraordinary coincidence of events in the midst of which they were placed, and by the excitements of which they were supported and stimulated, was signally in favour of their high enterprise. The time was come, when the energies of Divine power were to be directed with permanent effect against the spiritual tyranny by which the world had so long been held enslaved; and the persons and the means by which they were to produce the changes introductory of light and liberty, were called forward, and associated, and controlled in the most admirable manner; their adjustments and influence manifesting the excellency of the power to be of God. In the production of those great changes, it is not only the willing agents that will fix our attention, and supply subjects of great interest to our reflections, but the errors, the follies, the subtleties, the violence of the hostile parties, will be seen advancing the cause which they combined to destroy, and will enlarge our enumeration of examples of the wrath of man praising the Most High. Luther was the person whose part, in the regenerating process by which Europe was to assume a new appearance, was the most conspicuous and bold; and his name, by the common consent of Protestants, has been placed highest in the list of modern reformers. The intrepidity of such a man was required to lead so perilous an enterprise. A leader of milder character might have perished in the outset, or have allowed the arts of his opponents to work out his abandonment of the cause. But there were others besides Luther, who were, by their resolute spirit and their incorruptible integrity, fitted as instruments of so great a work, and who, if their acts were fewer, and their influence less extensive, were circumscribed in their efforts and in their utility only by their circumstances. Each, in his allotted station, contributed to the excitements and movements of a period remarkable for great transactions and beneficial effects, and which has connected itself, by its relation to the improvement of the human species, with the grateful recollections of all who delight in the contemplation of illustrious characters, and of actions directly or remotely tending to advance the emancipation of mankind from the bondage of superstition, and to prepare the world for the triumphs of truth and liberty. The records of such benefactors, and the history of such times, it might seem almost unnecessary to commend to those whose debt of gratitude, for the benefits derived through their means, is so large; but there is scarcely any duty, the enforcement of which is rendered more necessary by inattention to the obliga-

tions which bind to its performance, than that of forming a suitable acquaintance with the instruments and manner of the revival of true religion. To this duty we invite our readers, and have real pleasure in directing them to such a work as the one now before us.

The several diets of the Empire, before which the religious differences of Germany had in succession been brought, were: 1. The diet of Worms in 1521, which Luther personally attended under the safe conduct of Charles Vth, and by which, after he had been permitted to depart, an edict was promulgated, depriving him, as an excommunicated heretic, of every civil privilege, interdicting all persons under the penalties of treason from affording him protection, and requiring them, on the expiration of the time allowed by the safe conduct, to seize his person, and deliver him to the secular powers. 2. The diet of Nuremberg, Nov. 1522, to which a brief was addressed by Adrian VIth, whose nuncio Cheregato was present, acknowledging the corruptions of the Roman court, and pledging his authority to the correction of its disorders; but requiring its members to proceed to execute the edict of Worms, from which they excused themselves, and repeated the demand for a General Council. 3. The one held again at Nuremberg, 1523, on the accession of Clement VII. to the papal chair, who sent thither as his nuncio, Cardinal Campeggio, who failed in obtaining the concurrence of its members in his proposal to proceed vigorously against Luther. 4. The diet of Spire, 1526, at which the Emperor intimated his demand of a General Council, and required from the German princes their forbearance in expectation of its being assembled. And 5., the one held again at Spire, in 1529, where the Elector of Saxony and the princes associated with him, together with the deputies of the free cities which adhered to the Lutheran tenets, entered the solemn protest against the decree of the majority, from which the appellation of *Protestants* was derived, and which led to a league among the protestors for their mutual defence. In addition to these, another diet of the empire was convoked to meet at Augsburg, on the 8th day of April, in the year 1530, but which was postponed to the 1st of May, and was not opened for the despatch of business till the arrival of the Emperor on the 15th of June. The Elector of Saxony and the princes of his party had been urged to decline attending at Augsburg; but he was early in his appearance, and reached that city on the 2d of May. He was accompanied by Luther as far as Coburg, but, fearing for his safety, or unwilling to offend the Emperor by bringing into his presence an excommunicated and proscribed person, he left him at Worms, a place of security and convenience, where he might receive in-

formation, and, if necessary, be consulted. The Diet itself was a full assembly of the most exalted and important personages interested in the affairs for which it was summoned; and the entrance of the Emperor was conducted with great pomp and ceremony. With the opening and transactions of this Diet, Mr. Scott commences his continuation of the '*History of the Church of Christ.*'

' Seckendorf has added some interesting or amusing circumstances relative to the entry, which, though drawn from the same sources as Maimbourg's narrative, are omitted by that writer. On the approach of the princes who came out of the city to meet him, the Emperor and his brother dismounted, and received them in the most gracious manner: but the legate and cardinals sat still on their mules. The legate also, to draw the more attention to his official character and authority, seized this opportunity of pronouncing his benediction, which the Emperor and the princes of that party humbly knelt down to receive; while the Elector of Saxony and his associates, who did not much value a pontifical blessing, and perhaps thought it at this time ostentatiously, rather than either piously or seasonably given, continued standing. At the entrance of the city, the elector of Brandenburg welcomed the emperor, in the name of all the bishops and prelates, in a Latin speech—which none of those dignitaries had felt himself prepared to do. This amused the Emperor, who praised the learning and eloquence of Joachim, while he somewhat sarcastically noticed the silence of the ecclesiastics. In the cathedral also, some contest, it appears, arose concerning the benedictions. The cardinal of Salzburg came forward to pronounce it: but he was indignantly repelled by the legate, who chose again to perform that service himself.

' The firmness and principle of the protestant princes were soon put to the proof. The day after the Emperor's entry into Augsbourg was the festival of Corpus Christi, or the holy sacrament, when a grand procession of the host was to take place. Indeed, it seems probable that the time was arranged with reference to this circumstance; and this, with the proceedings which follow, is ascribed to the counsels of the legate. Late in the evening, after all the rest had retired, the Emperor sent for the protestant princes, and signified to them his pleasure that they should attend him in the procession of the ensuing day. This was the more marked, as all the other princes were left to follow their own inclination. Having anticipated the demand made upon them, the princes promptly replied, that it was contrary to their consciences to comply. The Marquis of Brandenburg was their spokesman; and he, having received a sharp answer from Ferdinand, placed his hand on his neck, and made this memorable declaration; "Rather would I instantly kneel down, and in the emperor's presence submit my neck to the executioner, than prove unfaithful to God, and receive or sanction anti-christian error." The Emperor merely observed with mildness and address, "That there was no intention to take man's life." The matter in debate was then



deferred till the morning; when, by the repetition of the Emperor's demands and even entreaties, and of the firm refusal of the princes, the discussion was so long protracted as to delay the procession some hours beyond the appointed time. Here again the Marquis of Brandenburg, with much emotion, having briefly recounted his own services, and those of his family, to the house of Austria, implored the Emperor not to listen to calumnies against him; adding, "In the present cause, which pertains to God, I am compelled by an immutable divine command to resist all impositions of this kind, whatever may be the consequence: since it is written, *We ought to obey God rather than man.* For the confession, therefore, of the doctrine, which I know to be the word of Christ and eternal truth, I decline no danger, not even that of life itself, which, I hear, is threatened by some."

'If, in this instance, the Protestants had a specimen of the manner in which they were to be dealt with, and how determined the Pope and the Emperor were to require of them an unreserved surrender of their principles; the Emperor and the Papal representatives had, on the other hand, a sample of the spirit which animated the Protestant body, and a proof how vain it would be to expect, by any thing short of either conviction or exterminating violence, to restore that uniformity in the Church, which they so passionately desired.' pp. 9—11.

The resistance of the princes was unbending; they would not countenance the grossly erroneous and idolatrous rites to the celebration of which they were summoned, and the procession took place without them. The pomp of the ceremonial is described by Maimbourg with great animation. 'This,' he exclaims, 'was the triumph of Christ at Augsburg, in the sight of the Lutherans!' The remark of Seckendorf in noticing this exclamation of the Popish historian, is admirable, and may be applied to too many cases, in which the judgments of the proud oppressor and the interested and prejudiced arbiter, will be reversed. It is impossible to peruse the dignified language of the sentence which follows, without recollecting the dismissal of the British officers who were cashiered for declining to sanction the religious adoration of images at Malta, and whose appeal to the bench of bishops, we believe, obtained neither redress nor notice. 'It was the triumph, indeed, of the Pope and his party, not of Christ; but so conducted, that the real honour of the triumph, in the sight of God and his saints, belonged to those princes and others, few in number, and of comparatively small power, whom neither the dread majesty of Cæsar, nor all the dangers that threatened them, could prevail with to do any thing contrary to their consciences.'

At this diet, the Protestants were required to present a summary of the articles of their faith; and in obedience to this



requisition, they produced the celebrated 'Confession of Augsburg,' which was publicly read on Saturday, the 25th of June, in German, by Bayer, the Elector's chancellor. The materials for this 'Apology,' as it was at the time called, were furnished by Luther; but it received its form from Melancthon, whose pen was employed on this occasion greatly to the advantage of the common cause, and much to the satisfaction of his associates. It failed, however, to procure for the Protestants the recognition of their rights, and they had most grievous reasons for the utterance of renewed complaints. In his review of the Augsburg Confession, Mr. Scott remarks on some of its defects and omissions, but justly applauds its general excellence, and particularly singles out for commendation, the clear account which it contains of the doctrine of justification by faith, the 'articulus stantis vel cadentis ecclesie.' To his exceptions, others might be added; but it is not surprising that men trained up in the errors of popery should not have shewn a greater deviation from some of its dogmas.

The circulation of the principles for which they were contending, was a consequence of the presentation of the 'Confession,' which, under all their disappointments, was gratifying to the Protestants; and many warm expressions of their satisfaction in reference to this object occur in the correspondence of their leaders at this time. Their satisfaction was in no degree abated, when the laboured refutation of this summary of their faith, prepared by their adversaries, was known, on its being read in a full assembly of the States; it left them entirely in the possession of the argument, and fixed them more resolutely in the support of the doctrines which they had asserted. It was not by argument, or by truth itself, that they could succeed against the opposition arrayed against them. Unconditional submission was demanded as the price of their peace, and this was a cost at which they could not purchase it. The opposition of the parties was too deeply rooted to admit of a termination by reasonings, and no compromise could compose their differences. It was the contention of light with darkness, the combat of the spirit against the flesh. The reform sought by the Protestants was dreaded and hated by the partisans of the Romish corruptions, who could be satisfied only as their authority and influence were upheld, and whose most vexatious feeling was, that they could not obtain the extermination of the heresies which they denounced, and the destruction of the parties who maintained them. The qualifying expression in the following reflections is, we think, altogether superfluous.

‘ Finally, it is probably to be regarded as a matter of congratulation, that all the attempts to effect the proposed accommodation between the parties failed. Had this been effected, it must have been by concessions which would have proved eventually, if not immediately, dangerous to the Protestant cause. Luther well observes concerning them : “ If mutual concessions are made, they will take our’s largely, more largely, most largely, and make their own sparingly, more sparingly, most sparingly.” Seckendorf seems also with good reason jealous of leaving the Roman Catholic prelates in possession of that full jurisdiction, which Melancthon, and even Luther, would have conceded to them. It might have been kept in check, while such men as the first reformers presided over the Protestant societies, but, when they were removed, and less powerful and less watchful pastors succeeded, it might have gone far towards carrying things gradually back to their former state. Here too the finger of Providence is probably to be acknowledged and adored.’

pp. 93—94.

We shall gratify our readers by extracting some sentences of great beauty, from one of Luther’s letters, written during that period of the Diet of Augsburg, and addressed to Pontanus.

‘ “ I looked out at my window, and saw two prodigies. I beheld the glittering stars, and all the glorious vault of heaven: I looked around for the pillars by which it was upheld, but I could discover none. Yet it remained firm and secure. The same unseen hand, which had formed, sustained it still. Yet numbers anxiously search on all sides for its supports; could they feel them with their hands, they might then be at ease; but, as this is impossible, they live in constant disquiet, lest the heavens should fall down upon their heads!—I beheld again, and lo! thick clouds of water, like a mighty ocean, which I saw nothing to contain, nothing to hold up, rolled above our heads. Yet they descended not upon us; but, after presenting a threatening aspect for a little time, they passed away and a brilliant rainbow succeeded them. This was our protection. Yet it appeared frail and evanescent: and, though it has ever hitherto proved availing, still numbers think more of the thick and dark mass of waters, than of the slender, fleeting arch of light. They want to have sensible proof of its sufficiency: and, because they cannot obtain that, they live in dread of a second deluge.” ’ p. 76.

The application to the case of his friends at Augsburg is, as Mr. Scott remarks, obvious; and the passage is illustrative of the means by which the Reformer was enabled to maintain such elevated confidence in God.

In December 1530, and in the March following, the Protestant leaders, whose serious apprehensions had been excited by the severities of the Augsburg decree, assembled at Smalkald, and laid the foundation of the league which took its name from the place of their meeting. They concerted mea-

tures for their mutual defence, but repelled the Swiss from their alliance, on account of the differences subsisting between these reformed and themselves on the subject of the sacrament. It was also a part of their deliberations, to provide a scheme of rites and government for the reformed churches; but this design proved abortive. In the considerations which Mr. Scott has introduced on the question, how far it was lawful for the protestant princes and states to defend themselves, by force of arms, against their superior lord, the emperor, and the decrees of the diet, he remarks, that

‘ The situation of the princes and states, with respect to the emperor, appears to have differed essentially from that of individual subjects under a persecuting government, whose duty we must, on scriptural principles and from scriptural examples, conclude it to be, to confine themselves to petitions, protestations, and the intercession of more powerful friends, and, where these fail, to commit themselves to God, and patiently suffer for his sake. And on these grounds, even the most conscientious of the princes became satisfied, and Luther concurred with them, that they would be justified in opposing force to force, for the defence of their own rights, and of the civil and religious liberties of their subjects, in case the emperor should attempt to execute, by arms, the edict of Augsburg. — Indeed I know not on what ground the contrary principle, that the emperor and the other catholic princes had a right to dictate to the protestant states, and that these were bound either to submit to their dictates, or to bear patiently such punishments as they should be pleased to inflict, can be maintained, except it be the assumption, that the church of Rome was entitled to that universal sovereignty which she claimed, and might require, and could give authority to, all faithful princes to enforce her decrees. — Let not, then, all this be confounded with the case of subjects taking upon them to inquire, whether an actual law is just, before they consent to obey it: the point maintained is, that the German princes were not, in this sense, the emperor's subjects: and likewise the real question here is, not whether an existing law were just, but what the law of the case really was.

‘ So much it seemed needful to say, upon what was to the reformers, at this period, a question of deep and painful interest: and I have thought it due to those illustrious characters thus, as I hope, to demonstrate that they were liable to no imputation of treason or rebellion, in determining, if actually attacked, to defend the civil and religious rights of themselves and their subjects by force of arms.’

pp. 105, 108, 109.

This question is one which offers great difficulties to a serious mind seeking its solution, and, whether considered in the abstract, or in reference to practical exigencies, must produce great hesitation, and probably distrust, whatever be the alternative adopted. Mr. Scott's considerations, however, are

much less profound and discriminating than the case requires. Granting that independent states may resist by force the actual violence of aggressors, and that the protestant princes were justifiable in opposing their arms to the oppressions of the emperor on *civil* grounds, the question still occurs, Whether the Christian religion, in the profession of its principles, authorises this kind of defence. Mr. Scott has, it would seem, decided the question affirmatively. But is there that difference which he assumes, between the case of subjects of a particular state, and that of independent states themselves? His decision is given on the ground, that no allegiance was due to the emperor from the protestant princes. But, *in religion*, do the subjects of any state owe allegiance to civil rulers? Is there really that difference in the cases which is thus supposed? If the princes were justifiable in their resistance because there was no allegiance due from them to the emperor, who had no right to dictate to or control their faith, may not the resistance of individuals, where no allegiance on the ground of religion is due, be lawfully asserted? We do not presume to determine this question, and offer these suggestions merely for the purpose of shewing the very insufficient manner in which the case has been reviewed by Mr. Scott. None of his remarks will satisfy the inquirer who is interested in the discussion of the question. Whether the Christian religion is to be defended, and the religious rights of its professors vindicated against an aggressor, by force.

Within a short time of each other, and soon after the diet of Augsburg, died the Swiss reformer Zuinglius, Oecolampadius, and the Elector of Saxony. Of these distinguished persons, Mr. Scott has taken due notice. The former two were coadjutors in the reformation in Switzerland; and Zuinglius is entitled to honourable mention, as having preceded Luther in opposing the errors and corruptions of the Romish church, and in explaining the Scriptures to the people. His notions of reformation were not only formed earlier than Luther's, but they were much more comprehensive, and his views of the Lord's supper were in accordance with the scriptural representation of its nature and design; while Luther held fast, to the end of his life, the grossly erroneous notion of that ordinance which was so consonant to the Romish doctrine, as to be satisfactory to the partizans of popery. It is a painful consideration, that the uncharitable spirit of Luther should have been so strongly directed against these Swiss reformers on account of the more simple view which they had taken of the ordinance: he permitted himself to utter remarks of a harsh character on the occasion of their removal, for which he has

not escaped the censure of Mr. Scott. Of Zuinglius, his notice might have been enlarged; but he has given a very striking and edifying account of the last days of Oecolampadius, and has further enriched his pages by inserting entire the correspondence between the Waldenses and this zealous and pious reformer.

To assist our readers to understand the nature of an article of which they may find mention made in some of the works which they may have occasion to peruse, we copy a description from Sleidan, which is translated by Mr. Scott into his history.

‘ Albert had been elected to the archbishopric of Mentz, on the express condition that he should pay the charges of procuring his own pall from Rome; for, three archbishops having died within a short time, the expense fell too heavily upon the chapter, since each pall cost about thirty thousand florins before it was got home. To reimburse himself, Albert applied for a bull for indulgences, which the Pope granted on condition that half the money raised should be applied to the rebuilding of St. Peter’s church at Rome.—This statement gives occasion to Sleidan to explain what the consecrated pall was: and his account may deserve to be copied, for the display which it makes of the impositions practised by the See of Rome upon her deluded votaries. “On St. Agnes’ day,” he says, “when in the mass said in St. Agnes’ church at Rome they come to the words, *Agnus Dei qui tollis peccata mundi*, two white lambs are laid upon the altar, which are afterwards given to two subdeacons of St. Peter’s church, who rear, and in due time shear them. Their wool, mixed with other wool, is spun, and woven into these palls, which are three fingers broad, and hang down from the shoulders to the middle of the breast before, and to the reins behind, being kept stretched by thin plates of lead, of the same breadth. When they are thus woven, they are carried to the bodies of St. Peter and St. Paul, and, after some prayers said, are left there all night. Next day the subdeacons receive them again, and decently lay them up, till some archbishop that needs one of them, or his proctor, (for they are seldom granted to any inferior prelates,) comes to demand one.—This is neither a curious nor a costly commodity, and yet the archbishops pay dear for it to the Pope. Nor is any one allowed to use the pall of his predecessor, or, if translated to a new see, to retain his old one.”—Well may Luther exclaim, “So well knows the Pope how to sell his cloth.” ’ pp. 353—354.

Mr. Scott appears to us very unnecessarily to have enlarged his observations in commenting upon some parts of Dr. Robertson’s character of the great Reformer. The historian remarks, that ‘ towards the close of Luther’s life, though without any perceptible diminution of his zeal or abilities, the infirmities of his temper increased upon him, so that he grew

‘ daily more peevish, more irascible, and more impatient of contradiction.’ This sentence, Mr. Scott confesses, would give him much more pain than any other, if there were reason to believe it correct; and he enters largely into the consideration of particulars for the purpose of invalidating its truth. But, with the representations which Mr. Scott himself has previously given of Luther’s temper, those of Dr. Robertson are quite in accordance. ‘ It would certainly,’ he observes, ‘ have been highly gratifying to record, that, in the closing period of Luther’s life, the ruggedness of his temper had been softened down, and that his latter days were passed only in peace and love. Fidelity, however, requires us to acknowledge, that painful traces of asperity still appear, and that inflamed, and at the same time, partially, though only partially, excused by the irritability produced by age and growing infirmities.’ p. 466. Mr. Scott is more successful and more consistent in other instances, in describing the qualities by which Luther was distinguished.

‘ Not only was his belief of all he taught most sincere, it was also most thoroughly practical and influential. He himself daily lived upon that bread of life which he broke to others. The doctrines which he preached to mankind, were the support of all his own hopes, the spring of all his comforts, the source of his peace of mind, of his strength for service or for suffering in the cause of God, the principles which evermore governed and animated him, raised him above the fear of man and the love of the world, and carried him, with a heroic elevation of soul, through a series of labours and dangers, never perhaps surpassed since the days of the apostle Paul. In the true genuine doctrines of the gospel, and especially in that of our being “ justified freely, by God’s grace, through the redemption which is in Christ Jesus,” and this inestimable benefit appropriated only by a living faith, and not by our own works or deservings, he found that which could alone relieve his own conscience from an anxiety amounting, at times, even to anguish, and for want of which he saw the whole Christian world around him groaning under a system of delusion, imposition, and bondage the most intolerable and ruinous: and what he had thus found to be the relief and salvation of his own soul, he could not but proclaim to others also:—“ Neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.” Never, probably, did there exist the man who could more truly say with St. Paul, “ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (or by which) the world is crucified unto me and I unto the world.” And this assuredly, in all its parts, is the state of mind which is especially wanting to us, to give more effect to our ministrations—to draw down a larger measure of the divine blessing upon them. May He, with whom is “ the residue of the Spirit,”



indeed raise up among us—shall I say a new race of such “men of God,” by whom he will indeed revive his church wherever it is decayed, reform it wherever it is corrupted, unite it wherever it is divided, and extend it wherever it is not yet planted; that “the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the rose?”

‘In short, the great charm of Luther’s character, and that from which the other excellencies admired in him, even by those for whom this may have less attractions, derived their origin or their support, was his *spirituality*.’

We consider Christian truth as the primary object of our regard, the knowledge of the saving doctrine of the gospel as the most valuable of our possessions; and, as the end is ever more excellent than the means, so we consider the various institutions and discipline which are related to the church of Christ, as important in subordination to the Christian doctrine itself. Religious institutions are to be appreciated as they are the means of religion. The Reformers, therefore, will, in the first place, be honoured for the exhibition of divine truth which they so fearlessly made. We agree with Mr. Scott in this estimate of them, and of their services; but we could have wished to see a more direct and full display of the principle asserted by the Reformers, on which all their proceedings in opposition to the church of Rome were founded, and by which they are to receive their vindication—the exclusion of human authority from the obligations of men as the subjects of religion, and in reference to its entire demands. In appealing, as they did, to the Holy Scriptures, and in insisting, as they did, that every question of religion should be decided by their voice, they conferred an inestimable benefit on mankind, and gave to the world a lesson of high and solemn instruction. The forcible manner in which they urged their appeal to the Scriptures, the frequency and earnestness of their renewed submissions to its judgement, and the constancy with which they repelled the assertion, that another tribunal was competent to the decision which was required, before which it was proper that they should appear; are the pledges by which they have shewn us, that nothing is satisfactory, or ought for one moment to be allowed, but the entire exclusion of human power from dictating to the conscience doctrines of religion, and that the authority of Scriptures is sole and final. It cannot consistently be admitted, that any part of the importance which is associated with the resistance so long and so successfully maintained by the Reformers against the abettors of the Romish tyranny, really attaches to it, if it be not involved in their principle, that the Holy Scriptures are



the rule by which they themselves are to be tried, and that authority is to be denied to them in like manner as they denied it to their opponents. It is not to the formularies of Churches, nor to the authority of the most eminent persons, that we must direct the regards of men, in respect to religious truths and religious obligations, but to the word of God : from which every one must learn the saving doctrine, and profess as he has learned from the inspirations of divine wisdom.

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Art. VI. 1. *The Suttie's Cry to Britain ; containing Extracts from Essays published in India, and Parliamentary Papers on the Burning of Hindoo Widows : shewing that the Rite is not an integral Part of the Religion of the Hindoos, &c.* By J. Peggs, late Missionary at Cuttack, Orissa. 8vo. pp. 84. Price 1s. London. 1827.

2. *An Account of the Proceedings at a Public Meeting held at the City of York, Jan. 19, 1827, to take into Consideration the Expediency of petitioning Parliament on the subject of the Immolation of Hindoo Widows in British India. With an Appendix.* 4to. pp. 28. York. 1827.

**F**OUR years ago, the Abbé Dubois told us that this was a 'stale subject.' What must it be now? The East India Directors are perfectly tired of hearing about it. They wish that the subject were dropped. To be kept from dinner while a proprietor is making a stir about allowing the Hindoos to burn their widows, is most trying to the temper of any co-proprietor of India. Four years more have passed away, and, according to the average of the preceding returns, at least two thousand eight hundred murders have, in that period, been committed, with the connivance, and under the implied sanction, of the British Government. But what then? Are we to hurt the feelings of the amiable and virtuous Hindoos, by intolerantly interfering to prevent their doing so religious an action as burning their mothers and daughters? Are we to endanger a general insurrection throughout India by forbidding suicide? Did not the Quarterly Review, the highest authority in these matters, warn us, some time ago, against the 'restless spirit of a few ultra-philanthropists,' whose 'misplaced zeal' threatened to cost us our colonies in both hemispheres, by stirring the question of *suttees* in the East, and that of slavery in the West?\*

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\* Q. Rev. N°. lviii. The same article held up Dubois as a model for missionaries.

The subject is too awfully serious even for irony ; but indeed, we have not burlesqued the reasoning, nor have we exaggerated the cold-blooded apathy, with which the opponents of the abolition of *Suttees* have resisted the pleadings of humanity and the authoritative voice of religion. There is the clearest proof that can be desired, that the practice might have been put down by a word from the British Government, without the slightest danger of exciting even a murmur on the part of the natives. The Mohammedan emperors prohibited it ; Albuquerque gained the respect and gratitude of the natives by suppressing it ; the practice of infanticide has been suppressed by the British Government without exciting the slightest disturbance ; judges and magistrates resident in India have publicly declared, that the *suttees* might with equal ease and safety be put down by law ; and yet, with the power in their hands, our rulers still hesitate to issue their *fiat*, or rather their *veto*. What do they wait for ?

Till the gentlemen in Leadenhall-street have made up their minds upon this difficult question. It is one unhappy consequence of the present complicated system of direction and control, by which the destinies of 70 millions of our fellow subjects are regulated, that the moral responsibility can be reciprocally shifted and evaded, and that a pretence for delay of justice and mercy can be founded upon etiquette and delicacy. We are really so ignorant as not to know with what branch of the complex Government of India it rests to determine, that these iniquities shall cease. The late Marquis of Hastings is reported to have said, that he would at once have put down the atrocious practice, *if he could have relied upon the popular feeling being in his favour in our country* ; adding, that the danger was felt, *not in India, but only in England*. And by whom in England ? Not, we must believe, by our Government, but by the proprietors of East India stock, and—alas ! that it should be so—by British merchants,—that class of men, the honour and the disgrace of England, individually so humane, and upright, and honourable, collectively so inaccessible to every sentiment of virtue and religion, so sordid, reckless, and cruel,—traders in human blood and sinews, the infatuated haters and opponents of every attempt to advance the eternal interests of man or the glory of God.

But this being the case, will the people of England preserve a guilty silence that shall make them parties to the crime, without the apology of being blinded by interested fears ? Will they tacitly side with the Leadenhall-street people ? or will they come forward to strengthen the hands of Government, and to support that sound and healthful part of the Legislature who

are warmly disposed to give effect to the wishes of the people of England on this subject, once unequivocally and efficiently expressed? We trust that the noble example set by the inhabitants of York, will be promptly followed in all parts of the kingdom; and that Mr. Buxton will be supported as he ought to be, in the motion which stands for the 18th instant, by the voice of the Christian public. Let not the blood of 700 human sacrifices a year be upon us or upon our children.

We cannot deem it necessary to add a word further upon the subject of these publications, but strongly recommend to our readers the perusal of Mr. Peggs's pamphlet, which, to the feeling testimony of an *eye-witness* of the horrible practice he describes, adds a mass of information and documents of the most valuable and decisive nature. As we hope that it will obtain a very general circulation, we shall not make any extract from his pages; but, from the Account of the York meeting, we cannot refrain from transcribing part of the speech of Mr. Pritchett, on account of its cogent and impressive reasoning.

It seems, that though the Brahmins are very fond of seeing women burnt, they have a great aversion themselves to be hanged or arrested for debt, robbery, or adultery; and therefore, in the sacred books of the Hindoos, they had taken great care to describe themselves as of divine descent, and made the Hindoo laws absolutely to prohibit the execution of a brahmin: they forbid the magistrates even to imagine evil against him. Thus, fenced by the laws, and extolled by their sacred books, they are still more powerfully guarded by the respect and veneration of the people. From one corner of India to the other, however religious observances may have fallen into disuse, this sacred tribe enjoys undiminished homage. When, therefore, our government commenced in the East, we were reduced to the most serious dilemma. To have inflicted punishment on brahmins, would have been to violate the most awful sanction of Hindoo law, and the dearest prejudices of the people: to have exempted them from punishment, would have been to deliver over the country to desolation, ravage, and murder. The reign of equity, which we were about to introduce, was stopped at the very threshold; the destiny of millions hung in suspence. How did we act on this occasion? Did we lay the laws of justice at the feet of this sacred tribe? Did we abrogate our code of jurisprudence, and adopt the vedas for our guides? Did we deprive the country of our protection, because the Hindoo shastras forbid the punishment of the aggressors if they happened to be brahmins? We did not hesitate a single moment, but boldly stepped forward in vindication of the rights of society, and, in spite of a formidable phalanx of Hindoo jurisconsults, and of the strongest prejudices, caused these delinquents to pay the forfeit of their lives to the laws of offended justice. In the mode of doing this, we admitted no recognition of their pre-eminent birth. We tried them publicly like other criminals, and subjected them to the degradation of a

gibbet. We have repeated the punishment of the brahmins since that period whenever it has been requisite; and scarcely a year has since elapsed without the execution of a brahmin in some one of the provinces of our empire. Have the natives complained of this outrage on the sanctity of their priesthood, or considered it as an infringement of our toleration? Have we lost their confidence? Have they in any one instance petitioned us to disregard their welfare, and exempt their spiritual guides from death?—or have they not, on the contrary, tacitly sanctioned every act of punishment, and applauded the inflexible tenor of our proceedings? The question, therefore, is not whether we shall for the first time infringe popular prejudice, and maintain the sovereignty of justice, but whether, having commenced this course, we shall proceed forward and liberate the country from a practice which fills it with innocent blood. Let us never for a moment admit the idea that the natives will regard it as indicating a wish to restrain the exercise of their faith by coercion. They do not so judge of us, when their spiritual guides are led forth to execution. Had this groundless anticipation arisen in their minds on the first establishment of our inflexible code, we have since so acted as fully to inspire them with confidence. We have protected them in the exercise of their religion; we have permitted hundreds of temples to rise without inquiry; we have allowed them to squander millions of rupees annually to propitiate their gods. During the whole of our administration, we have not violated one sanctuary, or mutilated one idol. Is it to be supposed, that while they continue to enjoy these, to them unprecedented, privileges, they will consider us as having abandoned the principles of toleration, when we prohibit the inhuman slaughter of defenceless women, and abrogate a practice, discountenanced by half the *shastra*, and condemned by the great body of the people?

Art. VII. *Sermons, Doctrinal and Practical*, elucidating the Doctrine of the Trinity, the Duty of Studying Prophecy, &c. With Notes. By the Rev. John Noble Coleman, M. A. late of Queen's College, Oxford. 8vo. pp. 600. Price 12s. London. 1827.

NO ordinary pains have evidently been bestowed upon the composition of these *Sermons*, with a view to render the volume generally interesting. The subjects are for the most part either of primary importance or of an attractive nature; and the body of notes appended to the sermons, bear witness to the diligence and respectable attainments of the Writer. One consequence, however, of his somewhat adventurous deviation from the usual track, he must have anticipated: such a volume invites a more rigid and jealous criticism than sermons in general require or could fairly sustain. Biblical criticism, such as Mr. Coleman has profusely scattered over his volume, whether it be original or borrowed, demands to be

more severely tested than even the sentiments which such a volume may contain; and accordingly, while we do justice to the Author's learning or ingenuity, as well as to the piety which is still more conspicuous, we shall have occasion to dispute his judgement as an expositor, and even to deprecate some of his representations.

Sermon the eighth, on the duty of studying the Apocalypse, more particularly attracted our attention; and we regretted to perceive that he had transcribed in the notes, with marks of high approbation, some of those exceptionable passages in Mr. Irving's work, on which we felt it our duty to animadvert with some severity. Infected by the spirit of his model, Mr. Coleman declaims against the religionists of the day, as 'content to be nearly as ignorant of the divinely inspired prophecies of the Apocalypse, as they are of the books of the Sibyls or the Cassandra of Lycophron.' 'Not content with their own sinful neglect of a commanded duty,' he adds, 'they assail with unhallowed sarcasm the writings of those who have elucidated this sacred science, and have recommended and facilitated its acquirement to others.' Who those writers are, our readers may feel curious to know. It is a singular circumstance, that Mr. Irving and the Author of "*Palingenesia*," are the only authors specifically cited as prophetic authorities; but at p. 232, we meet with the following recommendation of three other authors.

'Furthermore, to understand the Apocalypse, we must avail ourselves of the *discoveries* of those who have preceded us in this sacred study. So many valuable dissertations on prophecy have been published in this country, that no man can plead the want of literary assistance as an excuse for neglecting this interesting study; and I consider the injunction of our text to be obligatory upon every individual who has money to purchase, and time to read, the familiar expositions of prophecy written by Bishop Newton, Faber, and Gauntlett.'

The injunction of the text is, "Blessed is he that *keepeth* the sayings of the prophecy of this book;" and we concede to Mr. Coleman, that, in order to keep those sayings, we must understand them. But to extend the divine declaration to the duty of buying any human expositions, must surely appear to the Writer's better judgement, a very unauthorized and presumptuous wresting of Scripture. Blessed is he that buys and reads the interminable dissertations of Mr. Faber: says Mr. Coleman. We have quite as much right, and better reason, to say: let every sober-minded Christian keep his money in his pocket. A more unsafe, rash, and fanciful com-

mentator is not to be named. Bp. Newton is a writer of a totally opposite character; but Mr. Coleman should have known, that his authority is held in little estimation by modern commentators, and that Mr. Faber could speak of him in terms implying a suspicion of his honesty. He accuses the Bishop of most unwarrantably setting aside the *real* list of the ten kingdoms, in order to substitute a list of his own, for no other purpose than to give a colour of probability to his *predetermined interpretation*.\* Mr. Frere, on the other hand, thinks the course pursued by Bishop Newton *much more justifiable* than the manner in which Mr. Faber *forcibly accommodates* the interpretation to his system. Mr. Frere's own system, again, seems, to his antagonist Mr. Cuninghame, 'to remove one of the great land-marks of prophecy.' 'By dividing the prophetic history of the Roman empire into two distinct lines,' he adds, 'applying the seals to the Western, and the trumpets to the Eastern empire, it has appeared to set up novelties unsupported by evidence or probability, and opposed to the genuine sense of the symbols, the effect whereof is darkness and not light. I have therefore endeavoured to sift this scheme by the canons of a severe criticism, though not with greater severity than seems necessary for the great end of distinguishing truth from falsehood.\*' The fact is, that the language of 'unhallowed sarcasm' or contempt, is quite as freely used by the writers who have undertaken to elucidate this sacred science, towards each other, as by any uninformed religionists towards the class. Bishop Newton remarks, in his Dissertation on Daniel's Vision of the Four Empires, that 'to recite all the various opinions of commentators, would be but heaping up a monument of the absurdities of former ages.'

Mr. Coleman's selection of authors is singularly injudicious in another point of view, inasmuch as it exposes him to the suspicion of being unacquainted with the far more valuable works of Archdeacon Woodhouse and Lowman. Another writer of no mean name, the admirable Richard Baxter, has the following note on Rev. i. 3., in reference to the blessedness predicated of those who keep the words of the prophecy. 'Note. It is a desirable thing, and an addition to that man's wisdom and happiness, who understandeth this and all other Scripture prophecies; but this concludeth not that no other are blessed, or that many attain that degree of happiness. *For I think I never knew one such.* But the necessary parts of Christianity,

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\* Strictures on Mr. Frere's pamphlet, by W. Cuninghame, Esq. 8vo. 1827.



' which are in this prophecy mixed with darker passages, all must keep that will be blessed.' That the benediction applies to what is called studying the Apocalypse, is, indeed, a monstrous supposition, which we wonder that any man of sense or piety could for a moment entertain. As if less blessed were the eyes that read, and the ears that hear those things relating to the holy example and vicarious sufferings of the Redeemer, which are expressly said to be written, that, 'believing,' we 'might have life through his name!' As if the cross of Christ were a less blessed subject of contemplation than the doom of Babylon! Surely, this benediction has not fallen, at all events, upon such expositors, whose reading the sayings of this book has been of so little benefit to their understandings. The blessing pronounced cannot otherwise be understood by any judicious reader, than as attaching to those who in faith and patience expect the promise of the Saviour's second advent, the grand subject of the prophecy, and direct their lives in conformity to that blessed hope. Had Mr. Coleman met with some of the recent numbers of this Journal, previously to committing this sermon to press, we cannot but think we should have been spared the necessity of making these observations. To the sober study and right understanding of the Apocalypse, we have always felt anxious to contribute our utmost aid; and an extraordinary volume by the Rev. Mr. Croly, now on our table, will furnish occasion for speedily resuming the investigation. Our only fear is, that some of our readers will grow tired of such discussions, on account of the unsatisfactory nature of their general result.

We wish that we could confine the expression of our dissatisfaction to the sermon which has called for these remarks; but we should not be discharging our duty, were we not to state, that the first sermon, 'On the Trinity,' contains much that is of extremely questionable propriety and tendency. It is, indeed, proper to mention, that Mr. Coleman is not chargeable with originating the bold and revolting statements which he has adopted as *proofs* of the doctrine in question. If the names of Lightfoot, Horsley, and Parkhurst could be of any avail to sanction criticisms which have nothing to recommend them but their boldness and perverted ingenuity, our Writer would stand fully excused. But, whatever authority may be cited for such statements as, 'that the three men who appeared to Abraham, 'were the three persons of the Eternal Trinity,'—and that 'the four animals of the Apocalypse represent Jehovah,' they deserve to be met in no other way than by indignant reprobation. Such unsupported and visionary absurdities are only rescued from being ridiculous by the awful nature of the topic, while



the piety of the critic alone protects him from the charge of profaneness. Religion is, indeed, wounded in the house of her friends, when such occasions are given for unbelievers to renew their taunts, that *such* are the proofs on which the orthodox rely. Yet, so implicitly does Mr. Coleman seem to believe in their conclusiveness, that all the proofs which he has thought it necessary to adduce from the New Testament, with the exception of the passage referred to from the Apocalypse, is comprised within the limits of a single page, consisting of a mere reference to the apostolic benediction, the baptismal commission, and the circumstances which attended the baptism of our Lord. After this signal display of failure of judgement, it will scarcely surprise the reader, that Mr. Coleman should adopt the damnable sentence of the Athanasian creed in all its literal intolerance and presumption; and that he should boldly affirm, that all unbelievers in the doctrine of the Trinity are as far removed from the way of salvation as the followers of Mohammed. How far he meant this sweeping sentence to apply, it is impossible to say. It would seem to include all who reject the Athanasian Creed as a disgraceful relic of the darkest age of the Church, a monument of human presumption and uncharitableness, respecting which, were it not unhappily incrustated into the English Prayer-book, two opinions could not exist among pious believers. At all events, Milton, Newton, and Watts—all Sabelians equally with simple Deists—fall under Mr. Coleman's sentence of anathema. We have lived too long to feel surprise at meeting with any crudities in the shape of theology, or to be hasty in condemning the man, how noxious and exceptionable soever his opinions. Mr. Coleman does not mean, we are persuaded, to substitute the Athanasian Creed for the declarations of Scripture to which it is in impious opposition; he does not mean to alter the terms of salvation as laid down by our Lord and his Apostles; he does not mean to make an ambitious Egyptian, or whoever was the author of the creed fictitiously ascribed to Athanasius, the arbiter of salvation; he does not mean to say, that a belief in the Atonement is a point of no consideration, which ceases to distinguish the Christian from the Moslem, if it be held apart from the doctrine of the Trinity as set forth in human formulas. He means, that a man must believe upon the Son of God, and be renewed into his image, in order to be saved; and we have only to wish that he had said this.—We earnestly conjure him, as he values his usefulness, to refrain from this jejune and reprehensible mode of preaching on such subjects. Bishop Horsley is a dangerous authority and a bad model. His spirit was the reverse of all that is lovely and Christ-like, and his criticisms, especially in his posthumous

works, are often unworthy of a man of either solid learning or sound judgement. Mr. Coleman will do well to be on his guard too against the Hutchinsonian divines, and to give more of his study to such commentators as Calvin, whose Institutes only he seems to be acquainted with, and to such theologians as Leighton, and Howe, and Owen, and Baxter.

We shall refrain from any further criticism, and now proceed to the more pleasing task of substantiating, by a few extracts, the favourable opinion which we have expressed of the Author's evangelical piety, and we must add, his exemplary liberality,—notwithstanding any appearance to the contrary. Let it be remembered, that, after all, an intolerance which is the fruit of mistaken zeal for the truth, and of ardent attachment to the grand doctrines of Christianity, and the objects of which are presumed to be *without* the Church,—is a very different thing from that party bigotry which springs from an over-weening attachment to non-essentials, and which is directed against any class of Christians *within* the pale of the Church Catholic. Of this unamiable spirit, Mr. Coleman is most entirely free; and the following sentiments do him great honour. They occur in the sermon preached on relinquishing a curacy through ill health.

‘iv. “Take heed to your doctrines.” “Be not carried about with every wind of doctrine.” Be not eager to hear many different preachers. *Be determined to hear “the truth as it is in Jesus” somewhere.* Be content to hear it chiefly, if not solely, at some one place of public worship. Regularly attend the means of grace, but rest not in them. Look beyond them, to a risen Saviour, and be not satisfied till they conduct you to “fellowship with the Father, and with His Son, Jesus Christ.” Take not your doctrines at second hand, nor embrace them on other mens’ credit. Bring them to the test of the Bible. Try them by this standard. Believe nothing but what may be proved from the Bible; and dare to believe what it does contain, to whatever consequences it may lead you. Strive daily to obtain a more experimental knowledge of the whole economy of redemption—of the extent, spirituality, and condemnation of the Divine law; of Christ, in all His offices and perfections, as the Saviour of sinners; of your personal interest in the everlasting covenant; of your regeneration; of your justification by faith alone; of the imputation of Christ’s righteousness unto you, and of the imputation of all your sins unto Christ; of the cleansing efficacy of His blood and atonement; of the sanctification of your souls by the influence of the Holy Spirit; of the experience of God’s love; and of a close walk and fellowship with Him. Examine also yourselves, as to the influences which these doctrines produce in your souls, and try these influences by the rule of God’s word: for it is as possible to “*hold the truth in unrighteousness,*” as to know not the Scriptures nor the power of God; and the

one error will be as fatal as the other. Do you believe in justification by faith alone? Then dare not to sin that grace may abound. Remember, that Christ came into the world to "destroy the works of the devil." As He died for sin, so do you die to sin: as He rose again from the dead, so do you rise again "in newness of life." Do you believe in election? Then beware, lest your reception of this doctrine diminish your warnings to unconverted sinners, or your activity in the cause of Christ. Consider the example of St. Paul. Who ever believed more firmly than he did, that "God hath chosen us in Christ before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will?" And who ever was a more laborious missionary than he was? Who has evangelized more nations? Who has preached more sermons? Who has travelled greater distances, or endured greater hardships? Who has converted more sinners, or gathered together more of "Christ's sheep, dispersed abroad in the midst of this naughty world?" "Be you followers of St. Paul, as he was of Christ." Imitate his activity: copy his zeal. Confess your Saviour before men. "Be not weary in well doing." Wait for the Divine blessing on your labours, and they shall not be "in vain in the Lord." Christ has wrought out a free and full salvation for you; therefore pray that you may be made the honoured instruments, in His hands, of bringing souls unto Him. Do you believe the final perseverance of the saints? Then, like St. Paul and St. Peter, "work out your own salvation with fear and trembling: make your calling and election sure: keep under your bodies, and bring them into subjection, that you may not yourselves be cast-aways. Having once put your hands to the Gospel plough, look not back. Be not of them who draw back unto perdition, but of them that believe to the saving of the soul." *Ever bear in mind, that duties and privileges must always accompany each other; and that God giveth no eternal inheritance to any, but to them that are sanctified.*

pp. 558—561.

From Sermon III. 'On the Power of the Devil,' we take the following excellent practical remarks, which form the conclusion of the discourse.

'This subject should, lastly, teach us to combine fervent prayer and active exertion for the establishment of Messiah's kingdom, and for the demolition of Satan's usurpation over the world.

'It is the believer's duty to pray for all men, but especially for those whom the Saviour has redeemed, and the Spirit has sanctified. Hence the petition of our text is composed in the plural, and not in the singular number: "Lead us not into temptation, but deliver us from the evil one." And it is the believer's duty to testify the sincerity of his prayers by the activity of his exertions. Not that God wants our aid, or stands in need of human instrumentality to effect His purposes. He is all-sufficient, and whether we are willing or unwilling to co-operate in this glorious enterprise, His purpose shall stand, and "the earth shall be full of the knowledge of the Lord, as the waters now cover the sea." We may feel no sympathy for the

spiritless condition of the apostate Jewish nation ; but the prayer of Jesus on the cross for His brethren according to the flesh, shall finally prevail ; they shall be converted to the Christian faith ; they shall be restored to the long-lost land of Canaan ; and so " all Israel shall be saved." We may feel no compassion for the myriads of perishing heathen, who are passing from time into eternity without Christ, and without hope, nevertheless Jesus will claim " the heathen for His inheritance, and the uttermost parts of the earth for His possession." We may pass by them that are dead in trespasses and sins, without one exertion for their rescue, without one prayer for their conversion ; but " the dead shall hear the voice of the Son of God, and they that hear shall live." We may witness the increase of vital religion in our immediate neighbourhood with apathy or indifference ; but the work is of God, and it shall prosper. We may treat the young convert with cold reserve, we may suspect his motives, we may calumniate his character, we may assail him with sarcasm, or attack the weakness of his faith with all the weapons of the infernal world ; but Jesus " will feed His flock like a shepherd ; He will gather the lambs with His arm ; He will carry them in His bosom—and they shall never perish, neither shall any man pluck them out of His hand."

‘ Fervent prayer and active exertion for the establishment of the Redeemer’s kingdom upon earth, are nevertheless necessary, that we may do the will of our Heavenly Father : for " herein is the Father glorified, that we bear much fruit." Fervent prayer and active exertion are also necessary, as an evidence of our own sincerity. If we have never prayed for others, we have never yet prayed for ourselves : if we have never rejoiced when we have heard of the repentance of others, we have never repented in our own persons, nor have the angels in heaven ever rejoiced in our repentance : if we have never felt an interest in the salvation of others, we are destitute of that zeal which is a necessary concomitant of a saving faith, and we need salvation ourselves. Fervent prayer and active exertion are also essential to our own comfort. God is generally pleased to bestow the consolations of religion upon His people in exact proportion to their zeal for the spiritual good of others. In teaching others, we are taught ourselves : in watering others, our own souls are watered and refreshed with the dew of Divine grace. " If any man," says Christ, " serve me, him will my Father honour." Lastly, fervent prayer and active exertion in behalf of the spiritual interests of others are to be persevered in, because our labour cannot be in vain in the Lord. He, who has commanded us to pray, " Lead us not into temptation, but deliver us from the evil one," has also promised, that " His kingdom shall come," and that " His will shall be done in earth as it is in heaven." Let us then, my brethren, " pray with the spirit, and with the understanding also," " Lead us not into temptation, but deliver us from the evil one." Let us evince the sincerity of our prayers by the vigour of our exertions. And let us be " steadfast, unmoveable, always abounding in the work of the Lord, so far as we know that our labour is not in vain in the Lord." ’

Sermon VI. affords a striking instance of the impropriety of substituting the Canticles for the Gospels;—but we have promised to abstain from further criticism, and shall therefore pass on to Sermon XIII. ‘On the Day of Judgement,’ from which we take one more extract, as a specimen of the Preacher’s uncompromising fidelity. The only faults, indeed, which we have had occasion to notice, are errors of judgement; and those excepted, we cordially commend his evangelical labours to the approbation of the religious public.

‘On this day the actions of men will be estimated, not by the fallible opinions of their fellow creatures, but by the unerring standard of Divine truth. When God chose the children of Israel to be His peculiar people, He gave them ceremonial laws, to prepare their minds for the advent of the promised Seed of the woman; and moral laws, as a perfect transcript of the Divine will; and judicial laws, for the prevention and punishment of crime, and for the reformation of transgressors. The very great superiority of the judicial laws of Moses over the legislative inventions of fallible men, is emphatically attested by the voice of inspiration in the book of Deuteronomy: “What nation,” asks Moses, “is there so great, that hath statutes and judgements so righteous as all this law which I set before you this day?” Unhappily, but perhaps almost unavoidably, from the very great difficulty of distinguishing the laws of Moses which are purely judicial, from those which were peculiar to the Jewish Theocracy, and which consequently are inapplicable to any system of merely human legislation, the laws of this and of other Christian countries do not in all cases concur with the spirit and the letter of the judicial branch of the Mosaic code, which was prepared by the wisdom of Omniscience for the diminution of crime, and for the reformation and punishment of offenders. From this deviation, which, however difficult of prevention, is in every respect deeply to be lamented, it has followed, that men, “measuring themselves by themselves, and comparing themselves among themselves;” are too apt to estimate crimes according to the enactments of human laws, and not according to their enormity in the sight of God, as expressed in the sacred volume of Revelation. But, on the day of judgement, every action will be weighed in the balances of the sanctuary, and will be recompensed in exact proportion to its merits or its demerits in the sight of Jehovah. I will instance four particulars, in which the laws and opinions of men are not agreeable to the revealed will of God.

‘1. Adultery is scarcely recognised as a crime by our laws, and no punishment is enacted against it. By the Divine law, on the contrary, it is classed among those few crimes which were always punished with death; and it is placed at the head of that black catalogue of offences which are enumerated by St. Paul, in the fifth chapter of his Epistle to the Galatians.

‘2. Self-murder is too often, in the present day, attributed to a wrong cause, and is thereby extenuated or exculpated; and the perpetrator, by his very criminality, places himself beyond the penalty of

human laws. Now it is remarkable, that throughout the whole of the Biblical history, comprehending a space of about 4000 years, only six instances of self-murder are recorded—namely, those of Ahitophel and Judas, Zimri and Abimelech, Saul and his armour-bearer Doeg—and that not one of these instances is attributed to lunacy. On the day of judgement, self-murder, generally speaking, will be referred to no other fatuity than to that which proceeds from unbelief or despair, and is common to all the sons of Belial. This crime will not then be estimated by the erroneous verdicts of fallible juries, but by the unerring standard of Divine truth; and, though the perpetrator may now evade the laws of men, he will not then escape the just vengeance of God. For those who commit this crime, either madly presuming on the mercy of God, or despairing of it, in order to escape the miseries of this sinful life, destroy the gift of God, and thus rush uncalled into His presence, with all their sins on their heads, impenitent and unpardoned. Thus they destroy both soul and body; and in the same state of impenitence in which they died, will they appear at the judgment-seat of Christ.

‘ 3. Duelling, under which term we would include those pugilistic encounters for which our country is so disgracefully notorious, is another crime which is too slightly punished by human laws, and is too generally palliated by human judgements. But in the sight of God, and according to His law, duelling is murder; and on the day of judgement, the duellist will stand revealed a murderer; and “ye know that no murderer hath eternal life abiding in him.”

‘ 4. Man-stealing, till of late years, was legalised by this country, and is now tolerated and practised by most of the maritime states of Europe. But, by the Mosaic law, death without mercy is denounced as the punishment of this enormity: and the man-stealer is justly classed by St. Paul with murderers of fathers, and murderers of mothers, with manslayers, with whoremongers, and with the perpetrators of unnatural crimes. Now, when we reflect that European avarice and cupidity have nearly exterminated all the aboriginal inhabitants of the West-Indian islands, and have supplied their places by slaves unjustly stolen from the coast of Africa; and when we take into consideration, that this inhuman traffic, with all the murderous horrors of the middle passage, has now subsisted about two hundred years; and that nearly one hundred thousand Africans are now every year forcibly exiled from their country and their friends, to enrich by the sweat of their brow their relentless masters; what an awful inquisition for legalized murders and man-stealing may we expect, when “Jehovah shall come out of his place to punish the inhabitants of the earth for their iniquity: when the earth also shall disclose her blood, and shall no more cover her slain;” when this declaration shall be executed, saith Jehovah, by the Son of God, “Vengeance is mine, I will repay!” If the voice of the blood of one Abel cried from the ground for vengeance, and was heard, will not the murder of hundreds of thousands of Africans be avenged by Him, who “hath made of one blood all nations of men, for to dwell on all the face of the earth?”



‘ Instances of a similar discrepancy between the judicial laws of Moses and the institutions and customs of man might easily be multiplied ; and the beneficent spirit of the former might be proved from the paucity of their capital punishments when compared with the judicial codes of other states, from their merciful provision for the poor and unprotected, and from the Divine protection which they afford to the stranger, the fatherless, and the widow. Enough, however, I trust, has been said to excite your attention to this neglected portion of the word of God, both as it regards your conduct towards your fellow-creatures here, and your anticipations of the day of judgement hereafter.

‘ On this day also we must give an account of our omissions of duty, as well as of our commission of sins, for both are recorded in the registers of heaven. We are all the stewards of the Lord of hosts ; and every opportunity which we possess of benefiting the bodies or the souls of our fellow-creatures, is a talent entrusted to us by God, to be laid out for the promotion of His glory. Every faculty of our mind, and every member of our body, should unreservedly be consecrated to the service of Jehovah, that we may live unto Him, who hath created us for his own glory, and hath redeemed us with the most precious blood of His own dear Son. Whenever, therefore, my brethren, an application is made to you to assist in any design for promoting a cautious liberation of the enslaved descendants of Ham from their existing state of degradation and slavery, that they may enjoy the inestimable blessings of civilization and Christianity, or for planting the standard of the Cross in heathen lands, or for translating and distributing the Scriptures in every language under heaven, or for teaching infant lips to lisp the name of Jesus, remember, that such designs proceed from the benign influence of the Holy Spirit, and are sanctioned by His authority ; and that every omission of promoting the glory of God our Saviour, and the temporal, spiritual, and eternal welfare of our fellow-creatures, according to the ability which God hath given us, is registered in the books of heaven, and must be accounted for on the Day of Judgment. For this is the declaration of Him who cannot lie : “ To him that knoweth to do good, and doeth it not, to him it is sin.” An awful conflict, my brethren, has long subsisted between Christ and Belial, between the church and the world, between light and darkness ; and this conflict we may expect to increase in severity, in proportion as we draw nearer to the latter-day glory of the Christian church, when “ the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.” That this interesting period is now very rapidly approaching, there can be little doubt. The universal spirit of inquiry which has been excited, the signs of the times, the accomplishment of prophecy, the increase of knowledge, and the general expectation of mankind, *all* proclaim that it is nigh, even at the doors. On the one hand, we behold in the Church of Christ, an increasing zeal for the diffusion of Gospel light, emanating from the influence of the Holy Spirit. On the other hand, we behold the god of this world, and the accuser of the brethren, who was a liar from the beginning, and is the father



of lies, more active now than at any former period, in blinding the eyes of them that believe not, in instigating the subjects of his kingdom to assume the form whilst they deny the power of godliness, and in exciting them *falsely* to accuse the people of God concerning those very circumstances in which they have most faithfully served their Lord and Master : because Satan hath great wrath, knowing that his time is short. Choose you, therefore, my brethren, this day, under whose banner you will fight, and which of these two masters you will serve. *You cannot serve them both.* In this awful conflict, neutrality is hostility. "He that is not with Me," saith our Lord, "is against Me; and he that gathereth not with Me, scattereth abroad." When Deborah and Barak assembled the thousands of Israel to contend with the armies of Sisera, and God gave to them the victory, they pronounced a solemn denunciation, in the name of Messiah Himself, against the inhabitants of Meroz, because they aided not their pious enterprise. "Curse ye Meroz, said the Angel of the Lord," (or, as it should be translated, "Curse ye Meroz, said *Jehovah the Angel*"); "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." In like manner will "every unprofitable servant be cast into outer darkness; there shall be weeping and gnashing of teeth." It has been well observed, that if sorrow could enter heaven, it would be occasioned by the reflection that we had done so little for Christ on earth.'

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Art. VIII. *Sketches of Hayti*; from the Expulsion of the French to the Death of Christophe. By W. W. Harvey, of Queen's Coll. Camb. 8vo. pp. xvi. 416. Price 10s. 6d. London. 1827.

A QUARTER of a century has now elapsed since the independence of Hayti was first proclaimed; and a new generation, not of emancipated slaves, but of free-born Negroes, is rising into active life. The struggle by which the inhabitants achieved their freedom, was a dreadful one; and the story, though not uninstructional, is too horrible, too disgraceful to humanity, to be dwelled upon in its details. Once before, this beautiful island had been dispeopled by the ruthless sword of the civilized invader, when its inoffensive aborigines were exterminated by the treacherous Spaniards. To supply their place, fresh crimes became necessary; or rather, a system of crime was instituted, by which Africa was compelled to furnish a population of slaves. The first insurrection broke out in the year 1791. It was occasioned by an attempt to extend the principles of French Liberty and Equality to the colonies, which excited the French planters to revolt from the mother country: a struggle ensued between the royalists and the revolutionists, of which the negroes availed them-

selves, and the madness of the planters, who refused to make any concessions to a population in arms, threatened to prove their own ruin.

These commotions were at their height, when, in 1793, the English invaded St. Domingo ; in consequence of which, the French commissioners ventured upon the dangerous experiment of issuing a proclamation of freedom, with a view to ensure the assistance of the revolted negroes in repelling the invaders. Had not England been known to be at that time the largest trader in slaves, and the most deeply involved in the system of piracy and oppression from which the negroes sought to extricate themselves, they would, no doubt, have hailed the invaders as their best friends. It speaks volumes, that, to expel the English from their shores, the insurgent slaves instantly joined their old masters, whom they might, at this crisis, with ease have destroyed ; and to their fidelity and bravery, France was indebted for the preservation of her finest colony.

Slavery being now abolished, the blacks were placed on an equality with the whites ; and the brave negro, Toussaint L' Ouverture, was, on account of his distinguished talents and integrity, raised to the most honourable station in the colonial government. His administration is admitted to have been most exemplary ; and under it, the negroes gave every proof of industry, subordination, and content. Their freedom had not destroyed their diligence ; the colony had seldom been more productive to the mother-country ; nor had the persons and property of the planters been at any time more secure.

‘ In this manner,’ remarks the present Writer, ‘ things would have no doubt proceeded,—the natives improving in the arts of peace and civilization, the produce of the Island yielding increased wealth both to the proprietors and the cultivators, till the distinctions of colour and the prejudices founded on them would have been forgotten ; had not the restless ambition of the usurper of France and the discontent of the ex-colonists disturbed the tranquillity of the island, and suddenly renewed those contests which, it was hoped, had for ever ceased.’

Early in 1802, the expedition under the execrable Le Clerc arrived at St. Domingo. Its treacherous object was soon detected, and the population a second time rose in arms to assert their freedom, which had been solemnly recognised by the French Government. The contest was conducted, on the part of the French, with cold-blooded and diabolical barbarity : on that of the negroes, it assumed the character of desperation

and dire revenge. After thousands of them had been massacred or drowned, the French adopted the horrible expedient of hunting down and destroying the fugitives by blood-hounds. At length, Divine Providence seemed to interpose to put a stop to these atrocities. A contagious fever broke out in the French army, which proved fatal to Le Clerc himself; and ultimately, the majority of the surviving planters and soldiers were glad to escape from the vengeance which awaited them. The French were finally expelled in Dec. 1803, and the independence of Hayti was again formally proclaimed on the first day of the new year. In Oct. 1804, Dessalines was crowned 'emperor of Hayti;' a title of ill omen, as well as of absurd pretension, in selecting which he consulted only his vanity, and betrayed himself the negro. His short reign, ushered in with a treacherous massacre of the remaining whites, was a continued scene of folly and tyranny towards his own subjects. At length, his crimes provoked the usual fate of tyrants: he was assassinated by his officers.

Christophe was the first general of the Haytian army; and both his rank and his well-known abilities pointed him out as the successor of the emperor. He at least shewed his good sense in assuming, with the sovereign power, the title of Chief of the Government of Hayti, though he subsequently exchanged it for that of king. The nomination of a second negro to the supreme power, roused, however, the jealousy of the mulattoes; and Petion, a mulatto general, placed himself at the head of the malcontents. A sanguinary civil contest ensued, which terminated at last in a tacit agreement to suspend hostilities, each retaining the territory which he occupied.

'It is difficult to say which of the chiefs was, at this time, in the most prosperous circumstances. The territory of Christophe was somewhat more extensive than that of his rival, but was, in many parts, less cultivated and less productive: and its towns, although more numerous, were said to be more thinly peopled. The repeated engagements of the two armies shewed, in the event, that their number and strength were nearly equal. The majority of Petion's officers were mulattoes;—of Christophe's, negroes: and if the former were superior in skill, the latter excelled them in courage. The population was divided between the two chiefs into nearly equal parts. Christophe was inferior to Petion in commerce; but the riches of the negro chief rendered him, in this respect, superior to the mulatto.'

pp. 104, 5.

The legislative farce of transforming a republican presidency into an hereditary monarchy in the person of his Majesty Henry the First, took place in 1811. A sable peerage, in imi-

tation of the white noblesse of old Europe, was deemed a requisite appendage to Royalty, and a Royal Haytian Almanack speedily announced the splendid creation.

‘No sooner was Christophe crowned king of Hayti, than he surrounded himself with all the appendages of royalty, and displayed, in the magnificence of his palaces, in the richness of his habiliments, and in his numerous and expensive retinue, all the pomp and splendour of a rich and powerful monarch. The rich and splendid garments in which the sable monarch occasionally appeared on levee days, and always on great and important occasions, could hardly be surpassed by those of the most wealthy and powerful rulers of civilized states. His palaces were prepared for his reception with all possible magnificence; the floors of the apartments were made of highly polished mahogany, or of marble; the walls were adorned with the most valuable paintings that could be obtained; every article of furniture was of the most costly kind; and whatever the most unbounded passion for splendour could suggest, was procured to decorate the habitations of—an uneducated negro.’ p. 127.

An uneducated negro—did this form any reason that they should not be so decorated? Was it because his majesty was a negro, or because he was uneducated, that this splendour provokes a philosophic smile? The king of Ashantee, the king of Sennaar, and other legitimate sovereigns of the African dynasties, are also negroes; and it might perhaps be shewn, that black is to the full as royal a hue as copper, yellow, olive, or white. What were the old Egyptians, the Ethiopians, the Cushite Arabs, the Moors of Barbary and Spain, but *blacks*? And in what respect did the education of King Christophe come behind that of the conquerors and heroes of romance? The true explanation of the ridiculous effect excited by the incongruity of all this magnificence with the person of his Haytian majesty, is to be found in the mushroom origin of the monarchy. Among the associations upon which depends the imposing effect of all titles of honour and majesty, that of antiquity is found to have the most powerful effect, as connecting with them the idea of prescriptive right, and as throwing an illusion around the object upon which they are conferred. New titles seldom dignify their possessor, and the *parvenu* is never an object of high admiration. King Jerome and King Joseph were still more ridiculous pageants than King Christophe; for, in power and dominion, the latter was a substantial king, while the others were but shadows of royalty. It must, however, be allowed, that the palpable mimicry of European grandeur by his sable majesty, contributes not a little to the burlesque effect.

‘ The number of his Household corresponded to the magnificence of his palaces. This consisted of a Grand Almoner, who was the archbishop of Hayti ; of a Grand Cup-bearer, the first prince of the blood-royal ; of a Grand Marshal of the royal palace, and a marshal of his Majesty’s apartments ; of ten Governors of palaces, and the same number of Governors of castles ; of sixteen Chamberlains, with a Grand Chamberlain at their head ; of five Secretaries and a Librarian ; of twelve Knights, fifteen Pages, with a Governor, and seven Grand Huntsmen ; of a Grand Master of the Ceremonies, with three inferior Masters and five Assistants ; and of fourteen heralds of the army, seven professors of arts and sciences, together with a great number of physicians, surgeons, and apothecaries. The “ *Maison Militaire du Roi* ” was still more numerous and equally expensive. It was composed of an “ *Etat major general*, of a Commissariat general of troops, of a corps of royal artillery, of a body-guard, of a regiment of grenadiers named the Haytian Guard, and of several corps of light horse and of infantry.” The *Etat major general* consisted of four lieutenant-generals, three of whom were dukes ; four field-m Marshals and four major-generals, all barons ; twelve colonels, and eight lieutenant-colonels, two captains, one lieutenant, and two generals of the Commissariat.’ pp. 128, 9.

The Queen’s household was upon the same scale, while the etiquette of the court was regulated according to the most rigid forms of old French *bienséance*. A royal and military order of knighthood, called the order of St. Henry, was also instituted, which has since shared the fate of its founder, and St. Henry has been struck out of the Haytian calendar.

Although vanity and ambition had doubtless a considerable share in prompting the adoption of all this state pageantry, yet, there was evidently a shrewd, if not an enlightened policy, mingled with more vulgar motives. ‘ Few men,’ says his present Biographer, ‘ had more successfully studied the negro character, or better understood by what means his people ‘ could be properly governed, than this chief.’ In aspiring to the honours of royalty, he was ‘ partly influenced by a sincere ‘ regard to their interests.’ And the result in some degree justified this view of his conduct. The people rejoiced and said, Long live the king. In the early part of his reign, Christophe was regarded by his subjects with affectionate loyalty, which bore honourable testimony to the benefits of his administration. By the institution of courts of justice and the enactment of ‘ severe but salutary laws,’ by a sedulous attention to the improvement of his army, and above all, by promoting the establishment of a general system of education, his Haytian Majesty deserved, indeed, the popularity which he enjoyed, and shewed that he was not unworthy of his elevation.

‘It was an inestimable advantage to the Haytians,’ remarks Mr. Harvey, ‘that they had, at this period, a ruler possessed of no ordinary genius, who, however ambitious of power, had not yet suffered his love of dominion to overcome his solicitude for the welfare of his subjects. It was no less a happy circumstance for Christophe, that he was not entirely destitute of men whose education, though limited, qualified them to carry the plans of their sovereign into effect. Nor is it improbable, that they first suggested to him the propriety and advantages of establishing places of public instruction, and of giving them the sanction and support of the Government. On the other hand, Christophe spared neither labour nor expense in order to the accomplishment of an object so essentially necessary to the improvement of the people; and he readily embraced every measure that appeared calculated to render the establishments more permanent and generally useful. Under these circumstances, education was rapidly advancing in Christophe’s dominions; its beneficial effects soon began to appear; and time only was required to render its influence more extensive and lasting.’ p. 218.

During the whole of Christophe’s reign, the greatest encouragement was also given to agriculture; and the merit of having introduced the use of the plough into this island, attaches to this extraordinary man. In fact, the progress of improvement appears to have been as rapid as could be expected under any mode of government, and the condition of the Haytians was at least so far meliorated, as to furnish a satisfactory answer to that objection to the emancipation of slaves, which is founded on their alleged incapacity of subordination, industry, and improvement. The following remarks, as coming from an eye-witness, are highly deserving of attention.

‘Respecting the industry of the Haytians, it may be proper to be somewhat more explicit; for, since it is frequently affirmed, that indolence forms one of the most conspicuous traits in the character of negroes while slaves, it becomes a question of some interest, whether the same disposition be equally prevalent among them when in possession of their liberty. As it regards the subjects of Christophe, their emancipation, though effected under many unfavourable circumstances, had subsequently wrought a change in their general habits, no less beneficial to themselves as individuals, than important to their security and prosperity as a people. At the era of their liberty and independence, they perceived that their support, and, if they possessed any sparks of ambition, their advancement, whether as soldiers or cultivators, depended wholly on their own exertions. Objects were placed before them calculated to awaken their ambition, and excite them to diligence;—not merely the establishment of their freedom and independence, but wealth, influence, and distinction. They felt the force of motives unknown to them during their slavery; which, together with the regulations to which they have been subject, have effected a degree of improvement in their character, beyond what their original condition afforded the least ground to expect. Though



of the same race, and possessing the same general traits of character, as the negroes of the other West India Islands, they are already distinguished from them by habits of industry and activity, such as slaves are seldom known to exhibit.

'As far as I had an opportunity of ascertaining, from what fell under my own observation, and from what I gathered from other European residents, I am persuaded of one general fact, which, on account of its importance, I shall state in the most explicit terms, viz. : That the Haytians employed in cultivating the plantations, as well as the rest of the population, *perform as much work in a given time as they were accustomed to do during their subjection to the French.* When it is considered that, in the time of their slavery, the fear of punishment was their chief incentive to labour; that their proceedings during their struggle for liberty, so far from being calculated to subdue any previous disposition to idleness, were adverse to the cultivation of orderly and industrious habits; that, at the era of their emancipation, they were far from a state of civilization; and that the period which has since elapsed is comparatively short; this fact, trifling as it may at first appear, becomes in no small degree surprising. And if we may judge of their future improvement by the change which has already been effected, it may be reasonably anticipated, that Hayti will ere long contain a population not inferior, in their industry, to that of any civilized nation in the world.'

pp. 264—7.

The severest treatment is found, in many instances, ineffectual to overcome the stubborn indolence of the slave, and to induce industrious habits. It is, therefore, argued that nothing but the cart-whip would furnish a sufficient stimulus to their industry; and that free labour would be found inadequate to the toils of tropical cultivation. Mr. Harvey goes so far as to admit, 'that the question whether, if slaves in general were emancipated, they would retain or shake off their indolence of character, may be considered as of too problematical a nature to admit of any other solution than that which time and experience can furnish.' Experience, in the instance of the Haytians, is all in favour of the supposition, that their idleness is justly attributable to the system under which they groan. But the fair question is not, whether uneducated slaves would undergo a sudden transformation in their character and habits, if suddenly they found themselves in possession of free-agency; but, whether free-born negroes, in a state of freedom, and not uneducated, would not be found capable of diligence; whether they would not prove more productive labourers under the operation of the inducements which regulate the supply of free labour, than under a system of debasing bondage. The usual way of treating the question makes the African, as such, responsible for all the superinduced vices of the slave.



In point of subordination, the subjects of Christophe exhibited the natural effect of the steady control of an energetic government. 'The nobility,' we are told, 'found little difficulty in obtaining the respect of their inferiors; the soldiers were in complete subjection to their officers; and the labouring classes were not wanting in that degree of subordination which characterizes a well-governed people.'

'Such, in consequence, were the order and tranquillity which prevailed, at Cape Francois especially, at this period, that a European who had become sufficiently familiarized with the colour of the natives as to cease to notice it, would feel little to remind him that he was living among negroes. He would find it difficult to realize the idea that he was dwelling among a nation of blacks who, a few years before, were slaves, and who, because of their sufferings, might be disposed to be cruel and insolent towards whites of all nations. He would rise in the morning in safety; he would proceed in the occupation of the day without molestation; and he might retire at night with nearly the same sense of security as he would have felt in any civilized country.' p. 279.

The moral character of the emancipated Haytians is represented by this Writer as being, upon the whole, far less abandoned, less licentious, than might have been anticipated from their destitution of all religious instruction or restraint, and the impious and infidel notions imbibed by both Christophe himself and most of his leading men, in their early intercourse with French liberals. The Catholic religion was professedly the established faith, 'it being thought necessary, for the sake of appearance, to have some form of religious belief;' but few clergy were to be found in the Island. During a part of Christophe's reign, a Spanish priest whom he had invited to the Island, was the sole ecclesiastic in his dominions; and he, like his royal patron, was an avowed infidel, or rather a 'professed hypocrite,' as well as a notorious debauchee. The only religion of the Haytians consisted, we are told, of 'a strange mixture of the more absurd ceremonies of the Church of Rome, with African superstitions equally absurd and degrading.' Laws, however, were enacted by Christophe, to repress dishonesty, fraud, and drunkenness, which had some effect in checking the general disposition to pilfer; and among the labouring classes, Mr. Harvey affirms, that 'an intoxicated negro was rarely to be seen.' The bulk of the people were even remarkable for their abstemiousness: nor were instances wanting of signal fidelity and honesty. Thus, deplorable as were the general ignorance of religion and the low standard of morals, the transition from slavery to the condition of free subjects

cannot be charged with having occasioned a deterioration of character or relaxed any of the social obligations.

For a fuller account of the condition and character of the Haytians under Christophe, our readers will of course consult the pages of the interesting volume before us. We must now briefly trace the sequel of the history. Towards the close of Christophe's reign, his arbitrary proceedings and his capricious treatment of his officers, had greatly undermined his popularity: and one act of despotic cruelty, not, indeed, unprovoked, nor altogether so unjustifiable as the present Writer seems to think, but precipitate and ruthless, is stated to have excited an indignation among all classes, which no subsequent acts of condescension could allay. His fears were alarmed, and his latter days were embittered by constant mistrust and suspicion. Many of the mulatto chiefs, who, from the beginning, had reluctantly submitted to the government of a negro, began to cabal against him; and matters seemed ripening for a revolt, when, in 1820, Christophe was seized with an alarming fit of apoplexy. From this, however, he recovered so far as to be able to give orders for the summary suppression of a mutiny which had broken out in a garrison stationed at a town on the western coast. The order, though it appears to have been by no means an unnecessary or unconstitutional act of his authority, was resisted by the army; or rather, some of the principal nobles made a handle of it to excite the troops to revolt. Christophe, though discomposed at first by the intelligence, prepared with vigour to defend himself against the insurgents; but, when he found himself ungratefully deserted by all his adherents, and even by his guards, who had solemnly sworn to stand by him to the last, he seized one of the pistols with which he was always provided, and shot himself through the head.

With Christophe ended the Haytian monarchy. The Prince Royal, then in his seventeenth year, was held in high estimation by a part of the army; but the conspirators, dreading his claims and his vengeance, about ten days after, put him to death. A sort of interregnum ensued, during which the chief authority was committed to the hands of Romaine, Prince of Limbé and Grand Marshal of Hayti, who had been one of the most active in planning the insurrection. He aspired to the vacant throne; but the discovery of his intrigues was followed by his immediate degradation.

While these transactions were taking place in the northern division of the Island, Petion, the head of the republican government of the southern division, had closed his meritorious career, and had been succeeded, in conformity to his last wishes, and with the unanimous consent of the people, by his

confidential friend and assistant; General Boyer. The character which is given of Petion, is extremely amiable, and the Republican Chief appears so far to great advantage in contrast with the Negro king. His popularity, we are told, was not exceeded by that of Toussaint. But, on the other hand, his want of courage to enact severe laws, together with his limited authority as President, his solicitude to preserve his popularity, and a degree of irresolution and pliancy indicating an essential feebleness of character, rendered him less competent to repress insubordination and vice. The character of the people, therefore, is represented as far below that of the subjects of the more vigorous government. Disheartened, at length, at the slow improvement which had taken place, and at the disorders which still prevailed, dissatisfied with his own well-meant endeavours, Petion sank into a dejection which nothing could remove. It appears, however, to have been, if not caused, greatly aggravated, by an internal disease, which ultimately proved fatal; and he died in the belief of his people's ingratitude, while he was, in truth, the object of their fervent attachment.

Boyer seems to be a man of more energy. The union of the two parts of the Island had never been lost sight of, as a most desirable measure, by Petion; and now, the death of Christophe, the disgrace of Romaine, which left the revolutionary party without a leader, and their want of all union among themselves, presented a fair opportunity for effecting this favourite object. The inhabitants of Cape Francais were, in fact, already disposed to unite themselves to the republic, being, as it should seem, satiated with royalty. On receiving intimations to this effect, 'accompanied with conditions against which no objection could be urged,' Boyer instantly proceeded to the Cape, and entering it at the head of 20,000 men, was immediately proclaimed the sole authorized chief of Hayti. The whole island, therefore, is now united under one Republic, of which Port-au-Prince is the capital; and what is still more important, its present Ruler has been fortunate enough to succeed in obtaining the formal recognition of its independence on the part of the French Government. By the moderation of his principles, by the prudence of his measures, and by his unwearied endeavours to promote the interests of the Republic, Boyer is said amply to have justified the choice of the people.

The public are indebted to Mr. Harvey for a volume replete with information and interest.

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**T**HESE four volumes are intended to complete, under the designation of a 'Cabinet Library of Divinity,' the series of Selections, the former volumes of which have already been commended to the notice of our readers. The selection is a very judicious one; and had it been extended to the works of one writer more, we should have been disposed to think, that the Editor or Publisher had shewn equal judgement in knowing where to stop. But we could have excused his passing by Doddridge, rather than Baxter; whose name seems wanted to complete the triumvirate of Nonconformist worthies, Howe, Owen, Baxter,—while, on the opposite side, we have Leighton, Hall, Hopkins. In the brief memoir of the last of these prelates, prefixed to the selection from his works, an extract is given from Mr. Pratt's Memoir, which will serve at once to enforce our recommendation of these volumes, and to shew that Baxter must not be left out of this cabinet library.

'Bishop Hopkins has not the elegance and point of Bishop Hall; but he is free from his antithesis and quaintness. Leighton excels him in richness of thought, in tenderness, and in an indescribable devotional sensibility; but he is surpassed by Hopkins in sublimity and energy. Reynolds is more condensed and full; but Hopkins is more persuasive and animated. Baxter is copious, eloquent, and often grand; but Hopkins surpasses him in accuracy of reasoning and in richness and harmony of style. If Hall may be called our Seneca, (which, by the way, is somewhat of a disparagement to him,) I should claim for Hopkins the appellation which Lactantius has obtained before him, of the Christian Cicero. A predominant judgement and good sense pervade his writings, which abound also with strokes of sublimity and pathos.'

We scarcely know what names are left, that would seem appropriate to the Nonconformist divines. Howe, we have ventured to style the Christian Plato, for surely he is the noblest of Christian philosophers, as he was the most heavenly-minded of men; and there is a stamp of intellectual greatness on all his writings. But Owen and Baxter, if not equally profound thinkers, are each characterised by their peculiar excellence as divines; the one by the spirit of knowledge, the other by his practical wisdom.

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